IQBAL HUMANISM AND HUMAN RIGHTS

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Abstrak

Mempertentangkan agama dengan hak asasi manusia merupakan respons kritis yang tidak produktif sebab pada dasarnya hubungan antara agama dan hak asasi manusia bersifat ambivalen. Sementara itu, kebebasan beragama dipahami sebagai bagian dari hak asasi manusia, tetapi dalam kenyataan muncul praktik keberagamaan yang berakibat pada terjadinya pelanggaran hak asasi manusia. Penelitian ini ingin menjawab mengenai pertanyaan bagaimana hubungan antara agama dan hak asasi manusia dengan mengambil kasus konsep humanisme Iqbal: "Bagaimana humanisme Iqbal mendamaikan agama dan hak asasi manusia?" Penelitian ini menggunakan metode hermeneutik-filsafati dengan menerapkan langkah-langkah metodis sebagai berikut: interpretasi, analisis-sintesis, koherensi internal, deskripsi, dan heuristik. Hasil penelitian menunjukkan humanisme Iqbal sebagai kerangka yang mendamaikan agama dan hak asasi manusia berdasarkan hubungan yang bersifat timbal-balik antara agama dan kemanusiaan. Tauhid sebagai ide kerja dan landasan spiritual utama untuk membangun peradaban berwawasan kemanusiaan dan memuat nilai-nilai yang sesuai dengan prinsip-prinsip hak asasi manusia. Pembangunan peradaban baru yang berwawasan kemanusiaan harus ditempuh secara intelektual dan vital. Agama adalah modus pembangunan manusia sepanjang tidak diterima secara dogmatis. Oleh karena itu, humanisme Iqbal memiliki relevansi yang sangat kuat dalam upaya penegakan prinsip-prinsip hak asasi manusia dalam kehidupan masyarakat.

Abstract

Contrasting religion with human rights is a critical response that is unproductive because basically the relationship between religion and human rights is ambivalent. Meanwhile, freedom of religion is understood as part of human rights, but in reality, religious practices emerge which result in violations of human rights. This research wants to answer the question of how to bridge the relationship between religion and human rights by taking the case of Iqbal's concept of humanism, "How does Iqbal's humanism reconcile religion and human rights?" This study uses the hermeneutic-philosophical method by applying the following methodical steps: interpretation, analysis-synthesis, internal coherence, description, and heuristics. The results of the research show that Iqbal's humanism as a framing that reconciles religion and human rights based on a reciprocal relationship between religion and humanity. Tauhid as a working idea and the main spiritual basis for building a civilization with a human perspective contains values that are in accordance with the principles of human rights. The development of a new civilization with human insight must be pursued intellectually and vitally. Religion is a mode of human development as long as it is not accepted dogmatically. Therefore, Iqbal's humanism has a very strong relevance in efforts to uphold the principles of human rights in people's lives.

Keywords: *Iqbal Humanism, Human Rights, Tawhid, Intellectual and Vital Ways*

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INTRODUCTION

The presence of religion is a necessity for organizing a more dignified human life, which guarantees the fulfillment of human rights. The presence of religion in human life is not always "smooth". Instead of being reassuring, "religion" has become a source of

problems at times. Therefore, it is necessary to reformulate a representative "religion" to reorganize human life.

The plurality of society is the material for a peaceful social life. These materials need to be processed wisely and carefully to avoid conflicts. Religion is one of the factors causing the plurality of society. One interesting phenomenon related to the existence of religion in society is the emergence of conflicts with the background of different religious beliefs. Religious beliefs demand loyalty that exceeds anything from every adherent. The loyalty of a follower of a religion often causes conflict with adherents of a different religion. The problem—which seems to be a dilemma—regarding the existence of religion in the context of a pluralistic society is the form and limits of loyalty to religion. The peaceful coexistence taught by every religion should be preserved or should it be sacrificed in the name of religion (Lidinillah, 2005).

