



THE INFLUENCE OF HUMAN DIGNITY CONCEPT IN ISLAMIC SHARIA ECONOMICS: AN INTEGRATIVE PERSPECTIVE

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Abstract

This study explores the influence of the concept of inherent human dignity in the context of Islamic Sharia economics. In this study, a desk research approach is used to collect data from relevant written sources. The discussion on human dignity will be analyzed through three main perspectives: international human rights instruments, Islamic declarations on human rights, and Islamic references, particularly the Quran. The results show that the concept of human dignity is not only a foundation for human rights, but also has significant implications in the development of Islamic Sharia economics. This study underscores the importance of understanding human dignity in formulating economic principles based on justice and blessings.

Keywords: Human Dignity, Islamic Sharia Economics, Human Rights, Al-Quran

INTRODUCTION

"Dignity" is defined as the state of being worthy of honor or respect. When this concept is associated with the adjective human, it is used to indicate that all human beings have equal and inherent value and should therefore be given the highest respect and care, regardless of age, gender, socioeconomic status, health condition, ethnic origin, political ideas, or religion.

The inherent dignity of human beings must be distinguished from moral dignity, which is a synonym for "honor". While the former approach plays an important role in legal instruments relating to bioethics, the latter is less relevant in this field. On the one hand, inherent dignity, being inseparable from the human condition, is the same for everyone, cannot be acquired or lost, and does not allow for any degrees (Spiegelberg, H., 1970).

Even the worst criminals cannot lose their dignity and therefore deserve not to be treated or punished in an inhuman or degrading manner. On the other hand, moral dignity does not pertain to one's existence, but rather to one's behavior; it is the result of a virtuous life, that is, a life lived following moral principles. This is why moral dignity is not possessed by all individuals to the same extent (for example, an honest citizen has more dignity than a pickpocket). Although this dignity can sometimes be demonstrated, lacked, or lost, the dignity that all human beings are considered equal to is a characteristic that is permanently possessed and inherent in every human being (Gewirth, A., 1982).

The concept of human dignity prevails in modern times as the cornerstone of the international human rights system that emerged after the Second World War. It also plays an important role in international policy documents (Lenoir, N., & Mathieu, B., (2004), related to bioethics that have been adopted since the late 1990s. Human dignity can be characterized as the "shaping principle" of international bioethics or as the "overarching principle" of global norms governing biomedical issues (Andorno, R., 2009). Far from representing a change in style, the promotion of human dignity in bioethics is seen as a real change in substance that deserves careful consideration (Beyleveld, D., & Brownsword, R., 2002).

Human dignity is a fundamental concept that is deeply embedded in fields such as health, law, ethics, and philosophy. It is universally recognized as an essential aspect of human existence and human rights. The Italian Code of Nursing Ethics emphasizes the importance of treating individuals with respect for their life, health, liberty, and dignity (Ferri

et al., 2015). This sentiment is echoed in numerous scholarly works that discuss human dignity as a universal norm that applies to all individuals (Shaffer et al., 2022). The idea of human dignity is often linked to broader concepts such as human rights and ethics.

In the realm of ethics, human dignity is seen to reflect the dignity of God, highlighting the inherent worth and value of each individual (Ilesanmi, 2023). Scholars have investigated the intrinsic value of human dignity in a social context, emphasizing the importance of dignity as a core human attribute (Pearson et al., 2023). In addition, the relationship between human dignity and religious ethics has been explored, with dignity viewed as a criterion for the state's treatment of individuals and their legal status (Buribayev et al., 2020).

Human dignity in Sharia Economics is a concept firmly rooted in Islamic principles and values. The Islamic economic system, guided by Sharia law, places a strong emphasis on justice, unity, and ethical behavior. The essence of Sharia economics lies in upholding human dignity through adherence to Islamic teachings and principles. Scholars have highlighted the importance of applying the Maqashid Sharia concept, which focuses on the goals and objectives of Sharia, in economic and business operations to ensure that economic activities are aligned with Islamic values (Nurhadi (2019); Arfah et al., 2019).

