



TOWARDS HUMAN MORAL AND RELIGIOUS IDEALS: IQBAL'S THOUGHTS ON SELF- AFFIRMATION IN CONTEMPORARY HUMAN RIGHTS DISCOURSE

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Abstract

In an anthropological approach, Islam is not only seen as a political ideology, social and economic practice but also a cultural system that is interpreted and understood, to be believed and carried out in the form of religious acts by the perpetrators. Ethnicity is the identity of an ethnic group, where something distinguishes one tribe from another, which is marked by the attributes of culture and has meanings from various perspectives. In Indonesia, there are also various ethnic groups, which have the potential for conflict. One example of ethnic conflict in Indonesia is the ethnic conflict in Kalimantan between the Dayak and Madurese tribes. Therefore, Islam responds to these ethnic conflicts by providing various solutions in Surah al-Hujurat [49]: 13 which illustrates to all of us that differences are not the cause of division, they are precisely the differences that encourage people to unite with each other.

Keywords: *Ethnicity, Conflict Based on Ethnic, Religion, and inter-Group, Islam, Anthropological Approach.*



Introduction

Religion is necessary to organize a more dignified human life, which guarantees the fulfillment of human rights. The presence of religion in human life can be challenging. Instead of reassuring, "religion" sometimes became a source of trouble. Therefore, it is necessary to reformulate a representative "religion" to reorganize human life. The plurality of society is an ingredient 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 based on differences in religious beliefs. Religious beliefs demand loyalty beyond anything from each of its adherents. The loyalty of a religious adherent often causes conflict with adherents of a different religion. The problem—which seems to be a dilemma—regarding religion's existence in a pluralistic society's context is the form and limits of loyalty to religion. The peaceful coexistence taught by every religion must be maintained or sacrificed in the name of religion.¹

Human rights are natural and brought by humans from birth into the world,

¹ Mustofa Anshori Lidinillah, *Agama dan Aktualisasi Diri dalam Perspektif Filsafat Muhammad Iqbal* (Yogyakarta: Penerbitan Filsafat UGM, 2005), 3.

even from the beginning of the fetus, which is a gift from the Creator. Awareness of the importance of human rights still needs to be fully understood. It is reflected in various cases of human rights violations that have occurred in human life.²

The phenomenon of human rights violations, in various acts of violence and tragedy, always occurs and repeats throughout human civilization's history. Efforts to uphold human rights are the "eternal" struggle of humanity. Even though the awareness of upholding human rights is increasing, human rights violations still occur. Various conference forums that produced a series of human rights declarations and charters have been held. Institutions that care about and take care of human rights were established in various countries and are even world-class institutions. On the other hand, human tragedies are still occurring, 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, both military and civilians, became vic-

² Lathifatul Izzah, "Wacana Hak Asasi Manusia dalam Filsafat Pendidikan Islam dan Barat," *Al'Adalah* 24, no. 1 (2021): 47, DOI: 10.35719/aladalah.v24i1.54.

tims who were deprived of their right to live. Hundreds of millions of people were affected by the extraordinary 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 mass massacres of civilians; the result was that in a relatively short time on a massive scale, an estimated 50-70 million people were deprived of their right to life, and left tremendous suffering for who still survive. The many killed victims made World War II the deadliest conflict in human history.³

Religion cannot be ignored in upholding human rights. However, so that diversity does not become a cause of human rights violations, religious interpretations and expressions that are far from pathological symptoms are needed. Iqbal's thoughts about religion, especially Sufism, can be an alternative to this need. Iqbal tries to revive the spiritual-practical spirit of Sufism through his thoughts. Conceptual reduction of religion, distortion of religious practice, and dehumanization underlie Iqbal's philosophy. Three key words are essen-

tial in understanding Iqbal's philosophy: humanism, vitality, and religiosity. The human self gets the dominant portion of Iqbal's philosophy. *Asrar'i Khudi* is one of Iqbal's great works about human beings, which is substantially dedicated to humanity. This work explicitly discusses the human self, the importance of self-affirmation, ways of self-affirmation, and the consequences of human self-existence. In his other works, Iqbal critiques views and attitudes that lack or ignore human beings and values. Iqbal is a progressive humanitarian thinker; his thoughts about human beings are relatively new and intact.