Human rights are natural and brought by humans from birth into the world, even from the beginning of the fetus are a gift from God the Creator. Awareness of the importance of human rights is still not fully understood. This is reflected in various cases of human rights violations that occur in human life (Izzah, 2021). The phenomenon of human rights violations, in various acts of violence and human tragedies, has always occurred and repeated throughout the history of human civilization. Efforts to uphold human rights become the "eternal" struggle of mankind. Although the awareness to uphold human rights is increasing, violations of human rights still occur. Various conference forums that produced a series of declarations and charters of human rights have been held. Institutions that care about and take care of human rights—in fact—have been established in various countries, and are even world-class institutions. On the other hand, human tragedies are still happening, even in increasing quantity and quality.

The modern history of human civilization, at least, has recorded two major human tragedies, namely World War I and World War II. The two world wars occurred in the mid-20th century, World War I (1914-1918) and World War II (1939- 1945).

Tens of millions of people—both military and civilians—have been killed and deprived of their right to life. Hundreds millions of people were affected by the tremendous suffering of these two events. As a result of World War I, no less than nine million soldiers died. The conditions of World War II were even more tragic, all resources were maximized, the use of nuclear weapons, and the mass massacre of civilians, resulting in a relatively short time on a massive scale, an estimated 50-70 million people were deprived of their rights to life, and left tremendous suffering. for those who are still alive. A large number of deaths made World War II the deadliest conflict in human history (Sommerville, 2008).

Religion cannot be ruled out to uphold human rights. However, so that religion does not become a cause of human rights violations, interpretation and religious expressions—that are far from pathological symptoms—are needed. Iqbal's thoughts can be an alternative to this need. Conceptual reduction of religion, deviation from religious practice and dehumanization underlie Iqbal's philosophy as a whole. Three key words are important in understanding Iqbal's philosophy, namely humanism, vitality, and religiosity. The human self gets a dominant portion in Iqbal's whole philosophy. *Asrar-I Khudi* (1915) is one of Iqbal's major works on the human self which is substantially dedicated to humanity. This work specifically discusses the human self, the importance of self-affirmation, how to affirm oneself, and the consequences of human existence. Iqbal, in his other works, critiques views and attitudes that lack or even do not pay attention to human beings and human values. Iqbal is a progressive humanitarian thinker, his thoughts about human beings are relatively new and intact.

This research aims to elaborate on Iqbal's concept of humanism, to gain a new understanding of the discourse on the relationship between religion and human rights. The research question is: "How can Iqbal reconcile religion and human rights?" This library research uses the philosophical hermeneutics method. The methodical steps taken in processing the data are: interpretation, namely understanding the meaning of the text

contained in various libraries of research materials, both primary and secondary libraries.

Analysis-synthesis, identifying, and unraveling the content of the meanings of the various texts studied, and then preparing statements that have specific meanings regarding the ideas or themes in the research. Internal coherence means the various meanings of the texts that have been identified are sought for conformity with one another to be formulated into descriptions that have specific meanings regarding the idea or theme of the research. Description, which describes or explains the concepts obtained and formulated from the methodical steps of interpretation, analysis-synthesis, and internal coherence. Heuristics, explication of the implicit meaning of philosophical thought in a new understanding of actual cases (religion and human rights).

DISCUSSION

1. Iqbal's Philosophy Orientation

Iqbal, the Muslim philosopher, came from a Brahmin family who had embraced Islam several centuries before his birth (Meyerrovitsh, 1987: xiii). Abdul Wahab Azzam (1985) also said that Iqbal came from the Brahma Kashmir family who had embraced Islam three centuries before Iqbal's birth, when the Moghul Islamic dynasty ruled India. Iqbal's grandfather, Muhammad Rafiq, came from the village of Luhar, Kashmir and later moved and settled in Sialkot, Punjab. Rifat Hassan said that Iqbal's ancestors were Brahmins from the 'Sapru' sub-caste (Hassan, 2005).

Muhammad Iqbal was born in Sialkot, an industrial city located on the trade route between West Punjab and the Provinces of Jammu and Kashmir, on November 9, 1877 (Hassan, 2005). Regarding the date, month, and year of Iqbal's birth, there are various opinions. According to Abdul Wahab Azzam (1985: 16), Iqbal was born on February 22, 1873, coinciding with 22 Dzulhijjah 289 H. Danusiri (1996) acknowledged that there were differences of opinion regarding the date, month, and birth of Iqbal. Danusiri, by browsing various works of literature, tends to argue that Iqbal was

born November 9, 1877; even so–still quoting Danusiri–Iqbal admitted that he was born on 2 Du'lqa'dah 1294. Regarding these differences, Danusiri made a comment that may be less sympathetic: "Apparently, Iqbal's parents do not attach importance to recording the day of their child's birth". A more assertive opinion was conveyed by Ahmad Syafii Maarif (2002), from the latest research it was revealed that Muhammad Iqbal was born on November 9, 1877, not February 22, 1873.

