

THE RELEVANCE OF HUMANIST DA'WAH IN STRENGTHENING EQUALITY AND HUMAN RIGHTS IN ISLAM

Suud Sarim Karimullah
Gümüşhane University, Türkiye
Email: suudsarimkarimullah@gmail.com

Abstract

This study aims to examine the relevance of humanist da'wah in the Islamic context as a solution to strengthen equality and human rights in the religious context. This study uses literature study research methods with an integrative literature analysis approach to obtain a comprehensive understanding. The results of this study stated that humanist da'wah in Islam has significant relevance in strengthening equality and human rights. Humanist da'wah, focusing on human values, justice, and compassion, opens the door to applying the principles of gender equality and human rights in the Islamic context. The role of humanist da'wah in promoting gender equality and human rights is recognized as a driving force for positive social change. However, there are still some challenges, including cultural and social issues that still support gender inequality and human rights violations, as well as technological and environmental challenges. However, there are still many important opportunities to strengthen equality and human rights, such as the role of social media and inclusive education in strengthening equality and promoting human rights awareness.

Keywords: Humanist Da'wah, Gender Equality, Human Rights, Islam

Abstrak

Kajian ini bertujuan untuk mengkaji relevansi dakwah humanis dalam konteks Islam sebagai solusi untuk memperkuat kesetaraan dan hak asasi manusia dalam konteks agama tersebut. Kajian ini menggunakan metode penelitian studi pustaka dengan pendekatan analisis literatur secara integratif yang bertujuan

untuk mendapatkan pemahaman yang komprehensif. Hasil kajian ini menyatakan bahwa dakwah humanis dalam Islam memiliki relevansi yang signifikan dalam memperkuat kesetaraan dan hak asasi manusia. Dakwah humanis, dengan fokus pada nilai-nilai kemanusiaan, keadilan, dan kasih sayang, membuka pintu bagi penerapan prinsip-prinsip kesetaraan gender dan hak asasi manusia dalam konteks Islam. Peran dakwah humanis dalam mendorong kesetaraan gender dan hak asasi manusia diakui sebagai motor penggerak perubahan sosial positif. Namun, masih terdapat beberapa tantangan, termasuk isu-isu budaya dan sosial yang masih mendukung ketidaksetaraan gender dan pelanggaran hak asasi manusia, serta tantangan teknologi dan lingkungan. Meskipun begitu, masih ada banyak peluang penting dalam upaya memperkuat kesetaraan dan hak asasi manusia, seperti peran media sosial dan pendidikan yang inklusif dalam memperkuat kesetaraan dan mempromosikan kesadaran akan hak asasi manusia.

Kata Kunci: Dakwah Humanis, Kesetaraan Gender, Hak Asasi Manusia, Islam

A. Introduction

Some values support equality and human rights at the core of Islamic teachings. Da'wah, an integral part of Islamic teachings, is important in educating Muslims about strengthening equality and human rights.¹ The concept of humanist da'wah reflects the relevance of Islamic teachings to create a more inclusive and just society. In this context, da'wah is about spreading religion and building awareness of basic rights and human dignity that align with Islamic teachings. Therefore, deepening the relevance of humanist da'wah in Islam is essential to promote equality and human rights in Muslim societies.

The teachings of Islam have a strong foundation in support of the principles of equality and human rights. The Qur'an and Hadith contain many verses and

¹ Muhammad Haramain, "Peaceful Da'wah and Religious Conflicts in Contemporary Indonesia," *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 14, no. 2 (2021): 208–23, <https://doi.org/https://doi.org/10.35905/kur.v14i2.3092>; Risma Fahrul Amin, Zainuddin Zainuddin, and Ari Wibowo, "Culture-Based Da'wah Digitization to Strengthen Social Harmony in Religion on Plural Netizens," *MAWA IZH JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN* 14, no. 1 (2023): 61–74, <https://doi.org/10.32923/maw.v14i1.3282>.

teachings that emphasize the importance of respecting human rights, including the right to life, freedom of religion, and protection from discrimination.² The principle of equality is also manifested in the concept of a single humanity, where all individuals are considered brothers and sisters. The principle of equality is also manifested in the concept of a single humanity, where all individuals are considered brothers and sisters. Therefore, to spread Islam's teachings, da'wah must apply these equality principles in all life aspects, including social interaction and public policy.

In practice, humanist da'wah in Islam promotes gender equality and the protection of women's rights prioritizing providing assistance to people in need. This reflects the spirit of justice and mercy contained in the teachings of Islam. Humanist da'wah also encourages individual Muslims to take an active role in combating inequality, discrimination, and injustice in society. In other words, humanist da'wah is not only a religious mission, but also a call to fight for the principles of human rights and equality in the real world.

The relevance of humanist da'wah in strengthening equality and human rights in Islam is becoming increasingly important amid the social and political challenges Muslim communities face in various parts of the world. Using da'wah to educate and inspire Muslims in support of human rights and equality is a constructive step in confronting global issues such as economic inequality, conflict, and human rights violations. By understanding and applying the concept of humanist da'wah, Muslims can play an active role in creating a more just and equitable world, in line with Islamic teachings that *rahmatan lil'alam*, namely mercy for all nature.³

² Suud Sarim Karimullah, Mu'adil Faizin, and Aufa Islami, "Internalization of Islamic Moderation Values in Building a Civilization of Love and Tolerance," *Al-Insyiroh: Jurnal Studi Keislaman* 9, no. 1 (2023): 94–125, <https://doi.org/https://doi.org/10.35309/alinsyiroh.v9i1.6345>.

³ M Tahir, "Effective Da'wah in the Era of Society 5.0: The Perspective of Students in Indonesian State Islamic Higher Education," *Jurnal Dakwah Risalah* 34, no. 1 (2023): 52–71, <https://doi.org/10.24014/jdr.v34i1.23277>; Mochammad Irfan Achfandhy, Lina Amiliya, and Nik Amni Sajidah, "Da'wah Transformation as a Response to Community Solidarity and Government Regulations," *Jurnal Ilmu Dakwah* 42, no. 2 (2022): 257–69, <https://doi.org/10.21580/jid.v42.2.11517>.

