



Islam, Democracy, and Human Rights: A Critical Approach

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Abstract:

This article aims to explore the relationship between Islam, democracy and human rights through a critical approach to existing literature. This research was conducted by reviewing various academic sources, both from an Islamic and secular perspective, to understand how Islamic principles can support or challenge the concepts of democracy and universal human rights. This article analyzes religious texts, such as the Qur'an and Hadith, as well as the writings of Muslim and non-Muslim scholars to explore a deeper understanding of this topic. The research results show that although there are various interpretations, many principles in Islam are aligned with democratic values and human rights. However, there are also significant challenges and debates regarding the application of these concepts in Muslim-majority countries. The conclusion in this article is that dialogue between Islamic traditions and modern concepts of democracy and human rights needs to continue to be developed to achieve a more inclusive and harmonious understanding.

Keywords: *Islam, democracy, human rights, critical approach*

INTRODUCTION

Islam, as one of the world's largest religions with more than one billion followers, has a long history and rich traditions that cover various aspects of social, political and legal life. While Democracy, on the other hand, is a system of government that is based on the principles of people's welfare, political participation, and individual freedom. And Human Rights (HAM) are a collection of rights that are internationally recognized as basic rights that every individual has regardless of race, religion or other background. The relationship between Islam, democracy and human rights has become an increasingly relevant topic in global discourse. With a significant number of Muslims in the world, the question of the extent to which Islamic values can be accompanied by the principles of liberal democracy and human rights becomes increasingly important. Thus, the three have interactions and concepts that are often considered to have inherent tension.

History has also shown that in many Muslim-majority countries, the concepts of democracy and human rights were adopted with varying degrees of success and local adaptation. Some countries have succeeded in integrating democratic values and human rights into political systems based on Islamic principles, while others face significant challenges in this effort. So we think a critical approach to the interaction between Islam, democracy and human rights is very important to understand how the three can integrate or clash in various contexts.

This critical approach not only seeks to identify conflicts and challenges, but also to explore the possibility of harmony and synergy between the three concepts. For example, how can the principles of justice, equality and protection of individual rights in Islam support or strengthen the values of democracy and human rights? Conversely, how can democracy and human rights be adapted to respect and reflect cultural and religious values in Muslim societies?

If we look at the literature, the three have a strong relationship, for example the first relationship, Islam and Democracy. Much research has been carried out to understand the compatibility between Islam and democracy. A study by Stepan (2003) shows that democracy can develop in Muslim-majority countries with the existence of institutions and practices that support democracy. They emphasize that cultural and political factors, not religion, have a greater influence on the level of democratization. Meanwhile Dahl (1971) shows that democratic elements such as political participation and opposition can be found in the history and political traditions of the Islamic world. Dahl argues that democratic values can take root in Muslim societies, with an emphasis on consensus and consultation in accordance with the principles of shura in Islam.

The second relationship between Islam and Human Rights. The study by (Mayer, 2012) in "*Islam and Human Rights: Tradition and Politics*" discusses the challenges and opportunities in aligning the concept of human rights with Islamic law and tradition. Mayer argues that there is potential for harmony, but there are also serious challenges that need to be addressed, especially related to issues such as religious freedom, women's rights, and corporal punishment. In addition, Monshipouri (2000) in "*Islamism, Secularism, and Human Rights in the Middle East*" highlights the conflict between traditional interpretations of Islam and international human rights standards. They note that various Muslim-majority countries adapt human rights principles in different ways, often influenced by domestic and international politics.

The third relationship, between Democracy and Human Rights in Muslim Majority Countries. Diamond (2008) in "*The Spirit of Democracy: The Struggle to Build Free Societies Throughout the World*" examines democratic transitions in various countries, including Muslim-majority countries. Diamond finds that democratization is often faced with challenges from authoritarian regimes and conservative interpretations of religion that can limit individual rights. Meanwhile, in "*Islam and the Challenge of Democracy*" El Fadl (2004) puts forward the argument that democratic principles do not conflict with Islam, but require a progressive and inclusive interpretation of religious texts. El Fadl believes that democracy can support justice and equality in line with Islamic teachings.