Iqbal can be positioned at the forefront of Muslim thinkers of all time. Iqbal's views cannot be ignored. This claim is not an exaggeration when viewed from the breadth of insight and the spirit of change that is expressed through philosophical and literary works, both in the form of prose and poetry, and even loose notes. His passion for reading and fluent language skills are the entrances that lead Iqbal to have broad knowledge and insight. Iqbal is fluent in several languages, Arabic as the language of the Koran, Urdu, and Persian as the mother tongue and the linguistic heritage of the educated Indo-Muslim elite, as well as English language and culture due to the British colonization of India (May   1978).

According to Prof. Abdul Haq, a prominent Urdu critic, Iqbal's thinking must be seen on three levels, as an Indian, as a Muslim, and as a humanist who supports universal brotherhood (Anjum, 2003). Iqbal's philosophy emphasizes the importance of dynamism. Intellectual and spiritual motivation for the ideals of self-development, according to Iqbal, is most needed by Muslims (Haider, 1968). Islamic society, if it wants to progress and develop, must be able to change the ascetic mindset which emphasizes the sacredness of religion alone. There are several concepts offered by Iqbal in carrying out Islamic renewal. In the field of religion, the importance of developing the concept of dynamism through movement and activities with ijtihad. In the political field, the idea of the need to form an Islamic state itself. In the field of education, the basic principles of education must prioritize an attitude of openness. And in the field of philosophy, thinking prioritizes the concept of the ego. Iqbal's thought of Islamic renewal at least

brought a major influence on the progress of the Muslim community in South Asia, especially India (Masykur, 2018).

Iqbal can be said to be a true humanist of the twentieth century. His contributions to Islamic thought and the world were enormous, encompassing philosophy, psychology, ethics, politics and religion, and literature. Iqbal, as a true humanist, passionately desires to change the world. Iqbal is the only Urdu poet, and perhaps the only poet in Indian literature, that connects literature with world events. Major events or happenings around the world in his time were reflected and became the essence of his poetry (May, 1978). Iqbal is a humanist who has a global intellectual perspective. While carrying out theological reforms to return to the spirit of the original religion, Iqbal through his philosophy, gave a critique of two opposing schools or philosophical traditions at the same time, which were developing at that time, Eastern/Islamic traditionalism and Western secularism-atheistic.

According to Durrani (1990), there are at least seven major themes in Iqbal's philosophy. First, the theme of *khudi*. Iqbal's philosophy of *khudi* denotes self-awareness or self-confidence. *Second*, Iqbal's philosophy teaches the importance of action in the context of change, through constant evolution. *Third*, dissatisfaction and longing to develop. *Fourth,* Iqbal confronts and combines love and intellect. Love is a kind of inner strength, creative power, intuition, and inspiration. Intellect or intelligence is logic, prudence, and wisdom. Iqbal makes wisdom an external source and loves internal illumination. *Fifth*, Iqbal's philosophy shows the position and role of humans in the world. Iqbal places humans very highly, almost as "colleagues" of God. *Sixth*, Iqbal's philosophy is an expression of rejection of imperialism. At the time Iqbal lived, the whole world was dominated by Europeans. Easterners and especially Muslims are being crushed everywhere, they are being conquered. Iqbal wanted them to rise. S*eventh*, Iqbal's philosophy criticizes, confronts, and colors materialism with religiosity. Iqbal is very religious. He wants people to return to religious purity.

Therefore, he attacked materialism and Western civilization because of promiscuity, racism, and nationalism.

"Religious dynamism in the context of development and self-affirmation to build universal humanity" is the main orientation of Iqbal's thought or philosophy. Iqbal has surpassed all categories. He is a common heritage for the whole world (Anjum, 2003).