It is important to note that equality and human rights have a significant impact in the contemporary world. The Islamic community is no exception to these challenges. Therefore, the understanding and implementing humanist da'wah is becoming increasingly relevant and urgent. When Muslims can incorporate the values of equality and human rights into the messages of da'wah, they can play a key role in addressing the social issues faced by the global community.

As a concrete example, humanist da'wah efforts can involve campaigns to empower women, combat practices that degrade human dignity, and support sustainable development projects focused on poverty alleviation and improving quality of life. Muslim communities can use social media, sermons, and other communication platforms to spread da'wah messages promoting equality and human rights. Thus, the relevance of humanist da'wah in strengthening equality and human rights in Islam is not only limited to the realm of theory or worship but is also a real call to action in society.

This study serves as a foundation for further exploring the concept of humanist da'wah in Islam and how it can be applied in the modern world. In line with the Islamic values of *rahmatan lil'alamin*, the understanding and practice of humanist da'wah is the key to shaping a more just, inclusive, and human rights-oriented society worldwide. It has profound implications and undeniable relevance in a constantly changing world. Understanding the essence of humanist da'wah and how it is implemented can be more effective in building a fairer society and advancing human rights principles in the spirit of Islamic teachings. Thus, this study is expected to provide a deeper understanding of how Islam can promote equality and Human Rights in this increasingly complex world.

Several academic works and important texts have addressed issues related to humanist da'wah, equality, and human rights in Islam. One of the most relevant works is the book "Islamic Humanism" by Lenn E. Goodman.⁴ The book explores humanist ideas in the Islamic tradition, including the thoughts of philosophers such as Ibn Sina and Ibn Rushd. Goodman discusses how equality, justice, and human

⁴ Lenn E Goodman, *Islamic Humanism* (New York: Oxford University Press, USA, 2003).

dignity have become an important part of the understanding of Islam, which is in keeping with the teachings of humanist da'wah. In addition, the writings of contemporary Muslim scholars such as Tariq Ramadan have debated the relevance of humanist da'wah in the modern context.⁵ His works explore concepts such as human rights, the role of individual Muslims in society, and the importance of education in promoting equality.

No less important, academic research on women in Islam and Islamic feminism, as presented by Asma Lamrabet, discusses how Islamic teachings can be used to fight for women's rights and gender equality.⁶ In addition to literature of a theoretical nature, there are also case studies that highlight the practice of humanist da'wah in Islamic societies.⁷ This literature study shows that the concept of humanist da'wah in Islam has been the subject of wide debate and application. This review will attempt to integrate these perspectives to understand how Islam can play a role in strengthening equality and Human Rights in contemporary society. Thus, this review will build on the foundation of the existing literature to investigate these complex and profound issues further.

This study uses a literature study research method with an integrative literature analysis approach. This approach aims to comprehensively understand the concept of humanist da'wah in Islam and its relevance in strengthening equality and human rights. This study will look for relationships, patterns, and key concepts that

⁵ Tariq Ramadan, *Western Muslims and the Future of Islam* (New York: Oxford University Press, 2003); Tariq Ramadan, *Radical Reform: Islamic Ethics and Liberation* (New York: Oxford University Press, 2009); Tariq Ramadan, *Islam, the West and the Challenges of Modernity* (Kano: Kube Publishing Ltd, 2009).

⁶ Asma Lamrabet and Asma Lamrabet, "Beyond the Problematic of 'The Muslim Woman,'" *Women and Men in the Qur'ān*, 2018, 9–12, https://doi.org/10.1007/978-3-319-78741-1_2.

⁷ Arifah Nurtsania Ardiyanti, "Dakwah Humanis Sebagai Upaya Penanggulangan Radikalisme Di Indonesia," *Jurnal Dakwah Tabligh* 19, no. 2 (2018): 179–97, <https://doi.org/10.24252/jdt.v19i2.7474>; M Yakub, "Dakwah Humanis Dalam Lintasan Sejarah Islam," *Wardah* 22, no. 1 (2021): 14–38, <https://doi.org/10.19109/wardah.v22i1.9004>; Mawardi Siregar, "Menyeru Tanpa Hinaan (Upaya Menyemai Dakwah Humanis Pada Masyarakat Kota Langsa Yang Pluralis)," *Jurnal Dakwah: Media Komunikasi Dan Dakwah* 16, no. 2 (2015): 203–29, <https://doi.org/10.14421/jd.2015.16202>; Qomariah Moehson, "Dakwah Humanis Melalui Gerakan Tarekat," *Jurnal Ilmu Dakwah* 39, no. 2 (2019): 183–96, <https://doi.org/10.21580/jid.v39.2.4674>.

arise from various perspectives by analyzing various relevant and comprehensive literature sources. This research method will involve collecting and analyzing texts related to the theme of the study, including books, articles, research reports, theses, and other relevant literature sources. Analysis of the literature will include an in-depth understanding of the basic concepts of humanist da'wah in Islam, the history of its development, existing practices, the views of Islamic scholars and scholars, and its impact on society. By utilizing integrative literature analysis methods, this study will produce a more holistic and comprehensive understanding of the role of humanist da'wah in Islam in the context of equality and human rights. Integrating various perspectives from the existing literature will allow this study to describe a more complete picture of this topic.

B. Discussion and Result

The concept of Humanist Da'wah in Islam

Da'wah, often interpreted as an effort to spread the message of Islam, has a much deeper and more inclusive dimension.⁸ Da'wah, in a humanist context, illustrates how the teachings of Islam can be a source of inspiration to promote the values of equality, human rights, and concern for the welfare of humanity. This concept embraces the idea that Islam is about spreading the religion and creating a more just and humanity-oriented society.