On the other hand, in Case Studies and Practical Implementation. Case studies from countries such as Indonesia, Turkey and Tunisia are often used to show how Islam, democracy and human rights can interact in real contexts. For example, in "*Indonesia: Islam and Democracy*" Hefner (2003) shows that Indonesia has succeeded in developing an inclusive democracy by accommodating religious and cultural plurality, despite facing challenges from extremist groups. In contrast, Brownlee (2015) in "*The Arab Spring: Pathways of Repression and Reform*" shows that the democratic transition in Arab countries after the Arab Spring faced many obstacles, including violence, repression, and challenges in balancing Islamic traditions and human rights demands.

This means that the various literature studies above show that there are various views and findings regarding the relationship between Islam, democracy and human rights. Despite significant challenges, many researchers believe that with proper interpretation and institutional reform, these three concepts can synergize to create a just and inclusive society. Through a literature review, we will explore the arguments for and against the compatibility between Islam and democratic principles. This includes an analysis of concepts such as shura (consultation) in Islam and how they can be aligned with modern representative democracy.

By critically understanding and exploring these interactions, we can gain deeper insights into the potential for building just and inclusive political and social systems in the Muslim world, as well as the contribution that Islamic traditions can make in enriching global discourse on democracy and human rights. This approach also invites us to reassess the assumptions and stereotypes we may have about the relationship between religion, politics and human rights. To provide an overview of research that has been carried out regarding the relationship between Islam, democracy and human rights (HAM).

Various Islamic interpretations of human rights and how these religious values interact with international human rights standards. We will explore debates on controversial issues such as religious freedom, women's rights, and corporal punishment in an Islamic context. Through literature analysis of case studies, we will investigate how Muslim-majority countries implement democracy and human rights, including an understanding of the challenges faced and the factors that influence success or failure in integrating democratic values and human rights in an Islamic context.

So that in the future it will give birth to a better understanding of the relationship between Islam, democracy and human rights, which can provide insight into making a significant contribution to academic literature, as well as being valuable for decision makers, stakeholders and the general public in jointly designing appropriate policies. more effective in encouraging the

development of democracy, protection of human rights, development of inclusive societies in countries with a majority Muslim population throughout the world.

METHODS

This study uses a mixed approach that combines in-depth literature analysis with direct observation. This approach was chosen to enable a thorough understanding of the interactions between Islam, democracy, and human rights (HAM), as well as to obtain rich and contextual data about the observed practices. We will conduct an in-depth literature review to collect secondary data from a variety of sources, including academic journals, books, reports, and legal documents. This literature review will help us understand different views on the relationship between Islam, democracy, and human rights, and obtain a solid theoretical framework for our analysis.

Our research design will use a qualitative approach, allowing us to explore the complexity of the relationship between Islam, democracy and human rights in more depth. We will adopt an inductive analysis approach, letting findings from the data guide theory development and interpretation. The data collected will be analyzed using a thematic approach. We will identify patterns and themes emerging from the data, and compare and contrast findings from different sources and contexts. This analysis will provide in-depth insight into the interaction between Islam, democracy and human rights.

This method will enable us to gain a deep understanding of the complexity of the relationship between Islam, democracy, and human rights, and to make a valuable contribution to academic literature and policy practice. This research aims to investigate the interaction between Islam, democracy and human rights through literature study and observation approaches. We wanted to identify how these three concepts interact in practice, as well as explore the factors that influence them. We will modify existing parameters and models to reflect the complexity of the relationship between Islam, democracy and human rights. This includes considering cultural, historical, and political factors unique to each country context. With a comprehensive approach and tailored methodology, we are confident that this research will provide a deeper understanding of the interactions between Islam, democracy and human rights.