2.   Human Rights Discourse

Human rights are born as respect for the individual. Everyone has the same position, rights, and opportunities in all respects. The General Assembly of the United Nations declares the Universal Declaration of Human Rights on December 10, 1948, the declaration contains human rights which cannot be contested and revoked by anyone. Human rights are rights that humans have simply because they are human. Human rights are not granted by society or based on positive law, but solely based on their dignity as human beings. These rights are universal. All humans (homo sapiens species) are holders of human rights. Human rights are inalienable. No matter how bad a person's behavior or no matter how cruel a person's actions are, he will not stop being human and therefore still have these rights. These rights are attached to him as a human being. Human rights are equal rights, every human being has the same human rights as other people (Asplund, 2008 and Donnelly, 2013).

Every individual or group of individuals has human rights solely because of being human, as a consequence of their inherent human vulnerability, or because those rights are necessary for the possibility of a just society. Recognition of human existence indicates that humans as living beings are creations of God Almighty who deserve positive appreciation. Concern for human rights is as old as humanity itself. All nations grapple with human rights issues. Philosophers of various races and creeds have for centuries been concerned with human nature, interpersonal relations, and the position of individuals as members of groups (Hansungule, 2010).

Philosophically, rights have two sources, namely moral rights and legal rights. In moral rights, rights are seen as ethical

justifications for establishing, maintaining, and respecting individual protection. Moral rights stem from basic values such as autonomy, dignity, equality, and survival. Moral rights are built with the argument of fairness or justice, with the principle that humans must have freedom. The moral rights approach is a rationalist understanding of rights, that is, rights are assumed to be inexplicable by themselves. Legal rights are a type of institutional arrangement to guarantee interests. Legal rights are positivist understandings of rights that humans gain or lose rights depending on written legal circumstances. Rights can only exist if the law or judicial opinion says specifically (Haas, 2014).

The urgency of human rights can be understood from the fact that the reality of a multivalent society is confronted with the romanticism of absolutism (Gerung, 2006). Global life is characterized by multivalent   situations, there is an overlapping of values in social life. An individual can be bound by various communities with different value systems. Thus, individual identity cannot be defined singly. Not everyone feels safe with this multivalence condition. A group of people feel that their primordial identity is being threatened, so they feel the need to find their absolute identity. The emergence of absolutism as antithesis, in line with the movement of history which leads to multivalence. Absolutism is a response to the pluralism of values and individual freedom of choice. Individual identity originates from the purity of the community, hence absolutism isolates someone from a different community. There must be core values that become the final grip of the community. This obsession with finality can be filled by religion, racism, and totalitarian ideology. Absolutism as an obsessive cultural project (meant only to provide a sense of security) is not a problem. Absolutism will become a social problem when it demands political practice (with the emergence of identity politics). History proves that absolutism results in crimes against humanity. Society reacted against absolutism, namely with the emergence of the concept of Human Rights.

The concept of human rights has a long history. Thoughts about human nature and the character of a just social order underwent major changes since the religious, scientific, and political revolutions of the 16th and 17th centuries. This cultural transformation led to the emergence of philosophies that inspired public opinion and processes of dramatic social change during the seventeenth to nineteenth centuries. The American and French revolutions resulted in the development of democratic governments based on human rights rather than divine rights. Philosophically, the character of modern times and ideas about human rights, are mainly shaped by the concept or idea of reason, which is influenced by natural law and ethical traditions. According to natural law theory, there are "higher laws" of nature, which are often thought to exist as part of God's law, which become moral norms or provisions regarding right behavior (Hayden, 2001).

Historically, Michael Haas traces the development of human rights from existing documents, from the early BC to the times after. Early/pre-modern human rights documents, for example from the Book of Hammurabi (1780 BC), the Charter of Cyrus (580-830 BC), the Constitution of Medina (622 AD), and the Magna Charta (1215 AD). The Ancient Babylonian Book of Hammurabi (Hammurabi's Code) gave citizens the right to do anything as long as it was not prohibited. However, this right is specifically given only to certain groups and classes in society. Then, in 539 BC king Cyrus the Great entered Babylon and proclaimed a charter (Cyrus Charter) which is claimed to be the first human rights document, because the word rights appear in the text, even though only a little. What stands out in the Cyrus Charter is freedom of religion and cultural tolerance, as well as the abolition of slavery. The Medina Constitution may be the first written constitution, used by the Prophet Muhammad (570-632 AD) to regulate the governance of the city-state of Medina, which allows Christians, Jews, Muslims, and idol worshipers to live together peacefully, no one is left alive poor. The Magna Carta, which King John signed on June 15, 1215, reaffirmed the Charter of Liberty, which acknowledged that the king no longer had absolute

power, placing the king on an equal footing with the nobility and that royal power was subject to the law (Haas, 2014).