Iqbal is a progressive Muslim philosopher. Iqbal's progressivity can be seen in his view that the unity of humanity should not be based on a particular geographical area, national territory, race, ethnicity, or nationality; but on belief or faith.⁴ Iqbal's progressivity is also evident in his opinion that there are two ways of self-affirmation so that humans exist, namely, the intellectual way and the vital way. Both ways are equally important and equally necessary. The mere intellectual way will trap humans in a partial and rigid understanding of the world because objectivity as the main character of the intellectual way causes humans to be alienated

³ Sommerville, Donal, *The Complete Illustrated History of World War II: An Authoritative Account of the Deadliest Conflict in Human History with Analysis of Decisive Encounters and Landmark Engagements* (London: Lorenz Book), 5.

⁴ K.G. Saiyidain, "Progressive Trends in Iqbal Thought," in *Iqbal as a Thinker, 2nd Edition* (Lahore: Sh. Muhammad Ashraf, 1952), 46.

from themselves. The vital way must complement the intellectual way. The vital way will return a partial and rigid understanding of the world and human alienation from himself to a comprehensive understanding of life. The primary manifestation of the vital way is faith. Faith is not just a passive belief but a living belief that can form an active and dynamic personality.⁵

The research method used in this study is philosophical hermeneutics with methodical steps as follows:

- 1) Interpretation, namely understanding the meaning of the text contained in various research material libraries, both primary and secondary literature.
- 2) Analysis-synthesis, identifying and parsing the meaning content of the various texts studied, then formulating statements that have specific meanings regarding the ideas or themes in the research.
- 3) Internal coherence, for the various meanings of the text that have been identified, compatibility with one another is sought to be formulated into a description that has a specific meaning concerning the idea or research theme.
- 4) Description, namely explaining or explaining the concepts obtained

⁵ Abdul Hadi, *Kumpulan Sajak Iqbal: Pesan kepada Bangsa-bangsa Timur* (Bandung: Mizan, 1985), ix.

and formulated from methodical steps of interpretation, analysis-synthesis, and internal coherence.

- 5) Heuristics is the explanation of the implicit meanings of the character's thoughts in the form of a new understanding of the actual case.

Iqbal's Philosophical Orientation

Iqbal, a Muslim philosopher, comes from a Brahmin family who had embraced Islam centuries before his birth.⁶ Abdul Wahab Azzam⁷ also mentioned that Iqbal came from the Brahma Kasymir family, who had embraced Islam three centuries before Iqbal's birth, namely when the Islamic Moghul 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.⁸

Muhammad Iqbal was born in Sialkot, an industrial city located on the trade route between West Punjab and

⁶ Eva Meyerrovitsh, "Pengantar Alih Bahasa Perancis," in *Kitab Keabadian*, trans. Javid Namah, Mohammad Sadikin (Jakarta: Pustaka Panjimas, 1987), xiii.

⁷ Abdul Wahab Azzam, *Filsafat dan Puisi Iqbal (Iqbal: Siratuh wal Falsafatuh wa Syi'ruhani)*, ed. Ahmad Rofi' Usman (Jakarta: Penerbit Pustaka, 1985), 13.

⁸ Riffat Hassan, *An Iqbal Primer: An Introduction to Iqbal's Philosophy* (Lahore: Iqbal Academy Pakistan:2005), 10.

Jammu and Kashmir Province, on November 9, 1877.⁹ There are various opinions regarding the date, month, and year of Iqbal's birth. According to Abdul Wahhab Azzam,¹⁰ he was born on February 22, 1873, coinciding with 22 Dzulhijjah 1289 AH. According to Meyerovitch,¹¹ Iqbal was born on February 22, 1873. Danusiri admitted that there were differences of opinion regarding Iqbal's date, month, and birth.¹² Danusiri tends to argue that Iqbal was born on November 9, 1877; even so, Iqbal claims to have been born on 2 Dulqa'dah 1294. Regarding these differences, Danusiri makes a comment that may be less sympathetic: "Apparently, Iqbal's parents were not concerned with recording the day of their child's birth." Ahmad Syafi'i Maarif conveyed a stronger opinion.¹³ The latest research 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.