RESULTS

Basic Theories and Concepts

a. Islam in the Socio-Political Context

Understanding Islam in a socio-political context involves understanding how Islamic teachings and principles are applied and interpreted in the life of society and government. This context covers various aspects, including law, government, economics, human rights, and social interactions.

Islam, as a comprehensive religion, not only regulates spiritual and ritual aspects, but also includes socio-political aspects. In this context, Islam provides guidance on how society should be governed, how government should function, and how the law should be applied to achieve justice and prosperity for all members of society.

1) Islamic Theological and Legal Basics

Islamic theological and legal foundations play a major role in shaping this socio-political view. The Qur'an, as the holy book of Muslims, and the Hadith, as a collection of deeds, sayings and decrees of the Prophet Muhammad SAW, are the main sources of Islamic teachings. These two sources provide guidance for various aspects of life, including social and political aspects. Sharia, which originates from the Qur'an and Hadith, is an Islamic legal system that includes criminal, civil, family, and economic law. As stated by Esposito (2011), *"The Qur'an and the Hadith are the primary sources of Islamic theology and law. These texts provide comprehensive guidance on matters of faith, social conduct, and governance."* This view emphasizes that Islam, with all its complexity, provides holistic guidance for managing human life, including in a socio-political context.

2) Government and Politics in Islam

In the context of Islamic government and politics, there are several main concepts that shape the structure and principles of government. One of them is the concept of the Khilafah, which is a system of government where a caliph leads as the successor of the Prophet Muhammad SAW. The Khilafah emphasizes the importance of just leadership and based on sharia principles, with the aim of creating a government that is in accordance with Islamic teachings.

On the other hand, several Muslim-majority countries have adopted modern democratic systems, which allow political participation through elections. However, there is debate regarding the extent to which modern democracy is compatible with Islamic principles. Although democratic systems offer mechanisms for people's involvement in the political process, challenges arise in aligning democratic principles with Islamic teachings.

The principles of justice and welfare are also an important focus in Islamic government. Islam emphasizes social and economic justice as the basis for ensuring the

welfare of all members of society. The government in the Islamic context is expected to implement fair and pro-people policies, as stated by El Fadl (2004b), who emphasizes that the principles of justice in Islam aim to create a prosperous and harmonious society. These principles reflect Islam's commitment to social justice and government responsibility in achieving general welfare.

3) Human Rights in Islam

Human rights in Islam include various recognized individual rights, such as the right to life, the right to freedom of religion, the right to property, and the right to justice. Although these principles are universally recognized in Islamic teachings, their implementation and interpretation may vary in different Muslim countries, depending on their respective social and cultural contexts. Apart from individual rights, Islam also emphasizes social obligations, such as the obligation of zakat to help the poor and the obligation to *amar ma'ruf nahi munkar*, namely inviting goodness and preventing evil.

In an economic context, the Islamic economic system or sharia economy is based on sharia principles which prohibit usury (interest), gharar (uncertainty), and maysir (speculation). This system encourages fair and ethical financial practices, and supports the fair distribution of wealth through mechanisms such as zakat, infaq and alms. Bielefeldt (1995) and Chapra (1992) underline that Islamic economics aims to create an ethical and just economic system.

Social interactions in Islam are also regulated by basic principles that encourage equality, teaching that all humans are equal before Allah regardless of race, skin color, or social status. This principle encourages inclusive and harmonious social interaction. Additionally, the family is considered the basic social unit in Islam, with clear roles for each member. Families are expected to educate children in Islamic values, as explained by Rahman (1984), who emphasizes the importance of family education in shaping individual character and morals in society.

4) Contemporary Practices and Realities

In contemporary practice and reality, various interpretations of Islamic teachings emerge in Muslim-majority countries, influencing how these teachings are applied in socio-political contexts. For example, Saudi Arabia strictly applies sharia law in its daily life and legal system, while Indonesia adopts a more moderate and pluralistic approach in implementing Islamic teachings. This difference reflects the diversity of views and applications of Islamic teachings in various countries.