The idea of human dignity has been the subject of philosophical inquiry for centuries. Most explanations emphasize the rational capacity and free will that characterize humans and make them something truly unique among living beings. The ancient Greek philosophers, particularly Plato and Aristotle, concluded that the essence of each human being is not just pure matter, but a spiritual principle, which they called the soul (*anima, psyche*). They argued that, since humans are capable of spiritual activities (understanding, self-understanding, loving, self-determination by judging and choosing, expressing themselves through art, etc.), they are essentially spiritual beings (Aristotle, 2014). It is precisely thanks to their spiritual component that humans are considered radically unique among living beings and are considered to have divine properties. However, the modern notion of human dignity was not yet clearly present in ancient Greek philosophy, which justified slavery, a rigid hierarchical social order, and sharp differences between Greeks and other nations. However, this deep reflection on the spiritual dimension of man provided an invaluable basis for the subsequent development of Stoic and Christian philosophy and theology, which adopted a universal perspective.

Stoicism especially emphasized rationality as a constituent element of human dignity, as the human person is the only living being capable of living according to nature through his or her reason, which means living a virtuous life. Virtue is possible because human reason participates in the divine reason that governs all things and, in this way, can know the laws of nature. Roman Stoic philosophers seem to have been the first to use the term dignity to denote the intrinsic and universal worthiness of human beings. Cicero explicitly used it to refer to the excellence and dignity (*excellentia et dignitas*) that all humans share through the simple fact of sharing in the same rational nature (Andorno, 2014). However, this deep reflection on the spiritual dimension of man provided an invaluable basis for the subsequent development of Stoic and Christian philosophy and theology, which adopted a universal perspective.

Similarly, Christian thinkers emphasized the special dignity of all human beings by their spiritual soul, which is the seat of intelligence and free will. Of course, in this tradition, the intrinsic worth of each human being is ultimately a consequence of their existence as the "image of God" and the belief in the redemption of each human being by Jesus Christ. But this theological explanation of human worth presupposes that the primary internal principle of every human being is spiritual and not merely physical. This philosophical assumption is expressed in the thinking of theologians, who argue that likeness to God is primarily found at the level of the soul, not the body because God is a purely spiritual being. However, the Christian tradition, following Aristotle, holds that every individual has an integrated physical and spiritual nature. This implies that, although the soul is the core of every human being, it is by nature related to the body, with which it forms the substantial unity of the person. However, this deep reflection on the spiritual dimension of man provided an invaluable basis for the subsequent development of Stoic and Christian philosophy and theology, which adopted a universal perspective.

During Renaissance humanism, the emphasis on human dignity became more persistent, more exclusive, and ultimately more systematic than in previous centuries. Italian Renaissance philosophers such as Marsilio Ficino and Giovanni Pico della Mirandola, based on ancient Greek philosophy and biblical sources, emphasized the intrinsic moral value of man based on spirituality and the immortality of the soul, on his central position in the cosmos, and the freedom and capacity for human creativity. Pico della Mirandola's Speech

on the Dignity of Man (1486) describes the moment of human creation, following biblical and Platonic accounts. He claims that when the creation of the universe had been completed, God decided to add a being capable of contemplating the reasons for the world, loving its beauty, and admiring its majesty. Therefore, He undertook the creation of man. However, since all the gifts had already been distributed to other beings, he decided that a being without any special possessions could, in turn, share in all the gifts that had previously been given separately to other living beings.

According to Pico della Mirandola, human persons have no clear essence or nature. They are neither heavenly nor earthly, neither mortal nor immortal. Rather, they are free to choose good or evil, to develop or not the capacities they possess. They may live like plants, animals, heavenly beings, or even unite with God Himself. Therefore, the human person can be metaphorically described as a "chameleon". Human dignity consists of the freedom of choice that characterizes human beings compared to other living beings because of the range of possibilities open to the human person including the highest.