⁹ Riffat.

¹⁰ Azzam, *Filsafat dan Puisi Iqbal*, 16.

¹¹ Meyerovitch, "Pengantar Alih Bahasa Perancis," xiii.

¹² Danusiri, *Epistemologi dalam Tasawuf Iqbal* (Yogyakarta: Pustaka Pelajar, 1996), 3 & 17.

¹³ Ahmad Syafii Maarif, "Prolog: Muhammad Iqbal dan Suara Kemanusiaan dari Timur," in *Rekonstruksi Pemikiran Agama dalam Islam (The Reconstruction Religious Thought in Islam)*, ed. Muhidin M. Dahlan (Yogyakarta: Jalasutra, 2002), 13.

Iqbal's views cannot be ignored. This claim is no exaggeration when viewed from the breadth of insight and the spirit of change expressed through works of philosophy and literature, both in prose and poetry, even loose notes. His passion for reading and his fluent language skills were the entry points that gave Iqbal broad knowledge and insights. Iqbal mastered several languages, Arabic as the language of the Koran, Urdu, and Persian as the mother tongues and linguistic heritage of an educated Indo-Muslim elite, as well as English language and culture due to the British colonization of India.¹⁴

According to 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.¹⁵

Iqbal's philosophy emphasizes the importance of dynamism. For Iqbal, Muslims need intellectual and spiritual motivation for the ideals of self-development. If Muslims want to progress and develop, Islamic society must be able to change the ascetic mindset that emphasizes the sacredness of religion alone. Iqbal offers several concepts for carrying out Islamic renewal. In the field of

¹⁴ L.S. May, "Iqbal, The Humanist," *Iqbal Review: Journal of the Iqbal Academy* 19, no. 1 (January 1978): 24.

¹⁵ Zafar H. Anjum, "Whose Iqbal-Ours or Theirs?" *Iqbal Review: Journal of the Iqbal Academy* 44, no. 2 (April 2003): 155.

religion, the importance of developing the concept of understanding dynamism through motion and activity with *ijtihad*. In the political field, the need to form an Islamic state itself. In education the basic principles of education must prioritize an attitude of openness. Moreover, in philosophy, thinking prioritizes the concept of the ego. At least, Iqbal's Islamic renewal thoughts significantly influenced Muslim society's progress in South Asia, especially India.¹⁶

Iqbal is a true humanist of the twentieth century. His contribution to Islamic and world thought is enormous, covering philosophy, psychology, ethics, politics and religion, and literature. Iqbal as a genuine humanist, passionately wants to change the world. Iqbal is the only Urdu poet, and perhaps the only poet in Indian literature, to link literature with world events. Events or significant events throughout the world in his day were reflected and became the core of his poetry.¹⁷

Iqbal is a humanist who has a global intellectual perspective. While carrying out theological reforms to return to the original spirit of religion, Iqbal, through his philosophy, provided criticism of two opposing philosophical ideologies or traditions which were

¹⁶ Mohammad Rizqillah Masykur, "Pembaharuan Islam di Asia Selatan Pemikiran Muhammad Iqbal," *Jurnal al-Makrifat* 3 no. 1 (2018): 2.

¹⁷ May, "Iqbal, The Humanist," 34.

developing at that time, Eastern/Islamic traditionalism and Western atheistic secularism. Iqbal wants to create a new intellectual, humanist, ethical, and religious world.

According to Durrani, Iqbal's philosophy has at least seven significant themes. The first central theme is 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 change framework 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 likes internal illumination. Fifth, Iqbal's philosophy shows the position and role of humans in the world. Iqbal places humans very high, almost as God's "colleagues." Sixth, Iqbal's philosophy is an expression of rejection of imperialism. During Iqbal's time, the whole world was dominated by Europeans. Easterners, and especially Muslims, are being destroyed everywhere; they are being conquered. Iqbal wants them to rise. Seventh, Iqbal's philosophy criticizes, confronts, and simultaneously elaborates materialism with religiosity. Iqbal is very religious. He wants people to return to religious

purity. Because of that, Iqbal attacks materialism and Western civilization because of promiscuity, racism, and nationalism.¹⁸