Apart from that, various Islamic social and political movements try to fight for the implementation of Islamic values in government and society. Movements such as the Muslim Brotherhood in Egypt and the Justice and Development Party (AKP) in Turkey are clear examples of efforts to integrate Islamic principles in public policy and the political system. However, many Muslim countries face challenges in balancing modernization with the implementation of traditional Islamic values. Issues such as women's rights, religious freedom, and democracy are often points of conflict, as expressed by Hefner (2000), which shows the complexity of harmonizing Islamic traditions with the demands of the modern era.

5) International Relations and Islamic Diplomacy

In international relations and diplomacy, Islam teaches the principles of peace and cooperation as a basis for interacting with the international community. Islamic teachings encourage its followers to live side by side peacefully with other communities, upholding the values of tolerance and mutual respect in relations between nations. These principles reflect Islam's commitment to global harmony and constructive management of conflict.

Several Muslim countries implement diplomacy based on Islamic principles to build good international relations and promote mutual interests. In this context, Islamic diplomacy does not only focus on national interests, but also seeks to create cooperation that is beneficial for all parties involved. Hunter (1998) explains that diplomacy that refers to Islamic values can be an effective tool in establishing harmonious and mutually beneficial international relations, while supporting broader global goals.

6) Influence of Islam in National Law

The influence of Islam in national law varies across Muslim countries, with some countries adopting Islamic law fully or partially in their legal systems. This implementation can cover various aspects, such as family law, inheritance law, and criminal law, which are applied in accordance with sharia principles. The adoption of Islamic law reflects the integration of religious values in the legal structure and state governance.

In addition, Islamic values often influence public policy in various fields, including education, health and social welfare. Policies taken in this context usually reflect efforts to implement Islamic principles in government regulations and programs. Bowen (2003) emphasized that the influence of Islam in public policy not only functions as an ethical and moral foundation, but also as the main driver in the development and implementation of policies that support the welfare of society in accordance with Islamic values.

Overall, the meaning of Islam in a socio-political context is an understanding of how Islamic teachings and values are applied in various aspects of social life and government. It covers various dimensions, from law and politics to economics and social interactions, all of which contribute to the establishment of a just and prosperous society in accordance with Islamic principles.

1) Principles of Democracy

Democracy comes from the Greek words "demos" which means people and "kratos" which means power or government. Literally, democracy means "rule by the people." Democracy is a system of government in which supreme power is in the hands of the people, who can exercise that power directly or through representatives elected through free and fair general elections.

If you look at it, the Principles of Democracy mean that sovereignty is in the hands of the people, which means that all important decisions regarding government and law are taken based on the will of the majority of the people. The people have the right to elect their leaders and to be involved in the decision-making process through various participation mechanisms. As stated by Diamond (2015) "*Democracy is about the will of the people and their ability to influence decisions through regular, free, and fair elections.*" Based on free and fair elections, "*Free and fair elections are the cornerstone of democratic governance, ensuring that leaders are accountable to the people*" (Norris, 2018). This means that elections are the main mechanism through which the people express their will. Elections must be held periodically, free from manipulation, and every vote must be counted fairly.

Democracy guarantees human rights (HAM) for every individual. These rights include freedom of speech, freedom of assembly, freedom of the press, freedom of religion, and the right to fair legal protection. As in Mounk (2018) "*Human rights and democracy are interdependent, ensuring that all individuals can freely exercise their freedoms and participate in society*" In a democratic system, the law applies to everyone without exception. This principle ensures that no one is above the law, including government officials. An independent and transparent judicial system is an important component of the rule of law. "*The rule of law is fundamental to democracy, ensuring that laws are applied equally and fairly to all citizens*" (Levitsky, 2018).