Prior to the second half of the 17th century, the idea that all humans, simply because they were human, had rights that they could use against the state and society did not gain substantial political support anywhere in the world. Although the idea of human rights is limited to the political revolutions in Britain, the United States, and France in the late 17th and 18th centuries, the universal practice of human rights is largely a creation of the 20th century (Donnelly, 2013). Until the end of World War II, the idea of human rights was not seriously developed, until the incident of Westphalia (Peace of Westphalia) in 1648. The recognition of religious rights for minorities in the Westphalia incident was seen as the beginning of the idea of human rights. After the Westphalian incident, namely, the peace treaty ending the 30-year war between Catholics and Protestants, which destroyed Germany and killed 30% of its population, new movements emerged demanding international recognition of human rights. Various movements demanding human rights include the democracy movement, the anti-slavery movement, the suffragette movement, the trade union movement, the humane warfare movement, and the religious freedom movement which left organizational legacies and various human rights documents (Haas, 2014).

The development of the substance of rights in the concept of human rights, by Karel Vašák (1929-2015), a French legal expert, was arranged in the category of generations using the slogans of the French Revolution, liberty, equality, and fraternity. Each of these slogans reflects the development of a different category or generation of rights. The first generation focuses on issues of freedom. Every individual has the right to determine himself. The state or society must not intervene. The second generation is concerned with equality, covering economic, social, and cultural rights. And, the Third Generation is concerned with the "Brotherhood". "Solidarity rights" or "common rights" is the focus of this generation (Haas, 2014; Asplund, 2008).

3.   Principles of Human Rights

There are several main principles of human rights that are recognized internationally, namely: universal, equality, non-discrimination, interrelated, interdependent, and indivisible (Asplund, 2008). In principle, human rights are universal in nature, meaning that they apply equally in all places, both in theory and practice. This principle is strongly opposed by developing countries that have developed the concept of cultural relativism. Although all religions, moral systems, and philosophies have recognized human dignity as individuals in various ways and systems, this principle is not easy to apply in various traditions, cultures, and religions. - developing country.

Equality means that all people are born free and have equality in human rights. Affirmative action (or positive discrimination) can be done when someone comes from a different position and is treated differently   because if the treatment is the same, it will certainly continue the inequality. Affirmative action can be revoked if conditions have been equal.

Discrimination is a difference in treatment from treatment that equal. The scope of discrimination has now expanded, including race, gender, language, religion, political opinion or other opinions, national or nationality, ownership of an object (property), birth or another status, sexual orientation, age, and body defects.

Interrelated, interdependent, and indivisible principles depart from the different views between developed countries, which place more emphasis on the political situation and developing countries, which place more emphasis on the importance of economic, social, and cultural rights. This situation gave birth to an agreement that human rights must be taken into account as a comprehensive whole.

4.   Religion And Human Rights Relation

The reality of human rights recognition is not balanced with the facts of its implementation. Obstacles to upholding human rights can come from the government of a country that is less serious about implementing human rights. It could also be from people who are still debating human rights in terms of their compatibility with