At the end of the eighteenth century, Immanuel Kant developed one of the most influential accounts of human dignity in the history of philosophy. For the German philosopher, intrinsic human worth is based on the capacity for practical rationality, in particular, the capacity for autonomous self-organization under the categorical imperative: "Autonomy is then the foundation of the dignity of human nature and every rational nature" (Immanuel Kant, 1994). The Kantian approach emphasizes the freedom to understand and follow the moral law, which is a special human capacity. Kant argued that it is only from this moral perspective, and not from an ontological point of view, that human dignity can be justified. After asserting that there is nothing in the world that "can be considered good without limitation except goodwill", he points out that the value of goodwill cannot be empirically grounded, i.e. it cannot depend on goodwill.

The value of good intentions, to be truly unconditional, must be contained within them. This is only possible to the extent that moral action is oriented towards formal imperatives alone, which can only consist of acting out of obligation (i.e., by respecting the moral law). This imperative must be categorical, meaning that it must represent certain actions that are rationally required by everyone and without reference to any further goal or purpose. Therefore, the categorical imperative must be purely formal. Kant concluded that

there is only one categorical imperative, namely: "Act only following that maxim which at the same time you can will to be a universal law". In his view, the only way to understand the human will as the foundation of universal moral law is to understand human beings as their ultimate ends. Although the concept of human dignity has been particularly developed in the Western world, it is important to note that it is not alien to other cultural traditions. For example, according to Chinese scholars, it correlates with Confucianism (Zhang, 2000).

The great Confucian philosopher Xunzi (third century BC) said "Water and fire have essence (Qi), but no life; plants and trees have life, but no knowledge; birds and animals know, but no sense of justice (Yi). Man has essence, life, knowledge and, in addition, a sense of justice; thus, he is the most noble on earth", (Zhang, 2000). Xunzi believed that, although humans are not good by nature, they are all born with the ability to be good ("king-like people"), and this is what makes each special. Another great Confucian philosopher, Mencius (fourth century BCE), developed a theory of human nature, claiming that the uniqueness of human beings lies not in their bodies, which they share with animals, but in the moral abilities gathered in their hearts and minds (Xin). In this way, Confucianism has given substantive content to the notion of dignity in classical Chinese philosophy by establishing the moral ideals of humanity (Ren) and righteousness (Yi), as exemplified in the moral character of the Confucian man (*junzi*), the prototype of the virtuous person.

In the context of Sharia Economics, the concept of human dignity is interwoven with broader principles such as justice, honesty, and social welfare. The spirit of Islam embedded in Sharia economics aims to distinguish it from other economic systems by emphasizing the inherent dignity and value of individuals (Arfah et al., 2020). The role of Sharia in building human resources with qualities such as obedience, honesty, integrity, and togetherness underscores the importance of dignity in the development process ("Development Model in Economic Growth: Dynamic Cycle in Halal Tourism", 2023).

In addition, the Quran as a reference source upholds the right to human dignity, which further emphasizes the importance of dignity within the framework of Sharia (Truluck, 2023). The application of Sharia economic laws and principles is seen as a means to build a just society where human dignity is respected and upheld (Murod & Santoso, 2023). The Sharia economic system, with its focus on ethical behavior and adherence to Islamic values,

aims to safeguard individual welfare and promote economic justice (Djubaedi & Wang, 2022).

In Indonesia, the development of the Sharia economy has been seen as a way to strengthen the national economy and promote income equality (Barata, 2019). The integration of Sharia financial instruments and principles into the economic system has been shown to have a positive impact on economic growth (Andiansyah et al., 2022). In addition, the role of Islamic financial institutions, such as Islamic banks and microfinance institutions, has been instrumental in contributing to economic development and financial inclusion (Munir et al., 2021; Manan & Salasiyah, 2021).

Overall, human dignity in Islamic Economics is not only a fundamental principle but also a guiding value that shapes economic activities and transactions within the framework of Islamic law. By upholding human dignity, promoting justice, and adhering to ethical standards, Sharia Economics seeks to create a financial system that is not only economically viable but also morally and socially just. This article aims to examine the concept of the inherent dignity of human beings and explain the importance of an academic discussion on the subject that also fits within the context of Shariah in the Quran.