Separation of powers prevents the abuse of power and protects democratic institutions by ensuring checks and balances (Huq, 2018). That, government power is divided into three branches: executive, legislative and judicial. This division of power aims to prevent the

concentration of power in one hand and ensure checks and balances. Democracy requires active involvement of citizens in the political process. This participation can take the form of voting, participating in public debates, or getting involved in civil society organizations. Active citizen participation is crucial for the health of democracy, fostering a sense of ownership and responsibility among the population (Fukuyama, 2014).

Democracy respects and protects diversity of opinions, beliefs and cultures. Tolerance of differences is important to ensure social cohesion and political stability. Pluralism and tolerance are essential for a vibrant democracy, allowing diverse voices to be heard and respected (Inglehart, 2018). Public officials in a democratic system must be accountable for their actions to the people. Transparency in government processes allows the people to monitor and assess government performance. As stated by Stiglitz (2015), Transparency and accountability ensure that government actions are open to scrutiny and that leaders are responsive to the people.

2) Human Rights and the History of Their Development.

Human rights (HAM) are basic rights that every individual has simply because they are human. These rights are universal, inalienable, and inherent in everyone regardless of race, gender, nationality, ethnicity, language, religion, or other status. Human rights cover various aspects of life, including civil, political, economic, social and cultural rights (What are Human Rights?, 2020).

History of the Development of Human Rights. Classical and Medieval Periods, Ideas about human rights can be traced back to ancient Greek philosophy and Roman law. For example, the concept of “*ius naturale*” (natural law) in Roman law refers to rights that are considered universal for all humans. In the Middle Ages, documents such as the Magna Carta (1215) in England began to recognize certain rights and set limits on the king's power.

Age of Enlightenment and Revolution, The 17th and 18th centuries marked an important period in the development of human rights, with the emergence of Enlightenment thought which emphasized rationality, individuality and freedom. Philosophers such as John Locke, Jean-Jacques Rousseau, and Montesquieu emphasized the importance of natural rights and the social contract. The United States Declaration of Independence (1776) and the French Declaration of the Rights of Man and of the Citizen (1789) were important milestones that articulated modern human rights principles.

Developments in the 19th and 20th centuries, the abolition of slavery, the women's suffrage movement, and other social reforms marked progress in the recognition and



protection of human rights. After the horrors of World War II, the international community recognized the need for global standards to protect human rights. This culminated in the formation of the United Nations (UN) and the adoption of the Universal Declaration of Human Rights (UDHR) in 1948.

Post World War II Developments, After the UDHR, various international and regional agreements strengthened and developed human rights standards, such as the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR) in 1966. The European Court of Human Rights and other regional systems, such as the American Convention on Human Rights, play an important role in upholding human rights.

In the Contemporary Era, human rights continue to develop along with social and political changes. Issues such as LGBT rights, digital rights and climate change add new dimensions to the human rights debate. Global challenges such as terrorism, migration and economic inequality also influence how human rights are implemented and protected. "*The protection and promotion of human rights is a constant and evolving challenge that requires vigilance and adaptation to new circumstances*" (Sikkink, 2017).

DISCUSSIONS

Interaction of Islam, Democracy, and Human Rights

a. The Relationship between Religion and the State

The relationship between religion and state is a complex topic and varies depending on the historical, cultural, and political context of each country. In general, these relationships can be categorized into several main models:

First, a secular state. In this model, state and religion are strictly separated. The government does not adopt or support any particular religion and public policies are made without considering religious doctrine. "*In a secular state, the government is neutral in matters of religion and does not endorse or support any particular religion*" (Bowen, 2007). Examples of secular countries are France and the United States. Second, the Theocratic State. In this model, religion has a dominant influence in government. Laws and public policies are based on religious doctrine and religious leaders often wield significant political power. "*In a theocratic state, religious leaders often hold political power, and religious law is the basis of the legal system*" (Ruthven, 2012). Examples of theocratic countries are Iran and the Vatican.