In Islam, the concept of humanist da'wah reflects the essence of the teachings of Islam itself. The Qur'an, as the main source of guidance in Islam, presents the principles of equality, justice and the protection of human rights. The messages in the Qur'an emphasize the importance of respecting basic individual rights, such as the right to life, freedom of religion, and protection from discrimination. Gender equality is also highlighted in the Qur'an, which underlines that all individuals, regardless of gender, have equal value and dignity before God. In addition to the Qur'an, the Hadith contains teachings supporting humanist da'wah

⁸ Suud Sarim Karimullah, "Motivasi Pendidikan Dalam Retorika Dakwah Lora Thohir," *MAWA IZH JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN* 13, no. 1 (2022): 65–86, <https://doi.org/https://doi.org/10.32923/maw.v13i1.2382>.

in Islam. Hadith is a collection of statements and actions of the Prophet Muhammad that Muslims consider guidelines. The Hadith contains a lot of advice that emphasizes the importance of justice, kindness, and attention to human rights. The Prophet Muhammad is known as "*rahmatan lil'alamin*," "which means" Mercy for all of nature," this reflects the view that the message of Islam is for all of humanity, not just for one particular group or society.

Humanist da'wah in Islam also includes the idea that da'wah is not only about spreading the teachings of Islam but also about empowering individuals and communities. It involves education, capacity building, and community empowerment so that they can understand their rights, fight for justice, and contribute to developing a better society. In this context, Da'wah is a persuasive effort and a collaborative effort to create positive change.

It is important to realize that humanist da'wah in Islam has relevant implications in the contemporary world. Amid global challenges such as economic inequality, prolonged conflict, climate change, and human rights abuses, the understanding and practice of humanist da'wah can be a powerful tool in addressing these issues. By understanding and applying this concept, Muslim societies can act as agents of positive change in an increasingly complex global society. In addition, it is important to examine how the concept of humanist da'wah in Islam can be a response to social change and the challenges facing Muslim societies today. In Muslim communities worldwide, the concept inspires efforts to address pressing social problems, including gender inequality, poverty, religious tensions, and political conflict. Humanist da'wah in Islam becomes not just an empty thought but a force that moves concrete action. This concept also highlights the important role of women in humanist da'wah. Throughout history, women have played a key role in spreading the values of equality, justice, and human rights in Islamic societies. They have been involved in education, community empowerment, and social advocacy. Women's role in humanist da'wah reflects Islamic values and reinforces the message of gender equality in Islamic teachings.

Today, social media and information technology play an important role in spreading the message of humanist da'wah. Digital communication allows these

messages to reach a wider audience, opens a window of intercultural dialogue, and helps combat negative stereotypes about Islam.⁹ When applied effectively in the digital world, the concept of humanist da'wah in Islam can promote a better understanding of Islam and the values of equality in a global society. In addition, it is important to realize that the concept of humanist da'wah in Islam can face certain challenges and obstacles. Resistance to change, narrow interpretations of Islamic teachings, and ideological conflicts are some obstacles that may be encountered in an attempt to implement this concept. However, a deep understanding of these barriers will help devise more effective strategies to overcome them.

The concept of humanist da'wah in Islam must also be viewed within the framework of the role of the individual and the Muslim community in a diverse society.¹⁰ It is important to realize that this concept applies not only within the Muslim community but also in interaction with people of different cultures and religions. This brings us to the role of interreligious dialogue, which is key in promoting understanding, mutual respect and cross-cultural cooperation. Humanist da'wah in Islam, when applied effectively, can also help address issues related to radicalization and extremism. By emphasizing messages of peace, equality, and justice, humanist proselytizing can be counterproductive to the violent narratives often carried by extremist groups. This is a constructive approach to combating radicalization and promoting peace.

In an increasingly complex social and political context, humanist da'wah in Islam also faces the challenge of bridging differences and promoting reconciliation.

⁹ Rini Setiawati, Dede Mercy Rolando, and Novita Sari, "The Values and Practices of Da'wah in The Era of Hybrid Knowledge Society 5.0," *Jurnal Fiqh Al-Watan (Tatacara Kehidupan Bertanah Air)* 1, no. 1 (2022): 41–47, <https://doi.org/10.37698/jufaw.v1i1.170>; Muhammad Rifat et al., "Digital Transformation in Islamic Da'wah: Uncovering the Dynamics of 21st Century Communication," *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah* 8, no. 3 (2023): 2933–41, <https://doi.org/10.24815/jimps.v8i3.26243>.

¹⁰ Rizka Gusti Anggraini, Rubino Rubino, and Irma Yusriani Simamora, "Da'wah Bil Hal and Muslim Women's Religious Humanist Ideology in Indonesian Film," *MUHARRIK: Jurnal Dakwah Dan Sosial* 5, no. 2 (2022): 321–36, <https://doi.org/10.37680/muharrrik.v5i2.2034>; Rosidi Rosidi et al., "Contextualization of Abdurrahman Wahid's Humanistic Da'wah in Cases of Violation of Human Rights in Indonesia," *Jurnal Ilmu Dakwah* 43, no. 1 (2023): 78–91, <https://doi.org/10.21580/jid.v43.1.13389>.

Islamic societies around the world are often faced with internal and external conflicts. This concept teaches the principles of conflict resolution based on justice, peace and human rights, which are essential elements in building a stable and prosperous society. In addition, in an era of globalization and increasingly strong interconnections, humanist da'wah in Islam can also play a role in global issues such as climate change, poverty alleviation, and international cooperation. This concept creates opportunities for the Muslim community to actively participate in global efforts to improve the condition of people and the planet. This is a concrete example of how humanist proselytizing can impact far beyond religion and culture.

It should be understood that implementing the concept of humanist da'wah in Islam is also related to developing individual and community character. In addition to simply practising ritual worship, the concept inspires Muslim individuals to become agents of beneficial change in society. It includes the development of attitudes of empathy, sincerity and social responsibility. This concept teaches the importance of contributing to the general well-being and supporting human rights not only as a religious obligation but also as a humanitarian responsibility.

