

# Hak asasi manusia dalam Islam: Studi terhadap paham Jaringan Islam Liberal tentang kebebasan beragama

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## Abstrak

Sebagai suatu agama, Islam adalah 'rahmatan lil'alamin', di mana syariat yang ada bukan saja mengatur hubungan Manusia dengan Sang Pencipta, melainkan juga antar sesama manusia, termasuk permasalahannya hak asasi manusia. Marcel A Boisard pernah menyampaikan pendapatnya tentang konsepsi tanggung jawab sosial untuk mengakui, memelihara, dan menetapkan kehormatan diri sebagai prinsip kehormatan manusia. Lebih lanjut ia mengatakan, tak ada agama atau ideologi yang menekankan secara kuat hak asasi manusia sebelum Islam. Disamping Marcel A Boisard yang mempunyai tanggapan positif terhadap Islam dan ajarannya, seorang manusia terkemuka Eropa zaman renaissance, Giovanni Pico Della Mirandola, mengemukakan pendapat yang sama walaupun dengan susunan redaksi kata yang berbeda, sebagaimana termaktub dalam sebuah orasi yang disampaikan di depan para pimpinan gereja kala itu " I have read in the record of Arabians; reverend Fathers, that Abdala ('Abd-Allah) the Saracen, when questioned as to what on this stage of the world as it were, could be seen most worthy of wonder, replied: There is nothing to be seen more wonderful than man. In agreement with this opinion is the saying of hermetismegistus: 'A great miracle, Aslepius, is man.'

Dari berbagai isu yang ada tentang hak asasi manusia, kebebasan beragama merupakan hal sangat fundamental untuk kehidupan seseorang, dalam The Universal Declaration of Human Rights Pasal delapan disebutkan bahwa kebebasan beragama adalah hak asasi seseorang termasuk kebebasan untuk berpindah agama. Begitupun dalam Islam, kebebasan - beragama telah dijamin oleh Sang Khaliq di berbagai kalam-Nya yang termaktub dalam al-Quran,

Piagam Perserikatan Bangsa-Bangsa tentang kebebasan beragama bila dilihat sejalan dengan aturan Islam, namun ketika dicermati lebih lanjut ada permasalahan yang menurut sebagian umat Islam sangat bertentangan dengan hukum-hukum Islam yang melarang konversi agama dengan sebutan murtad. Ini adalah perdebatan panjang dalam kalangan Islam memaknai talcs, konteks, dan realitas umat. Keberagaman corak penafsiran terhadap teks suci al-Quran dan al-Sunnah yang ada menjadikan Islam begitu beragam untuk dilihat dan dicermati. Teks keagamaan yang dahulu telah ditafsirkan dan dikodifikasi dalam bentuk hukum-hukum Islam kini sedikit banyak mengalami perdebatan di kalangan intelektual muslim.

JII, Jaringan Islam Liberal adalah satu dari begitu banyak faksi dalam Islam yang memberikan penafsiran-penafsiran kontekstual atas doktrin, sejarah, dan ajaran agama Islam Liberal dalam pengertian "babas" dan "merdeka" dari otoritas manusia silam dan babas untuk menafikan dan bersikap kritis terhadap otoritas tersebut. Satu gerakan "reformasi" yang berusaha memperbaiki kehidupan umat Islam, baik menyangkut pemahaman keberagaman maupun persoalan-persoalan lain seperti ekonomi, politik, budaya dan sebagainya. Penelitian ini berusaha memberikan gambaran apa dan siapa sebenarnya Jaringan Islam Liberal tersebut dengan Tatar Making kemunculannya dalam pentas muslim di Indonesia. Bagaimana metode yang digunakan dalam menafsirkan Hash-hash al-Quran dan as Sunnah hingga menjadi wacana dan fatwa. Bagaimana pandangan Jaringan Islam Liberal terhadap permasalahan hak asasi manusia dalam

Islam berkaitan dengan kebebasan beragama. Sebab, kebebasan beragama dalam konteks hak asasi manusia perspektif internasional adalah termasuk kebebasan untuk berpindah agama. Berbeda dengan konstitusi hak asasi manusia pandangan Islam yang melarang berpindah-pindah agama dengan hukum-murtad. Dengan metode tafsiran kontekstual yang mereka gunakan, kita akan dapat mengetahui pandangan Jaringan Islam Liberal tentang hak 'asasi manusia Islam terhadap kebebasan beragama.

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As a religion, Islam is 'rahmatan lil 'alamin' (as mercy to the universe), where its syariah not only arranges the relationship between the human and The Creator, but also between man and man, included Human Rights Problem. Marcel A. Boisard has ever given his thought about the concept of Social Responsibility to confess, to maintain, and to establish self-respect as a principal of human respect. Moreover he said, that no religion and ideology which strongly emphasizes human rights before Islam. Besides Marcel A. Boisard who has positive response about Islam and its teachings, a famous Europe humanist in Renaissance era, Geovanni Pico Della Mirandolla, has also given the same thought with different sentence. As it was written in an oration he said in front of the leaders of church at that time, "I have read in the records of Arabians, reverend Fathers, that Abdala (Abd-Allah) the Saracen, when questioned as to what on this stage of the word as it were, could be seen most worthy of wonder, replied: `There is nothing to be seen more wonderful than man\_ In agreement with this opinion is the saying of hermetrismegistus: '.4 great miracle; A.vlepius, .is man. '

From all issues about human rights, freedom of religion is a very fundamental thing for man's life. In The universal Declaration of Human Rights, Chapter XVIII, it was mentioned that freedom of religion is a man's rights, included freedom to remove into another religion And also in Islam, freedom of religion has-been guaranteed by The Creator in his several words, as it was written in the holy Qur'an:

If we look at The United Nations' Charter about freedom of religion, it is equal with Islamic rules. But, when it is noticed further, according to the authority of Moslems, there are many problems that are very contradictive with Islamic teachings, which forbid religion conversion by calling it with "murtad"? This is a very long debate among Moslems in the way how to interpret the holy Qur'an, textual, contextual, and equally with the reality of "wnmah". The plural interpretation of the holy Qur'an and al-Sunnah makes Islam so plural to be seen and to be noticed. Religion texts that had been interpreted and collected in the Islamic laws in the past, they are debated again among Moslem intellectuals right now.

JIL, Liberal Islam Network, is one of Islamic factions which give contextual interpretations for doctrines, histories, and Islamic teachings. Liberal with the meaning "Free" and "Freedom" from the past authority, and "Free" to interpret and criticize that authority. A "reJormatian" movement that tries to improve Moslems' life, either their plural thoughts, or other problems such as economy, politic, culture, etc.

This research tries to give descriptions about what is and who Liberal Islam Network is actually, with the background about its appearance in Moslems' stage in Indonesia. What is the method which is used to interpret the texts of al-Qur'an and al-Sunnah, until they can be discourses and religious advices. This research also studies about how is JIL's perspective about human rights problems in Islam; it is related to the freedom of religion. Because of freedom of religion in human rights context in international perspective is also freedom to remove into another religion. Different from human rights constitution in Islamic perspective, that forbids removing into another religion, and the doer will be called as "murtad". With contextual interpretation method they use, we will know IIL's perspective about human rights in Islam in freedom of religion.