local religion and culture. In relation to this debate, it is argued that human rights are Eurocentric, and therefore unsuitable for other societies. There are also opinions that human rights conflict with religion or "God's rights". These opinions need to be tested with the following rhetorical questions. *First*, the idea of human rights was indeed born in the space of Western civilization, as a reaction to crimes against humanity, but didn't crimes against humanity also occur in any part of the world? *Second*, the notion of human rights is human dignity, which underlies all human rights demands to protect humans. Doesn't human dignity come from God? Positioning human rights and religion in opposing positions is a mistake in understanding religious ethical imperatives. Human rights are still considered an external norm by a part of society. Human rights must be fought for so that they are internalized into the civilization of human society. However, the internalization of human rights into an ethos or lifestyle to create human rights civilization is, at least, constrained by: F*irst*, in the concept of communitarian humanity "rights" are not more central than "obligations". *Second*, human rights presuppose anthropocentrism, while massive crimes form a permissive society. *Third*, human rights grow from the experience of republicanism, the experience of togetherness with fellow citizens who are equally strong. *Fourth*, the demand for leadership of the "moralist politician" type. *Fifth*, there is no significant religious support (Hardiman, 2011).

The development of the implementation of human rights cannot be separated from the support of religion, because in religion there are teachings of humanity that transcend ethnicity and nation. The development of human rights in the West cannot be separated from the synergy of the teachings of the philosophy of natural law with the teachings of the Judeo-Christian tradition after the long struggle between Christianity and modernity (Hardiman, 2011). The religious factor is one of the potential causes of human rights violations. This thesis feels awkward. Isn't religion essentially a good cause, even a way for efforts to reach the height of human dignity? Theoretically, at the ideal level, religion does not conflict

with human rights, but there are social phenomena that concretely prove the tension between religions and human rights.

Human rights have not been internalized into social ethics partly due to the strong traditions of major religions in shaping the mindset and behavior patterns of society (Saraswati, 2006). Religious constraints on human rights appear in the form of fanaticism, textualism/normativism, absolutism, fundamentalism, and cult (Monib, 2011). Talking about the relationship between religion and human rights, confronting religion with human rights in the opposite way is counterproductive. Although, the relationship between religion and human rights is ambivalent. Religious freedom is part of human rights, while there is a religious style that results in human rights violations.

In the Islamic world where Iqbal became a part of it, there are different opinions about the compatibility of Islam with human rights. An optimistic opinion about the compatibility of Islam with human rights can be seen in the following opinion. The message of Islam consistently and universally promotes human rights and freedoms as fundamental to human development. In Islam, the origins and implications of human rights are supported by revelations in the Qur'an, God's promises and messages to all mankind. The verse of the Qur'an clearly speaks to all mankind: "O mankind! We have created you from a single (pair) male and female, and made you nations and tribes, so that you may know one another. Indeed, the most honorable among you in the sight of Allah is the most pious among you. And Allah is All-Knowing and All-Knowing (of all things)" [49:13]. This verse of the Qur'an is evidence of Islam's recognition of diversity or pluralism. In the verses mentioned above, God speaks to all mankind not just one kind; states that all mankind is one, created by the One. Thus, declaring the sovereignty of human rights given by God, universal and eternal, regardless of race, gender, wealth, language, national origin, skin color, or creed (Salam, 2017).

A pessimistic opinion, for example, was conveyed by Max Regus (2017). The application of human rights principles into public

policy is difficult to achieve while upholding Islamic values. This is based on state management practices in several Islamic countries. It can be concluded that the relationship between human rights and Islam is always a conflict.

Apart from optimistic and pessimistic opinions, objectively there is no common view among Muslims regarding the suitability of Islam and human rights. Marie Juul Pettersen (2017) objectively identifies that in contemporary debates about human rights in Muslim societies, there are at least four different opinions. *First*, the Conservative Muslim Group firmly rejects the concept of human rights. Human rights stem from Western values and culture which are secular and individualistic, and thus irrelevant to the Muslim world. *Second*, Muslim Skeptics argue, Islam and human rights are compatible only if human rights do not conflict with Islamic law. It is only partially compatible. *Third*, Opinions of Pragmatic Muslim Groups. Islamic law can be reinterpreted in a way that is more in line with human rights. Pragmatic Muslim groups provide a flexible pragmatic interpretation of Islamic law, they try to integrate modern values and ideas. They argue that Muslims must follow the dynamics of the times. Islamic law is interpreted in an effort to facilitate space for human rights, without opposing the authority of Islamic law. *Fourth*, the opinion of the Liberal Muslim Group. For this small group of Muslims, Islamic law reform is not enough if Islam and human rights are to be reconciled. Sharia is not to be understood as a rule of law but as a set of ethical and social codes. However, they did not receive much support from the Muslim community.