Humanist da'wah in Islam also emphasizes the role of education. Education is the main means of promoting a better understanding of equality and human rights. This includes religious education that teaches messages of justice and compassion and civic education that promotes active participation in building a better society. Education is key in shaping critical thinking and understanding relevant issues in a global society.

The development and implementation of the concept of humanist da'wah in Islam must also be seen in the context of thinking and cooperation across generations. Understanding and applying this concept is a relevant and ongoing task involving all Muslims, from the young to the old. The younger generation has an important role in bringing this concept into the future and ensuring that human values are upheld. In addition, in understanding and applying the concept of humanist da'wah in Islam, it is important to look at the history and real practices that have existed in various Muslim communities in different parts of the world.

Suud Sarim Karimullah: The Relevance Of Humanist Da'wah in Strengthening Equality and Human Right in Islam

The history of Islamic civilization has provided important examples of how the concepts of humanity and peace have been carried out in various cultural and social contexts. Understanding past experiences can provide insight into how this concept can be applied in contemporary society.

Humanist da'wah in Islam should also be considered an integral part of Islam's contribution to global thinking about humanity and civilization. In an increasingly connected world, Islam has the opportunity to contribute to a global dialogue on peace, equality, and human rights. This concept is one of the bridges to building an understanding of mutual respect between the Muslim community and the global community with diverse backgrounds. It is also important to remember that the concept of humanist da'wah in Islam does not stand alone but is closely related to other concepts in Islamic teachings, such as compassion (*rahmah*), justice (*adl*), and kindness (*ihsan*). All these concepts synergize in forming a comprehensive Islamic understanding of human values. Therefore, in implementing the concept of humanist da'wah, a holistic understanding of the teachings of Islam as a whole is important.

The understanding and implementing of the concept of humanist da'wah in Islam must also be realized in concrete actions that support human rights and equality. It includes social advocacy efforts, charity work, and development projects to strengthen communities and create fairer conditions. For example, through charities and non-governmental organizations, Muslims can fight poverty, providing education, health services, and humanitarian assistance in areas of need.

Humanist da'wah can also encourage Muslim individuals and communities to be active in important social issues, such as climate change, poverty alleviation, and eradicating discrimination. This aligns with Islamic teachings that teach social responsibility and attention to environmental sustainability. In addition, it is important to make the concept of humanist da'wah in Islam the cornerstone of ethics in business and economics. Ensuring that business and financial practices respect the principles of equity and justice is an important step in realizing this concept in everyday life. Understanding business ethics based on human values is key to preventing economic inequality and human rights violations globally.

It is also important to create a space for dialogue and reflection within the Muslim community on how the humanist concept of da'wah can be carried out concretely. Through discussions, seminars, and educational programs, the Muslim community can enhance a collective understanding of human values in Islam and how to apply them in everyday life. The concept of humanist da'wah in Islam should also be promoted through formal and non-formal education. Islamic schools and other educational institutions must integrate the values of equality, justice, and peace into their curricula. Moreover, continuous training and education programs should be provided for teachers and tutors to give a deep understanding of this concept to the younger generation of Muslims.

In addition, humanist da'wah in Islam is a call to jointly work with non-Muslim communities to create a more inclusive and human rights-oriented society. Collaboration across religions and cultures can strengthen understanding of mutual respect and cooperation in solving common problems. With a deep understanding and consistent implementation, the concept of humanist da'wah in Islam can be the motor of positive change in Muslim societies and around the world, creating a better world in line with the message of Islam, which is compassion and caring towards humanity.

The Role of Humanist Da'wah in Promoting Gender Equality and Human Rights

Humanistic da'wah in Islam is a concept that considers Islam to be more than just a religion whose aim is to spread religious teachings. This concept is basically based on the idea that Islam can encourage deeper and more comprehensive social change, especially in the context of gender equality and human rights. In a deeper perspective, humanistic da'wah puts forward principles that reflect human values in Islam. This concept instructs Muslims to actively advocate for gender equality and human rights, which are important issues in many societies around the world.

Gender equality is a key principle in the concept of humanist da'wah in Islam. Islam has a long history of promoting gender equality, especially during the

time of the Prophet Muhammad.¹¹ The Qur'an, the holy book of Islam, emphasizes that men and women have the same value and dignity before God. For example, Surah An-Nisa' (4:32) in the Qur'an states, "Whoever does righteous deeds, whether male or female and is a believer; then indeed we will make him a happy life." These messages emphasize that every individual, regardless of gender, has the right to seek happiness and success.

The role of women in humanism is very important. Humanist da'wah in Islam recognizes that women have an equal capacity to contribute to promoting human values and play a role in social advocacy. In Islamic societies, many women have served as educators, community leaders, and social activists supporting human rights. It reflects Islamic values that view women as important agents of change in society.

In addition to gender equality, the concept of humanist da'wah also pays special attention to human rights. As a religion that teaches justice and compassion, Islam has a strong ethical foundation for supporting human rights. The concept reminds Muslims of their obligation to understand and support basic individual rights, such as the right to life, freedom of religion, and protection from discrimination. Human rights are a crucial cornerstone in building a just and humanity-oriented society.

The understanding and applying the concept of humanist da'wah in promoting gender equality and human rights does not only stop at the scope of religion or the Muslim community. This concept can also be a tool for dialogue with people of different cultures and religions, promoting mutual understanding of respect and cooperation in achieving common goals. In an increasingly interconnected era of globalization, Islam can play a role in joint efforts to address global equality and human rights challenges. It is important to remember that implementing the concept of humanist da'wah in promoting gender equality and

¹¹ Mala Htun and S Laurel Weldon, "Religious Power, the State, Women's Rights, and Family Law," *Politics & Gender* 11, no. 3 (2015): 451–77, <https://doi.org/10.1017/S1743923X15000239>; Euis Nurlaelawati and Arskal Salim, "Gendering the Islamic Judiciary: Female Judges in the Religious Courts of Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 51, no. 2 (2013): 247–78.

human rights is a complex and ongoing task. This requires deep understanding, strong commitment, and concrete action. The concept calls for Muslims to become agents of positive change in society by bringing the message of equality and human rights into concrete action.