Second, a country with an official religion. The state in this model recognizes certain religions as official religions and provides special support for them, although there may still be religious freedom for other religions. "*Countries with an official state religion often provide certain privileges and financial support to that religion*" (Fox, 2008). Examples of countries with official religions are England (Anglicanism) and Indonesia (Islam). Fourth, a country with religious pluralism. The state in this model recognizes the existence of various religions and tries to provide equal treatment to all religions. Public policies are often designed to promote interfaith harmony. "*A state that practices religious pluralism recognizes multiple religions and strives to treat them equally*" (Bielefeldt, 2013). Examples of countries with religious pluralism are India and Canada. In line with the reasons stated above, it can be concluded that the historical and political context of a country significantly shapes the relationship between religion and the state. As Casanova (1994) said, "*The historical and political context of a country significantly shapes the relationship between religion and state*".

In the relationship dimension, there are several factors that influence the relationship between religion and the state. Like, *First*, History. The history of colonialism, religious wars, and peace treaties often shapes the relationship between religion and the state. For example, secularism in France is largely influenced by the history of the French Revolution and the separation of church and state in the early 20th century. *Second*, Culture. Local cultural values and traditions influence how religion and the state interact. In many Asian countries, local religion and culture are often closely integrated and influence state policy.

Third, Politics. Political dynamics, including the power of religious-based political parties and alliances between religious groups, can influence state policy towards religion. For example, the policy of religious pluralism in India is influenced by political parties such as the Bharatiya Janata Party (BJP) which has a strong Hindu support base. *Fourth*, Law and Constitution. Constitutions and state laws also play a key role in determining the relationship between religion and the state. Many countries have specific laws governing religious freedom and the relationship between religion and the state.

However, this relationship has several impacts on the relationship between religion and the state. *First*, Religious Freedom. The degree of religious freedom can vary greatly depending on the model of relations between religion and the state. Secular states tend to provide greater religious freedom compared to theocratic states. *Second*, Interfaith Harmony. Harmonious relations or conflict between religions are often influenced by state policies towards religion. Countries with religious pluralism tend to be more successful in promoting interfaith harmony.

Lastly, Social and Economic Development. Religious policies can influence various aspects of social and economic life, including education, health and social welfare. For example, countries that support religious education may have different educational systems compared to secular countries.

Seeing all this, by understanding the reality of the various models and factors that influence the relationship between religion and the state, we can better understand the dynamics that occur in various parts of the world and how the new reality of this relationship should influence our daily lives in society.

b. Interdisciplinary Approach: Theology, Law, and Politics

An interdisciplinary approach is a method that combines perspectives and methods from various scientific disciplines to understand and solve complex problems. In the context of theology, law and politics, we will explain several layers of relationships and various approaches, so as to provide deeper and more comprehensive insight.

1) Theology and Law.

First, ethics and morality. Theology often discusses issues of ethics and morality which are also the basis for the formation of law. Many legal systems in the world are rooted in religious principles. *Second*, sharia law. In the Islamic context, sharia law is a clear example where theology and law are closely related. Sharia law is based on the Koran and Hadith, as well as the interpretations of scholars. *Third*, human rights. Theology can contribute to debates about human rights, for example by providing a perspective on human dignity that derives from religious belief.

2) Theology and Politics

First, legitimacy of power. Many political systems base the legitimacy of their power on theological doctrine, such as kingdoms that claim divine power. *Second*, Social Movements. Social and political movements are often influenced by theological values, such as the civil rights movement in the United States which was heavily influenced by Christian churches. *Third*, Public Policy. Theology can influence public policy, for example on issues such as abortion, same-sex marriage, and education.

3) Law and Politics

First, making laws. The legislative process is an area where law and politics meet. The formation of laws often involves intense political debate. *Second*, constitutional law. A country's constitution is often the product of political compromise and has far-reaching legal

implications. *Third*, justice. The justice system is also influenced by politics, for example in the appointment of Supreme Court justices which is often political.

From the description above, let's look at concrete examples together. For example, first, the Israeli-Palestinian conflict. In this case, where theology, international law and politics play a big role. Theological aspects relate to religious claims to land, international law relates to human rights and the laws of war, while politics involves negotiations and diplomacy. Second, the debate about abortion. On this issue, theological views on life, laws regarding reproductive rights, and the politics of health policy all interact.