Iqbal initiated a new humanistic vision of the world. Iqbal believes that efforts to build a new world must combine intellectual, ethical, religious, and humanistic visions. The intellectual vision will balance the principles of constancy and change; ensure the sustainability of the community while at the same time supporting institutional work that is responsive to changes and societal needs. The ethical vision will create an egalitarian society without the dichotomy between oppressors and victims. The most crucial capital needed to build an ideal new world is human beings, in whom there are ideals, desires, and aspirations.¹⁹ "Religious dynamism in the framework of development and self-affirmation to build universal humanity" is the primary orientation of Iqbal's thought or philosophy. Iqbal has transcended all categories. He is a shared legacy for the whole world.²⁰

Human Rights Discourse

¹⁸ Saeed A. Durrani, "Iqbal: His Life and Work." *Iqbal Review: Journal of the Iqbal Academy* 31, no. 2 (October 1990): 89-113.

¹⁹ Mir Mustansir, "Iqbal Vision of New World," *Iqbal Review: Journal of the Iqbal Academy* 41, no. 2 (April 2000): 42.

²⁰ Anjum, "Whose Iqbal-Ours or Theirs?" 158.

Human rights are rights that humans have because they are human. Humans have it not because it is given to them by society or based on positive law but solely based on their dignity. In this sense, even though everyone is born with different skin color, gender, language, culture, and nationality, they still have these rights. It is the universal nature of these rights. Apart from being universal, these rights are also inalienable. It means that no matter how bad the treatment experienced by someone or how cruel someone is treated, he will not stop being human and, therefore, still have these rights. In other words, those rights are attached to him as a human being.²¹

The origins of human rights, as described above, stem from the theory of natural rights. The natural theory of rights originates from the theory of natural law, the latter of which can be traced back to ancient times with Stoic philosophy to modern times through the natural law writings of Saint Thomas Aquinas. Hugo de Groot, a Dutch jurist called the "father of international law," better known by his Latin name, Grotius, further developed Aquinas' theory of natural law by breaking with its theistic origins and making it a product of rational, secular thought. With this

²¹ Knut D. Asplund et al (ed.), *Hukum Hak Asasi Manusia* (Yogyakarta: PUSHAM UII, 2008), 11.

basis, in subsequent developments, one of the post-Renaissance scholars, John Locke, put forward ideas regarding the theory of natural rights. Locke's idea of natural rights underlies the emergence of the rights revolution in the revolutions that erupted in England, the United States, and France in the 17th and 18th.²²

Human rights are born as respect for the individual. Everyone has the same position, rights, and opportunities in every matter. There are Articles 27-34 in the Indonesian Constitution regulating human rights in Indonesia. Exactly 71 years ago, the United Nations General Assembly declared the Universal Declaration of Human Rights. In the Palais de Chaillot, Paris, through the General Assembly Resolution 217A (III), the declaration contains rights that cannot be contested and revoked by anyone regarding human rights.

Several main human rights principles are recognized internationally: universal, equal, non-discriminatory, inter-related, interdependent, and indivisible.

Universal

In principle, human rights are universal, meaning they apply equally in all places, both in theory and practice. This principle was vehemently opposed by developing countries that developed the cultural relativism concept. Even though

²² Asplund, 12.

all religions, moral systems, and philosophies have recognized human dignity as individuals in various ways and systems, this principle is only sometimes applied in various traditions, cultures, and religions, even though the cultural relativism argument tends to cover up human rights violations committed by the state-developing country.

Equality

The principle of equality means that all people are born free and have equality in human rights. Meanwhile, affirmative action (or positive discrimination) can be carried out when someone comes from a different position and is treated differently. If the treatment is the same, inequality will undoubtedly continue. Affirmative action can be revoked if the conditions are equal.

Nondiscrimination

Discrimination is a gap in treatment differences from treatments that should be equal/equal. Direct discrimination is when someone is treated differently (less favorably) than others. Indirect discrimination arises when the effect of the law or in legal practice is a form of discrimination, even though it is not intended for discriminatory purposes. The scope of discrimination is currently widening, including race, skin color, gender, language,

religion, political or other opinions, national or nationality, ownership of an object (property), birth or another status, sexual orientation, age, and body defects.²³

Interrelated, Interdependent, and Indivisible

This principle departs from differences in 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 considered a comprehensive unit.²⁴ Amartya Sen proposes the following example to show that human rights are interrelated and interdependent. Social opportunities in providing education and health facilities, according to Sen, can facilitate economic participation. Economic facilities in the form of trade and production participation can encourage prosperity and enrichment of public resources for social facilities. Thus, freedom will increase capability and quality of life so that freedom in its various forms can reinforce each other's rights.