5. The Relevance of Iqbal Humanism for Human Rights Enforcement

Iqbal initiated a new world humanistic vision. Efforts to build a new world, in Iqbal's view, must combine intellectual, ethical, religious, and humanistic visions. Intellectual vision will balance the principles of constancy and change; ensure the sustainability of the community while supporting institutional work that is responsive to changes and community needs. The ethical vision will create an

egalitarian society, without the dichotomy of oppressor and victim groups. The most important capital needed to build an ideal new world is human, in which there are ideals, desires, and aspirations (Mustansir, 2000).

Iqbal's views and thoughts on various issues are based on the Qur'anic paradigm (Hidayatullah, 2014), including humanism. Iqbal's humanism reconciles religion and human rights. Iqbal does reciprocal framing between religion and humanity. Religion is understood and practiced in the framework of humanity; while humanity is built within the framework of religion. To build a new world civilization with the human vision, two important ways are recommended by Iqbal, namely the intellectual way and the vital way. Both ways are equally important and necessary. The intellectual way emphasizes understanding the world as a rigid causal system. Objectivity is the main character of the intellectual way. Therefore, the mere intellectual way will trap humans in a fragmentary and rigid understanding of the world, and cause humans to be alienated from themselves. The intellectual way must be complemented by the vital way. Namely, absolute acceptance of the inevitability of life. The main manifestation of the vital way is faith. Faith in a broad sense is not just a passive belief, but a living belief that can form an active and dynamic personality. The vital way will return a fragmentary and rigid understanding of the world and human alienation from himself to a comprehensive understanding of life (Iqbal, 2012). Iqbal's commentators say that the combination of these two methods is a sublimation of Iqbal's high appreciation for Western scientific traditions and his love for Islamic/Eastern values (Hidayatullah, 2014).

Iqbal's humanism is inspired primarily by Islamic teachings, the essence of which is *Tawhid* (Islamic monotheism). Here, Iqbal frames humanity with religion. Iqbal called it a vital way of developing human civilization. *Iman* is presented in life. *Tawhid* inspires humanity. In Iqbal's view, the new civilization with a vision of universal humanity or human unity is no longer built based on physical primordial ties, such as blood relations; but on the

psychological aspect, namely that all human life is originally spiritual. Spiritual and physical are not two different poles. Human physical actions that occur in space and time are motivated by and are determined by his spiritual mental condition. The matter is spiritual in the sense of space and time. The spiritual basis is *Tawhid* (Islamic monotheism), the belief in one God, that "there is no god but Allah". God is the spiritual basis of the unity of mankind. The new civilization will find the basis of world unity in the principle of tawhid. God, as the spiritual basis of life, is eternal. The eternal God is the origin of diversity and change, a necessity of life. The eternal God provides a safe haven for diversity and constant change. Religion provides a safe place for the dynamics of life.

The essence of *Tawhid*, as a working idea, is equality, solidarity, and freedom (Iqbal, 2012). These principles appear to be equivalent to the existing human rights principles. How to understand that the principles of equality, solidarity, and freedom are derivatives of tawhid as the working idea? The understanding of *Tawhid* (Islamic monotheism) in one of its dimensions is the belief that Allah is the only Creator (*Khalik*), there is no Creator except Allah. About the creation of human, Islam teaches, "So do you think that We have created you in vain and that to Us you will not be returned?" (*Al-Mukminun*, 23:115). Three points can be drawn from this verse. *First*, humans are God's creatures, the most perfect (compared to other creatures): "Verily We have created man in the best stature/judgment/shape/performance" (*At-Tin*, 95:4). The values that can be taken from the verse are about dignity.

Second, God created man not in vain, but with a duty or function. That is why God created man as a perfect being. The task or function of humans is to become "*Khalifatullah fil ardh*" (*Al-Baqarah*, 2:30), God's representative on earth. Meaning, humans must take care of life on earth, and make it a peaceful life. So, the best human being is useful/beneficial for other human beings. This is the true meaning of worship. "And I did not create djinns and humans except to worship Me" (*Adz-Dzariyaat*, 51:56). God provides facilities so that humans can carry out their functions properly.