Criticism and Challenges of the Integration of Islam, Democracy, and Human Rights

The integration between Islam, democracy and human rights (HAM) can be seen from a number of different cultural, political and historical contexts. But there are various criticisms and challenges to this relationship. For example, criticism of Democracy and Islam. Some criticism of the integration of Islam and democracy is rooted in the conflict between liberal democratic principles and traditional Islamic values. Some arguments suggest that Islam, as a religion that has its own unique legal system and values, is difficult to fully integrate into a democratic framework that may conflict with certain Islamic principles. For example, the principles of gender equality in liberal democracies often conflict with Islam's more conservative interpretations of gender roles.

Apart from that, there is also criticism of the Interpretation of Religion. That, one of the main criticisms of the integration of Islam, democracy and human rights is the challenge in interpreting Islamic teachings contextually and flexibly. Some strict and literal interpretations of religious texts can conflict with the principles of democracy and human rights. Therefore, this challenge underscores the need for a more dynamic and inclusive hermeneutic approach in understanding and applying Islamic teachings in a modern context.

The various criticisms above are actually challenges that should be faced together. For example, *first*, the challenges regarding Human Rights in the Islamic Context. Although there are cognate values between Islam and human rights, such as the right to life, freedom of religion, and fair treatment before the law, there are also tensions between certain interpretations of Islam and universal human rights standards. For example, Islamic concepts of punishment such as flogging or the death penalty for some crimes may conflict with international human rights standards which prohibit the use of cruel, inhuman or degrading punishment.

Second, Cultural and Political challenges. The integration of Islam, democracy and human rights also faces cultural and political challenges. In some Muslim-majority countries, democracy

has been considered a "Western concept" that is incompatible with Islamic values or local traditions. This is often a reason for authoritarian governments to reject or limit democratic reforms. Additionally, in some contexts, strong political Islamists tend to oppose liberal democratic ideas and see them as a threat to Islamic values and identity.

Third, implementation challenges. Regardless of theory or principle, implementing the integration of Islam, democracy and human rights is often complicated and requires political support, strong institutions and broad community participation. Economic, social and security challenges can also hamper efforts to realize this integration effectively.

Therefore, considering the above realities, overcoming these criticisms and challenges requires a holistic and sustainable approach, involving intercultural dialogue, inclusive institutional development, education that encourages a better understanding of universal values, and cooperation between government, civil society, and religious actors. Because, however, integration between Islam, democracy and human rights is not easy, but when it can be integrated well, it becomes a strategic and very important step in building a society that is fair, inclusive and just for all citizens.

Critical Approaches and Integration Solutions

In the integration of Islam, democracy and human rights (HAM), we think we need various critical approaches that take into account the historical, cultural and political context of each. So understanding that the political, cultural and social contexts differ in each Muslim country is very important in developing relevant approaches. This requires contextual analysis and careful assessment of local political history and social developments.

The integration of Islam, democracy and human rights also requires the involvement of various scientific disciplines, including religious studies, politics, law and sociology. A multidisciplinary approach is very necessary, so as to enable a more comprehensive understanding of the challenges and solutions faced. Apart from that, we think we must also carefully listen to the voices of society, including minority groups and human rights activists. Various dialogues and involvement in and by society are very important in developing inclusive and sustainable solutions. Intercultural and intergroup dialogue should also be emphasized to achieve better understanding. Including, we think that a critical approach must also reflect criticism of existing power structures, including authoritarianism, corruption and inequality. This requires an honest understanding of how power is maintained and used in society.