One of the important issues relevant to gender equality is inequality in education. Although Islam encourages education for all individuals regardless of gender, the reality is that there are still many places where women face barriers to accessing equal education. Humanist da'wah reminds Muslims of the importance of overcoming these barriers and supporting the right of women to get the same education as men. Equal education is an important cornerstone in promoting gender equality and human rights. In addition, in human rights, the concept of humanist da'wah in Islam reminds Muslims to support the basic rights of individuals who are often threatened in various parts of the world. It includes the right to live in peace, freedom of religion and opinion, and protection from discrimination. The concept also emphasizes the importance of supporting the rights of minorities often marginalized in society.

Humanist da'wah in Islam also has important implications in helping to address issues of violence against women and children. Islam strongly opposes violence and oppression in all its forms. This concept encourages Muslims to actively combat domestic violence, sexual abuse, human trafficking, and child exploitation. This is a concrete example of how the concept of humanist da'wah in Islam can play an important role in supporting human rights, particularly those of women and children. In addition, implementing the concept of Humanist Da'wah in promoting gender equality and Human Rights also involves intercultural and interfaith cooperation. Islam is a religion that has millions of followers around the world. Through interreligious dialogue, Muslims can promote an understanding of mutual respect between different religious communities. Cross-cultural and religious cooperation is key to creating a more inclusive and humanity-oriented society.

On a global level, the role of humanist da'wah in promoting gender equality and Human Rights also includes support for international treaties that promote these

rights. Islam as a religion teaches the principles of peace and cooperation between states. The concept of humanist da'wah in Islam can serve as a basis for Muslim societies to support treaties such as the Convention on the Elimination of Discrimination against Women (CEDAW), which promotes gender equality and other human rights treaties. Thus, Muslims can play an active role in safeguarding individual rights at the international level.

The concept of humanist da'wah also teaches the importance of combating various forms of discrimination and injustice in society. This includes discrimination based on gender, race, religion, and sexual orientation. Islam teaches that all individuals are created with equal dignity before God, and the concept of humanist da'wah encourages Muslims to stand together with those who experience discrimination and injustice and promote a culture of inclusion and justice.

Another major role of humanist da'wah is in supporting education and understanding. Muslims need to place a strong emphasis on education that supports the values of gender equality and human rights. Schools and Islamic education centres can play a role in integrating this understanding into their curricula. Education is the key to changing perceptions and attitudes that may have been ingrained in society for years.

Humanist da'wah in Islam also teaches the importance of advocacy and activism. Muslims in various parts of the world have played an important role in social movements that promote gender equality and human rights.¹² In societies that may still inherit patriarchal norms and inequality, the role of social activists and human rights advocates is becoming increasingly crucial in bringing about positive change. The concept of Humanist proselytizing provided a strong moral foundation for this activism.

¹² Siti Ruhaini Dzuhayatin, "Gender in Contemporary Islamic Studies in Indonesia," in *Religious Harmony. Problems, Practice, and Education. Proceedings of the Regional Conference of the International Association for the History of Religions, Yogyakarta and Semarang, Indonesia September 27th–October 3rd 2004*, 2006, 161–67; Nina Nurmila, "The Current Battles between Progressive and Conservative Muslim Women in Indonesia," *Agenda: Jurnal Analisis Gender Dan Agama* 2, no. 1 (2020): 1–9, <https://doi.org/10.31958/agenda.v2i1.2026>.

In addition, the issue of domestic violence is a serious problem that often involves human rights violations and gender inequality. The concept of humanist da'wah in Islam views violence as an act that is contrary to human values in religious teachings. Muslim societies must actively combat domestic violence, protect victims, and change social norms that may allow such violence to persist.

The role of humanist da'wah in promoting gender equality and human rights also involves efforts to end harmful practices such as female genital mutilation and forced marriage. The concept of humanist da'wah reminds us that Islamic teachings respect the body and the rights of the individual, including the right of women not to be subjected to such harmful acts. Muslims must play a role in changing societal views and promoting an understanding that such practices contradict religious teachings and human values.

In the context of human rights, the role of humanist da'wah also includes support for individual rights that are often threatened in situations of conflict and war. Islam teaches mercy and justice, and the concept of humanist da'wah encourages Muslims to support the rights of refugees and victims of conflict. Humanitarian support for those affected by the conflict, including humanitarian assistance and protection of vulnerable children and women, is one of the concrete manifestations of implementing this concept in everyday practice.

The role of humanist da'wah in promoting gender equality and human rights can also be viewed through the lens of social and cultural change in Muslim societies. By promoting human values in Islam, Humanist da'wah encourages Muslims to reflect on practices that may conflict with equality and human rights principles. For example, in some societies, traditional practices restrict women's rights, such as the practice of unequal inheritance, the prohibition of women travelling without a male companion, or the Prohibition of women from attending higher education. Humanist da'wah encourages a critical assessment of these practices and efforts to bring about change that aligns more with the values of equality and human rights in Islam.

The role of scientists and religious leaders in promoting gender equality and human rights is critical. The concept of Islamic humanistic da'wah reminds us of

our moral responsibility to guide humans and society. Ulama play an important role in providing interpretations of the Koran and Hadith that are in line with the principle of equality and support social change that supports human rights. With the support and guidance of religious leaders, Muslims can more easily accept human values and practice them.

In addition, the role of media and Information Technology in supporting Humanist Da'wah must also be considered. Media, including social media, have a great influence in shaping people's perceptions and views. Therefore, promoting the message of Humanist Da'wah through positive and informative media can help raise public awareness of gender equality and human rights in Islam. It can also be a means of combating stereotypes and prejudices that may exist against women and minority groups in Muslim societies.