Namely, human abilities (reasoning, emotion, will, etc.), and nature can be managed and utilized by humans. Values that can be drawn from this point are equality, brotherhood, and expediency.

Third, man will return to God. The return of man to God means responsibility. Responsibility presupposes freedom, awareness, and immortality of the soul, these are the values that can be taken from this point. The description above shows as a whole human nature becomes material capital for human rights. Consequences of human nature are fundamental values in human rights. Islam provides fundamental values for human rights, dignity, equality, brotherhood, benefit, Freedom, awareness, and eternity. Islam in the ideal sphere is a religion that contains genuine values that are in accordance with human nature. Islam in the ideal sphere is a religion that contains genuine values that are in accordance with human nature. For example, some verses of the Quran indicate that Islam is compatible with human rights. About dignity**:** "We have certainly created man in the best of stature "(*At-Tin*, 95:4). About equality and brotherhood, Islam teaches: "O mankind, fear your Lord, who created you from one soul...(*An-Nisa*, 4:1) and "O mankind! We have created you from a single (pair) of male and female, and made you into nations and tribes, so that you may know each other. Verily the most honored of you in the sight of God is the most pious of you. And God has full knowledge and is well acquainted (with all things)" (*Al-Hujurat*, 49:13). About freedom and awareness, Islam teaches: "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong.... "(*Al-Baqarah*, 2:256) and "And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills— let him disbelieve...."(*Al-Kahfi*, 18:29).

The explanation about *Tawhid* above shows that Islam teaches and upholds human rights. The polemic about the compatibility of Islam with human rights can be explained by the following analysis. Islam can be understood in a denotative and connotative sense. In a denotative sense, Islam is a belief system or a creed that contains ideal values about humanity. In a connotative sense, Islam can refer

to Muslims or Islamic society, it can also refer to a practical life system. Islam as a practical life system is an interpretation of Islamic ideal values (denotative meaning) carried out by Muslims or Islamic society. If in a denotative sense, Islam (as a creed) contains ideal values that are in accordance with human rights and teaches and upholds the principles of human rights, then in a connotative sense Islam as a system of life, its compatibility with human rights depends on Muslims. which interprets ideal Islamic values.

Iqbal advises Muslims to interpret the ideal values of Islam which originate from *Tawhid* (Islamic monotheism) and implement them in practical life within the framework of humanity, especially the height of human dignity. Here, Iqbal frames religion with humanity. Iqbal called it an intellectual way of developing human civilization. Religion is not accepted dogmatically. Human abilities must be functioned in accepting and practicing religion. Life is dynamic. Religious beliefs must not deny the diversity and continuous changes that exist in society because diversity and continuous change are God's provisions which are the inevitability of life. Tawhid must be presented in real life. Life is a pragmatic test of religious beliefs. That is why Islam teaches ijtihad. Islam, as a polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It is a practical way to present Islam as a living truth (Iqbal, 2012). Religion is a way of self-affirmation, and this is only possible if religion is presented in a dynamic life, not hindering dynamics and denying diversity; but becoming a driving force for change that accommodates various differences, and even harmonizes (Lidinillah, 2005). Dogmatically, religion will result in human rights violations. Dogmatism denies human abilities. The malfunctioning of human faculties will result in a flawed understanding of life. This flawed understanding is fertile ground for human rights violations.

CONCLUSION

Five points can be drawn as a conclusion, to answer the question of how Iqbal's humanism reconciles religion and human rights.

1. Iqbal reconciles religion and human rights in his humanism by framing reciprocity between religion and humanity. Religion is understood and practiced within the framework of humanity; while humanity is built within the framework of religion.

2. *Tawhid*, as a working idea and the main spiritual basis for building civilization with a human vision, contains values that are in accordance with human rights principles, namely equality, solidarity/brotherhood, and freedom.

3. The development of a new world civilization with a human vision must be pursued in an intellectual and vital way.

4. Religion is a mode of human development, as long as it is not accepted dogmatically. Religiousity must provide space and even harmonize differences, as well as continuous changes in society.

5. Iqbal humanism which is intellectual, ethical, and religious is very relevant to the principles of human rights, so it can be a contribution of thought to upholding human rights.

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