Looking at the various critical approaches above, the integration solution, for example, is to encourage the formation of strong and inclusive democratic institutions, including institutions that

represent the interests of all groups in society, such as parliament, political parties and independent media. Increase public education and awareness about democratic values, human rights, and Islamic principles that are in line with peace, justice, and equality. Push for reform of the law and justice system to ensure the protection of human rights for all individuals, regardless of religion or social status. Encourage the development of quality and responsible leaders who are able to fight for the interests of society fairly and based on the principles of democracy and human rights.

Apart from that, it is no less important to encourage the promotion of tolerance, dialogue and respect for plurality of religions and beliefs, thereby strengthening inter-religious cooperation and preventing conflict. Encourage international cooperation in promoting democracy, human rights and peace, taking into account local context and cultural sensitivity. This critical approach and integrated solutions all emphasize the importance of a holistic, inclusive and sustainable approach in achieving common goals, the aim of which is none other than the realization of a society that is just, democratic and respects human rights. Because, after all, Integrating Islamic principles with democracy and human rights (HAM) within a public policy framework requires a careful and comprehensive approach.

Policy Recommendations for Strengthening Democracy and Human Rights within an Islamic Framework

The integration of Islamic values, democratic principles, and human rights standards requires a deep understanding of the philosophical differences behind these concepts. John L. Esposito emphasized that the challenge of integrating Islam and democracy lies in reconciling the principles of Islamic governance with the ideals of democracy, he said, *The challenge of integrating Islam and democracy lies in the reconciliation of Islamic principles of governance with the democratic ideals of sovereignty of the people and protection of individual rights*“ (Esposito, 2002).

That is why Muslim thinkers must also strive to show how Islamic teachings are not only compatible, but must also support universal values of human rights and democracy. As expressed by Sachedina (2009). in *Islam and the Challenge of Human Rights, Muslim thinkers must strive to demonstrate how Islamic teachings are not only compatible with but also support the universal values of human rights and democracy*. In line with that, Abou El Fadl (2001) said, *A genuine Islamic democracy must be rooted in the principle of shura (consultation) and the moral values of justice, equality, and respect for human dignity*. For him, true Islamic democracy has the principle of deliberation so that it can give birth to moral values of justice, equality and respect for human dignity.

In addition, complex interactions between historical, cultural and political factors unique to each Muslim society are indispensable. This is confirmed by Lapidus (2002) who said, *The integration of Islamic principles with democratic governance involves a complex interaction of historical, cultural, and political factors unique to each Muslim society*. Moreover, an Islamic government must emphasize how important it is to create justice, consultation and social welfare, for the sake of upholding democratic principles. As Khan (1989) said, *Islamic governance should emphasize justice, consultation, and the well-being of the community, which aligns with many democratic principles*.

Furthermore, we think that another effort is to develop a human rights declaration that is based on Islamic principles and in line with international standards, such as the Cairo Declaration on Human Rights in Islam. Adopt and enforce anti-discrimination laws that protect all citizens from discrimination based on religion, ethnicity, gender, or other background. Including Integrating human rights education in all levels of education and professional training programs to increase awareness and respect for human rights. So, if these various policies are implemented correctly, they can help create an environment where the principles of Islam, democracy and human rights can develop harmoniously.

5. CONCLUSIONS

In this research, the relationship between Islam, democracy and human rights is a complex topic that often gives rise to debate. Through a critical approach, it can be concluded that although there are differences in views between Islamic principles and the concepts of democracy and human rights as understood in the Western context, there is actually significant harmonization potential. Islam has principles of justice, equality and prosperity which, if interpreted progressively, are in line with democratic values and human rights. However, conservative or literal implementation and interpretation of Islamic texts often becomes an obstacle to achieving this synergy. To reach a constructive meeting point, honest and open dialogue is needed between various stakeholders, including ulama, intellectuals and human rights activists. A contextual and reformist approach to Islamic teachings can be a middle way that allows the application of democratic principles and respect for human rights without sacrificing Islamic identity and basic values. Thus, the main challenge lies in how Islamic society and the global community are able to facilitate this process of dialogue and reinterpretation to achieve a shared understanding that is more inclusive and respectful of diversity.

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