The role of women in promoting humanist da'wah should not be ignored. Women strongly influence educating children, influencing household culture, and participating in people's lives. In many societies, women are the main pillars of maintaining human values in daily practice. They can play an important role in educating the younger generation about the importance of gender equality and human rights in Islam. In addition, collaborative efforts between non-governmental organizations, international institutions, and governments are important in driving greater social change. Human rights organizations at national and international levels can provide technical support and advocacy to promote gender equality and human rights. Cooperation with various parties will strengthen efforts to create a more inclusive and humanity-oriented society. With deep understanding and consistent action, humanist da'wah can be a powerful motor of change in promoting gender equality and Human Rights in Muslim societies and worldwide.

Challenges and Opportunities in Strengthening Equality and Human Rights

Challenges and opportunities in strengthening equality and human rights are important issues in a changing world. Gender equality and human rights are fundamental principles in a just and civilized society. However, in practice, several

challenges need to be faced and several opportunities that can be exploited to ensure that these values are respected and implemented effectively. One of the main challenges is the still widespread gender inequality in many parts of the world. Women and girls often have more limited access to education, employment, and decision-making. This inequality is also reflected in discrimination and violence against women. Combating gender inequality and violence against women is one of the main challenges in strengthening equality and human rights.¹³

Another challenge is the slowdown in human rights development in some countries. Despite significant progress in internationally recognising and protecting human rights, some countries still see serious violations. These include the suppression of human rights activists, the criminalization of the expression of opinions, and the violation of fundamental rights such as the right to life and privacy. In addition, environmental issues have also become a serious challenge in the context of human rights. Climate change, environmental degradation, and shortages of natural resources can affect basic human rights such as the right to food, clean water, and decent shelter. This requires a coordinated global effort to address these environmental challenges without compromising human rights.

However, despite the challenges, some opportunities can be exploited in strengthening equality and human rights. One of the main opportunities is the advancement of technology and global connectivity. Information technology and social media have provided a powerful platform for voicing human rights issues and coordinating humanitarian actions. This allows activists and human rights groups to more effectively monitor violations, mobilise support, and spread awareness about such issues.

Challenges and opportunities in strengthening equality and human rights must also consider global issues such as migration and refugees. Migration, whether

¹³ Suud Sarim Karimullah, "Reinterpretasi Terhadap Kedudukan Perempuan Dalam Islam Melalui Takwil Gender KH. Husein Muhammad," *ARJIS (Abdurrauf Journal of Islamic Studies)* 1, no. 2 (2022): 115–33; Arif Sugitanata and Suud Sarim Karimullah, "Implementasi Hukum Keluarga Islam Pada Undang-Undang Perkawinan Di Indonesia Mengenai Hak Memilih Pasangan Bagi Perempuan," *SETARA: Jurnal Studi Gender Dan Anak* 5, no. 1 (2023): 1–14, <https://doi.org/10.32332/jsga.v5i01.6536>.

caused by conflict, climate change or economic factors, often presents challenges in protecting human rights. Many refugees and migrants face discrimination, legal uncertainty, and exclusion. International initiatives such as The New York Declaration on refugees and migrants aim to address these issues and better protect those affected. In addition, the rights of minorities and vulnerable groups are also relevant issues in the context of equality and human rights. Ethnic, religious, or LGBTQ+ minorities often face discrimination and violence. Efforts to strengthen the rights of these groups require better recognition and protection, as well as educational and awareness efforts to reduce prejudice and inequality.

Challenges and opportunities in strengthening equality and human rights are also related to economic and social development. Economic inequality and access to resources are often at the root of human rights violations. Creating an inclusive and sustainable economy is an opportunity that can benefit the wider community. In addition, education is key to strengthening equality and human rights. An education that provides an understanding of equality, tolerance, and human rights can shape a generation that is more aware of these issues and better able to fight for their rights. Investing in education is one of the important steps that can be taken to take advantage of this opportunity.

Challenges and opportunities in strengthening equality and human rights, it is important to highlight the role of the rule of law and the judicial system. An effective rule of law is one of the main foundations in upholding human rights. An independent and fair justice system allows individuals to seek justice and protect their rights. Therefore, ensuring the independence of the judicial system and the fair application of laws is an important opportunity to strengthen human rights. Another challenge is the phenomenon of populism and nationalism rife in some countries. This trend can threaten minority rights, civil liberties, and recognition of gender equality. Maintaining a commitment to human rights principles in a political context of concern is one of the great challenges that needs to be faced.

The role of the private sector also has a significant impact in the context of human rights. Businesses and multinational corporations are responsible for ensuring that their operations comply with human rights and do not contribute to

violating those rights. The principles of corporate social responsibility can be an opportunity to encourage the private sector to play a positive role in strengthening human rights. It is also important to recognize that human rights movements and activism continue to drive the fight for individual rights. Human rights activists and groups play a role in mobilizing support, monitoring human rights violations, and voicing often overlooked issues. Their role in voicing change and pressuring governments and international institutions to act is key to strengthening human rights.

Women's health and well-being are key to strengthening gender equality and human rights. Women's access to quality health services, including reproductive health services, is important to achieving women's human rights.¹⁴ It is also closely related to teenage pregnancy and maternal mortality. Increasingly pressing environmental issues, such as climate change and the sustainability of natural resources, are also part of the global challenge. Environmental destruction can threaten basic human rights such as food, clean water, and adequate shelter. Therefore, climate change and environmental protection must be integrated into efforts to strengthen human rights.

In the economic context, the issue of economic inequality should also receive attention. Economic inequality can result in unequal access to education, health services, and other basic rights. Efforts to create an inclusive and sustainable economy are part of efforts to strengthen human rights. It is also important to recognize the role of non-governmental organizations and civil society in the fight for human rights. They are often powerful watchdogs in exercising human rights and can play a role in urging governments and international institutions to act more effectively.

¹⁴ Feryal M Cherif, "Culture, Rights, and Norms: Women's Rights Reform in Muslim Countries," *The Journal of Politics* 72, no. 4 (2010): 1144–60, <https://doi.org/10.1017/S0022381610000587>; Euis Nurlaelawati, "Muslim Women in Indonesian Religious Courts: Reform, Strategies, and Pronouncement of Divorce," *Islamic L. & Soc'y* 20 (2013): 242; Júlia Tomás, "Trafficking in Human Beings for Sexual Exploitation and Media Discourses," in *Sexuality, Oppression and Human Rights* (Brill, 2015), 75–85, https://doi.org/10.1163/9781848884243_007.