Although human dignity is considered the cornerstone of human rights in international human rights law, it seems that some scholars are against this fundamental idea. Therefore, this article will try to emphasize the importance of this concept in the human rights debate by explaining its contentious dimensions. It is also hoped that this article will encourage Muslim scholars to revisit various aspects of the subject in Islamic sources and call upon them to rethink the dubious aspects of the idea. The first part of the article discusses the concept of dignity inherent in international and regional human rights instruments. The second part of the article will discuss the concept of human dignity in Islamic declarations on human rights. The third part will focus on the concept of dignity based on the Quran and other sources of Islamic jurisprudence

REVIEW OF LITERATURE

A desk research approach is used to collect data from relevant written sources. In the analysis, human dignity will be examined through three main perspectives:

International Human Rights Instruments

International Human Rights Instruments: The concept of human dignity is the cornerstone of human rights at the global level. Instruments such as the Universal Declaration of Human Rights and the International Convention on Economic, Social, and Cultural Rights recognize the importance of the inherent dignity of human beings.

Human Rights in Islam

Islamic Declaration on Human Rights: Islam has a particular view on human rights. This study will explore how the concept of human dignity is reflected in Islamic teachings and how this affects economic approaches.

Islamic References, Especially the Quran: The Quran as the main source of Islamic teachings has many verses that highlight human dignity and human rights. How the concept of human dignity is interpreted in the Quran will be the focus of analysis.

RESEARCH METHOD

This research is library research whose data comes from written sources, such as books, articles, scientific journals, and so on, (Kaelan, 2010). Therefore, the method chosen in this research is qualitative research method; a research procedure based on written and pictorial data through unique data analysis steps and able to describe different designs; (Creswell, 2018), or a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Moleong, 1996).

The data collection technique used in this research is the documentation technique (Arikunto, 2006). Through this technique, all information that is widespread in many literatures related to human dignity and human rights will be treated equally and then classified, determined, investigated, and compared between one part and another.

RESULTS AND DISCUSSION

The concept of essential human dignity prevails in modern times as the cornerstone of the international human rights system that emerged after the Second World War. It also plays an important role in international policy documents on bioethics that have been adopted since the late 1990s. Human dignity can be characterized as the "shaping principle" of international bioethics, or as the "overarching principle" of global norms governing biomedical issues (Lenoir, N., & Mathieu, B., 2004). Far from representing a change in style,

the promotion of human dignity in bioethics is seen as a real change in substance that deserves careful consideration (Andorno, R., 2009).

Human rights, meanwhile, are etymologically a direct translation of human rights in English, *droits de l'home* in French, and *menselijke rechten* in Dutch. However, some use the term human rights as a translation of basic rights and fundamental rights in English, as well as *grondrechten* and fundamental *rechten* in Dutch (Marbangun Hardjowirogo, 2012).

Terminologically, the term human rights is often referred to as the rights inherent in human beings from birth (Eggi Sudjana, 2000). Miriam Budiardjo says that human rights are rights that humans have acquired and brought with them along with their birth or presence in the life of the community (Miriam Budiardjo, 2000). Meanwhile, according to Jan Meterson of the UN Human Rights Commission, human rights are rights inherent in every human being, without which it is impossible to live as a human being. Furthermore, he revealed that these rights are rights that are brought from birth as a gift from God Almighty, not given by humans or rulers. This right is very basic for human life and life which is natural, that is, it cannot be separated from and in human life (IAIN Press, 2000).

Human rights are essentially moral rights and not political rights. Therefore, a person can live even in the absence of political organization, as is the case with nomadic and hunter-gatherer communities, which can still be found in some isolated places. There are various definitions of human rights, both in a purely academic context and in the context of adapting to a country's philosophy or ideology. One of them is the definition put forward by A.J.M. Milne, namely: the idea that there are certain rights which, whether recognized or not, belong to all human beings at all times and in all places. These are rights which they possess only like their being

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position, wealth, or any other difference in ethnic, cultural, or social characteristics (Milne, 1986).