According to universalism, human rights are rights possessed by humans not because they are given to them by

society or based on positive law but solely based on their dignity. Rhoda E. Howard, a sociologist and supporter of universalism, states that human rights are rights that humans have because they are human. These rights are possessed by human beings solely because they are human beings, not because they are citizens of a country. It is the universal nature of these rights where human rights are natural rights (theory).²⁵

Discourse of Inharmony between Religion and Human Rights

A video uploaded by the *nuonline_id* account on Instagram on August 10, 2020, entitled "Islamic Response to Victims of Sexual Violence," can be an illustration of how the existence of human rights can be in harmony with religion. In the video, Badriyah Fayumi—a female cleric—is a representative of a group of religious people who voted for the Draft Law on the Elimination of Sexual Violence (RUU PKS) to be passed immediately. Fayumi emphasized how Islamic teachings strongly oppose violence that befell women, such as the enslavement of women in the Age of Jahiliyah. He also emphasized how

²³ Asplund, 40.

²⁴ Asplund, 35.

²⁵ Belardo Mega Jaya & Muhammad Rusli Arafat, "Universalism Vs Cultural Relativisme Implementasinya dalam Hak Kebebasan Beragama di Indonesia," *Jurnal Pena Justisia: Media Komunikasi dan Kajian Hukum* 17, no. 10 (2017): 58.

God cares about victims and forgives everything that happens to women—in the context at that time, it was the loss of women's chastity because they had been used as an economic commodity to satisfy men's sexual desires. Humans need to imitate the nature of God, who is all-loving and all-forgiving. Based on the slavery case, it can be interpreted in the current context that victims of sexual violence must be freed from criminalization and need special assistance to overcome the trauma they have experienced.

On the other hand, the discourse on the inconsistency of human rights with religion is a controversial problem regarding the human image attached to the idea of human rights (HAM), explained by Richard Rorty with an illustration. He wrote that the Serbs who raped or killed Muslims in the Bosnian war did not think that they had violated human rights because they were not committing these crimes against each other but against Muslims. They only discriminate between real people (who are from their class) and fake people (not from their class).²⁶

If these or those human rights are considered too "Western" or "Islamic," what can be easier to think about than the irony that human rights only apply to certain human beings, while other

²⁶ F. Budi Hardiman, *Hak-Hak Asasi Manusia: Polemik Agama dan Kebudayaan* (Yogyakarta: Kanisius, 2011), 41.

human beings as fake human beings do not exist at all? have these rights?²⁷

The inharmonious relationship between human rights and religion, namely regarding the enforcement of religious blasphemy articles, often leads to persecution, conflicts of interest, hypocrisy, and severe violations of human rights. Two cases in Indonesia can be used as examples. Between 2017 and 2019, the former governor of DKI Jakarta, Basuki Tjahaja Purnama (Ahok), was in prison after being charged with blasphemy. His mistake was criticizing the use of religion in political affairs. For his "sin," he lost his freedom.²⁸

In another case, a Buddhist named Meiliana, who also has a Chinese background, had to spend 18 months in prison. Even though he only complained that the volume of the Azan was too loud. However, his complaint was deemed "an insult to Islam."²⁹

Freedom of opinion, expression, protection of religious minorities, and issues deemed "un-Islamic" is sacrificed to deify blasphemy or apostasy.

Salem Azzam, former Secretary General of the Islamist Council of Europe, wrote the introduction to the Universal

²⁷ Hardiman, 42.

²⁸ Thomas Krapf, "HAM di Dunia Islam: Genderang Perang Penistaan Agama." *DW.com*, February 27, 2020. <https://www.dw.com/id/ham-di-dunia-islam-genderang-perang-penistaan-agama/a-52551336>.

²⁹ Krapf.