Gender equality must also be strengthened in the context of human rights. Gender-based discrimination still exists in many parts of the world, and efforts to address the issue involve profound social and cultural change. The empowerment of women and the active role of men in promoting gender equality is an important opportunity. A holistic and integrated approach to human rights is key to these challenges. This means recognizing that human rights are interrelated and mutually supportive. There needs to be cross-sector cooperation and a comprehensive approach to achieve real progress in strengthening equality and human rights.

On the positive side, advances in communication technology and social media have provided a platform for human rights organizing and campaigning. Civil society and activists use social media to voice human rights issues, mobilize support, and provide relevant information. These opportunities can be used to strengthen awareness and positive change in society. It is also important to understand that human rights are universal rights relevant to all individuals, regardless of race, religion, gender, or sexual orientation.¹⁵ Encouraging inclusivity and recognizing the rights of every individual is an integral part of efforts to strengthen human rights.

The issue of human rights in armed conflict and humanitarian crises is a major challenge. Armed conflicts often result in refugees, human rights violations, and limited access to necessities. Improving the protection of marginalized individuals in crises, such as children and women, is an important part of efforts to strengthen human rights. In addition, the issues of Islamophobia, anti-Semitism, homophobia and transphobia are concrete examples of discrimination that still exist in global society. Efforts to overcome this discrimination involve education,

¹⁵ Suud Sarim Karimullah, "For True Humanity: Harmonization of Islamic Law and Human Rights Towards Universal Justice," *Matan: Journal of Islam and Muslim Society* 5, no. 2 (2023): 40–56, <https://doi.org/10.20884/1.matan.2023.5.2.9125>; Siti Rohmah, Moh Anas Kholish, and Andi Muhammad Galib, "Human Rights and Islamic Law Discourse: The Epistemological Construction of Abul A'la Al-Maududi, Abdullahi Ahmed An-Naim, and Mashood A. Baderin," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 19, no. 1 (2022): 153–70, <https://doi.org/10.21154/justicia.v19i1.3282>.

awareness, and profound cultural change. Empowering groups vulnerable to discrimination is an important part of this struggle.

Challenges related to privacy and the use of Information Technology are also increasingly urgent. The rights of individuals to protect their data and safeguard their privacy are an increasingly important issue in an increasingly digitally connected world. Amid the complexity of these challenges, it is also important to recognize the role of civil society, non-governmental organizations, and activists in the fight for human rights. They are often powerful in monitoring human rights abuses and mobilizing community support for positive change. In dealing with these challenges, a holistic and integrated approach is key. That is, human rights issues should be seen as an interrelated whole. There needs to be cross-sector cooperation and a comprehensive approach to achieve significant change. It is also important to remember that human rights are universal rights relevant to all individuals, regardless of their background. Encouraging inclusivity and recognizing the rights of every individual is an integral part of efforts to strengthen human rights.

C. Conclusion

Humanist da'wah has great relevance and potential in strengthening equality and human rights in Islam. The humanist da'wah concept that encourages compassion, tolerance, and concern for one's neighbour provides a solid moral basis for promoting gender equality and human rights. The role of humanist da'wah in fostering awareness of human rights and bridging social inequalities is crucial in creating a more just and inclusive society. However, several challenges need to be addressed, including persistent gender discrimination, inequalities in access to health services, and the impact of climate change and environmental damage on human rights. Although there are barriers, there is also great potential in using Technology, media, and education to promote awareness of human rights. With collective commitment and cross-sectoral cooperation, humanist da'wah can positively bring greater change towards a more just, inclusive, and humane world.

REFERENCES

- Achfandhy, Mochammad Irfan, Lina Amiliya, and Nik Amni Sajidah. "Da'wah Transformation as a Response to Community Solidarity and Government Regulations." *Jurnal Ilmu Dakwah* 42, no. 2 (2022): 257–69. <https://doi.org/10.21580/jid.v42.2.11517>.
- Amin, Risma Fahrul, Zainuddin Zainuddin, and Ari Wibowo. "Culture-Based Da'wah Digitization to Strengthen Social Harmony in Religion on Plural Netizens." *MAWA IZH JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN* 14, no. 1 (2023): 61–74. <https://doi.org/10.32923/maw.v14i1.3282>.
- Anggraini, Rizka Gusti, Rubino Rubino, and Irma Yusriani Simamora. "Da'wah Bil Hal and Muslim Women's Religious Humanist Ideology in Indonesian Film." *MUHARRIK: Jurnal Dakwah Dan Sosial* 5, no. 2 (2022): 321–36. <https://doi.org/10.37680/muharrik.v5i2.2034>.
- Ardiyanti, Arifah Nurtsania. "Dakwah Humanis Sebagai Upaya Penanggulangan Radikalisme Di Indonesia." *Jurnal Dakwah Tabligh* 19, no. 2 (2018): 179–97. <https://doi.org/10.24252/jdt.v19i2.7474>.
- Cherif, Feryal M. "Culture, Rights, and Norms: Women's Rights Reform in Muslim Countries." *The Journal of Politics* 72, no. 4 (2010): 1144–60. <https://doi.org/10.1017/S0022381610000587>.
- Dzuhayatin, Siti Ruhaini. "Gender in Contemporary Islamic Studies in Indonesia." In *Religious Harmony. Problems, Practice, and Education. Proceedings of the Regional Conference of the International Association for the History of Religions, Yogyakarta and Semarang, Indonesia September 27th–October 3rd 2004*, 161–67, 2006.
- Goodman, Lenn E. *Islamic Humanism*. New York: Oxford University Press, USA, 2003.
- Haramain, Muhammad. "Peaceful Da'wah and Religious Conflicts in Contemporary Indonesia." *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 14, no. 2 (2021): 208–23. <https://doi.org/https://doi.org/10.35905/kur.v14i2.3092>.

- Htun, Mala, and S Laurel Weldon. "Religious Power, the State, Women's Rights, and Family Law." *Politics & Gender* 11, no. 3 (2015): 451–77. <https://doi.org/10.1017/S1743923X15000239>.
- Karimullah, Suud Sarim. "For True Humanity: Harmonization of Islamic Law and Human Rights Towards Universal Justice." *Matan: Journal of Islam and Muslim Society* 5, no. 2 (2023): 40–56. <https://doi.org/10.20884/1.matan.2023.5.2.9125>.
- . "Motivasi Pendidikan Dalam Retorika Dakwah Lora Thohir." *MAWA IZH JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN* 13, no. 1 (2022): 65–86. <https://doi.org/https://doi.org/10.32923/maw.v13i1.2382>.
- . "Reinterpretasi Terhadap Kedudukan Perempuan Dalam Islam Melalui Takwil Gender KH. Husein Muhammad." *ARJIS (Abdurrauf Journal of Islamic Studies)* 1, no. 2 (2022): 115–33.
- Karimullah, Suud Sarim, Mu'adil Faizin, and Aufa Islami. "Internalization of Islamic Moderation Values in Building a Civilization of Love and Tolerance." *Al-Insiyiroh: Jurnal Studi Keislaman* 9, no. 1 (2023): 94–125. <https://doi.org/https://doi.org/10.35309/alinsyiroh.v9i1.6345>.
- Lamrabet, Asma, and Asma Lamrabet. "Beyond the Problematic of 'The Muslim Woman.'" *Women and Men in the Qur'ān*, 2018, 9–12. https://doi.org/10.1007/978-3-319-78741-1_2.
- Moehson, Qomariah. "Dakwah Humanis Melalui Gerakan Tarekat." *Jurnal Ilmu Dakwah* 39, no. 2 (2019): 183–96. <https://doi.org/10.21580/jid.v39.2.4674>.
- Nurlaelawati, Euis. "Muslim Women in Indonesian Religious Courts: Reform, Strategies, and Pronouncement of Divorce." *Islamic L. & Soc'y* 20 (2013): 242.
- Nurlaelawati, Euis, and Arskal Salim. "Gendering the Islamic Judiciary: Female Judges in the Religious Courts of Indonesia." *Al-Jami'ah: Journal of Islamic Studies* 51, no. 2 (2013): 247–78.
- Nurmila, Nina. "The Current Battles between Progressive and Conservative Muslim Women in Indonesia." *Agenda: Jurnal Analisis Gender Dan Agama* 2, no. 1 (2020): 1–9. <https://doi.org/10.31958/agenda.v2i1.2026>.

- Ramadan, Tariq. *Islam, the West and the Challenges of Modernity*. Kano: Kube Publishing Ltd, 2009.
- . *Radical Reform: Islamic Ethics and Liberation*. New York: Oxford University Press, 2009.
- . *Western Muslims and the Future of Islam*. New York: Oxford University Press, 2003.
- Rifat, Muhammad, Ilham Ilham, Bayani Bayani, and Asfahani Asfahani. "Digital Transformation in Islamic Da'wah: Uncovering the Dynamics of 21st Century Communication." *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah* 8, no. 3 (2023): 2933–41. <https://doi.org/10.24815/jimps.v8i3.26243>.
- Rohmah, Siti, Moh Anas Kholish, and Andi Muhammad Galib. "Human Rights and Islamic Law Discourse: The Epistemological Construction of Abul A'la Al-Maududi, Abdullahi Ahmed An-Naim, and Mashood A. Baderin." *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 19, no. 1 (2022): 153–70. <https://doi.org/10.21154/justicia.v19i1.3282>.
- Rosidi, Rosidi, Najahan Musyafak, Umi Aisyah, and Suslina Suslina. "Contextualization of Abdurrahman Wahid's Humanistic Da'wah in Cases of Violation of Human Rights in Indonesia." *Jurnal Ilmu Dakwah* 43, no. 1 (2023): 78–91. <https://doi.org/10.21580/jid.v43.1.13389>.
- Setiawati, Rini, Dede Mercy Rolando, and Novita Sari. "The Values and Practices of Da'wah in The Era of Hybrid Knowledge Society 5.0." *Jurnal Fiqh Al-Watan (Tatacara Kehidupan Bertanah Air)* 1, no. 1 (2022): 41–47. <https://doi.org/10.37698/jufaw.v1i1.170>.
- Siregar, Mawardi. "Menyeru Tanpa Hinaan (Upaya Menyemai Dakwah Humanis Pada Masyarakat Kota Langsa Yang Pluralis)." *Jurnal Dakwah: Media Komunikasi Dan Dakwah* 16, no. 2 (2015): 203–29. <https://doi.org/10.14421/jd.2015.16202>.
- Sugitanata, Arif, and Suud Sarim Karimullah. "Implementasi Hukum Keluarga Islam Pada Undang-Undang Perkawinan Di Indonesia Mengenai Hak Memilih Pasangan Bagi Perempuan." *SETARA: Jurnal Studi Gender Dan Anak* 5, no. 1 (2023): 1–14. <https://doi.org/10.32332/jsga.v5i01.6536>.

- Tahir, M. "Effective Da'wah in the Era of Society 5.0: The Perspective of Students in Indonesian State Islamic Higher Education." *Jurnal Dakwah Risalah* 34, no. 1 (2023): 52–71. <https://doi.org/10.24014/jdr.v34i1.23277>.
- Tomás, Júlia. "Trafficking in Human Beings for Sexual Exploitation and Media Discourses." In *Sexuality, Oppression and Human Rights*, 75–85. Brill, 2015. https://doi.org/10.1163/9781848884243_007.
- Yakub, M. "Dakwah Humanis Dalam Lintasan Sejarah Islam." *Wardah* 22, no. 1 (2021): 14–38. <https://doi.org/10.19109/wardah.v22i1.9004>.