Declaration of Islamic Human Rights (DUHAMIS) on September 19, 1981. "Human rights in Islam are not the gift of a king or ruler, nor are they the decisions of a local authority or an international organization, but are rights obligated by its divine origin. No rights can be crossed out, erased, or removed." The idea of the divine origin of human rights is in line with the Western idea that humans are born with rights. However, a more careful and critical reading can give another impression that the idea refers to sharia.³⁰

Salem Azzam's view assumes that all these rights must remain within the limits of the Shari'a, thereby narrowing the range of human rights bearers because, for non-Muslims or secularists, the boundaries are built to turn freedom into non-freedom.

Another illustration of the inconsistency between human rights and religion is regarding the right to freedom of religion in Islam which means only being patient or self-restrained and quite tolerant towards those who are different; this does not involve freedom to change religions. Conversion to Islam for Islam's sake is possible, whereas converting to any other religion or into atheism is unacceptable and even punishable.³¹

³⁰ Hardiman, *Hak-Hak Asasi Manusia*, 54.

³¹ Hardiman, 55.

The Relevance of Iqbal's Philosophy for Upholding Human Rights

Human rights are not just inter-cultural relations but also rigid power relations. Human rights can be used as a tool for the ideological struggle against other cultures. Its effectiveness lies in its political application, but at the same time, the danger of its instrumentalization comes from this politicization. A way out of this can only be found if the cultures in conflict are willing to be open-minded.³²

Human rights are not only determined socio-historically but are also inter- and intercultural tasks. Without developments originating from its cultural forces, discussions about human rights can quickly become ritualized. Without creative encounters with other cultures, the concept of the human being in a culture cannot be expanded, and an authentic cultural civilization cannot be expected. The "human" of human rights is not as simple and complex as cultural pluralism. So the struggle for human rights must take into account this complexity wisely and carefully.³³

Philosophy, according to Iqbal, is essential. It assesses for and against a matter to issue a final decision. He said, "The spirit of philosophy is one of free inquiry. It suspects all authority. Its function is to trace the uncritical

³² Hardiman, 67-68.

³³ Hardiman, 69.

assumptions of human thought to their hiding places. Moreover, this pursuit may finally end in either the denial or the frank admission of the inability of pure reason to attain Ultimate Reality.

Iqbal's philosophy contributes to upholding human rights in the world; this can be found in some of Iqbal's humanist, intellectual, ethical, and religious-oriented thoughts. In the seventh chapter of Iqbal's philosophy, one of the states is that Iqbal's philosophy shows the position and role of humans in the world; he views humans as having a high position as God's "colleagues." It is in line with the human rights principle, which states that humans have rights not because they are granted by society but because they are based on human dignity since God's creation. Human rights can be used as a tool for the ideological struggle against an oppressive culture. Iqbal's philosophy has the aim of criticizing, confronting, as well as coloring materialism with religiosity. In his thoughts, Iqbal initiated a new humanistic vision of the world by combining intellectual, ethical, religious, and humanistic visions. It balances the principles of resilience and change, as well as guaranteeing the continuity of society while supporting institutional work that is responsive to community needs. Iqbal's thoughts are relevant to the principles of human rights implementation, which internationally include: universal equality, non-discrimination, intercon-

nectedness, interdependence, and indivisibility. The presence of the phenomenon of human rights violations in various acts of violence and human tragedies is something that constantly recurs throughout the year. It shows that there needs to be a solid commitment to efforts to uphold human rights. Through Iqbal's philosophical thought, it can provide a bright spot in efforts to uphold human rights that are more appropriate.

Conclusion

Based on the description above, it can be concluded that religion cannot be ruled out for upholding human rights. In the social life of society, there are still various phenomena of human rights violations. It happens because of a need for more awareness about the importance of human rights. Humans, from birth, have inherent human rights because they are a gift from God. Iqbal's philosophical thoughts can be a solution to avoid religious deviation and human rights violations. Iqbal's philosophy contributes to the enforcement of human rights in the world. It can be found in some of Iqbal's humanist, intellectual, ethical, and religious-oriented thoughts. Iqbal's thoughts are relevant to the principles of human rights implementation, which internationally include: universal equality, non-discrimination, interconnectedness, interdependence, and indivisibility.

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