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The concept of human rights then developed, not only relating to traditional civil and political rights, but also to economic and social rights. Indeed, the idea of human rights at that time emerged as a rejection of interference with individual interests, especially by the state, which is now known as "negative rights". However, in its development, it was also interpreted as giving legitimacy to the government to meet the needs of the people, which is now known as "positive rights" or economic and social rights. The UN approved the development of this human rights concept, by ratifying three agreements, namely the International Covenant on Economic, Social and Cultural Rights; the International Covenant on Civil and Political Rights; and the Optional Protocol to the International Covenant on Civil and Political Rights in 1966 (Masykuri Abdillah, 1966). However, in practice, the concept of human rights still contains differences, especially between liberal countries, socialist countries, and Muslim countries. Liberal countries give priority to civil and political rights based on the principle of "individualism", while socialist or communist countries give priority to economic and social rights based on the principle of "collectivism".

This universal concept of human rights was then also interpreted again by several developing countries (formerly often called the Third World), to adapt the concept of human rights to suit local or regional conditions and culture. Many political elites and intellectuals in the Third World, including in Indonesia, do not accept the concept of individualism or socialism in their society. They formulated, defined, and adapted traditional cultural and philosophical doctrines to incorporate and justify modern ideas about rights into their

traditions. Such efforts tend to take the form of communalism by constructing and transforming traditional communal value systems that articulate reciprocal relationships between individuals to the national level of the modern state (Adamantia Polis, 1993).

The same thing is also done by Muslim countries, which generally continue to make religion an important element in the life of society and the state, which means there is no complete separation between religion and state. Therefore, it is understandable that several regional human rights declarations emerged, such as the Convention for the Protection of Human Rights and Fundamental Freedoms in 1950 which was supported by European countries, and the African Charter of Human and People's Rights in 1981. In this case, Asia is the only region that does not yet have a regional human rights charter. It was only in 1993 that the governments of Asian countries signed The Bangkok Declaration which confirmed their commitment to the principles contained in the UN charter and the Universal Declaration of Human Rights. This Declaration was prepared for the World Conference on Human Rights in June 1993 in Vienna (Miriam Budiardjo, 1990).

In the following section, we will discuss human dignity in international and regional human rights instruments.

Human Dignity in Human Rights Instruments

Following human rights principles, human dignity is considered the most fundamental value underlying all human rights (UN General, 1966). Therefore, both the International Human Rights Law and the constitutions of many countries in various parts of the world consider human dignity as the main basis for basic rights and fundamental freedoms (UN General, 1966). The Preamble to the UN Charter states that recognition of the inherent dignity and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world. Likewise, the preamble to the Universal Declaration of Human Rights also states:

“...The United Nations Community in its Charter has reaffirmed its belief in fundamental human rights, in the dignity and value of the human person, and the equal rights of men and women and has committed itself to promoting social progress and better living standards in greater freedom...”.

Apart from that, article 1 also regulates:

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards each other in a spirit of brotherhood.”

The Preamble to the International Covenant on Civil and Political Rights (1966) affirms “recognition of the inherent dignity and equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world.” The Preamble to the Covenant on Economic, Social, and Cultural Rights contains more or less similar expressions regarding human dignity. Likewise, regional human rights instruments emphasize the importance of human dignity.

For example, Article 11(1) of the American Convention on Human Rights (1969) affirms the same right with the following words: “Everyone has the right to have his honor respected and his dignity recognized.” Article 5 of the African Charter on Human and Peoples' Rights (1981) states: “Every individual has the right to respect for the inherent dignity of the human person.” Despite all this emphasis, none of these instruments define dignity or inherent dignity. Even though the majority of UN member states support the Universal Declaration of Human Rights and ratified the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights, the theoretical foundations of human rights, including the concept of inherent dignity, have always been the subject of debate. The concerns raised focus on whether human dignity is a right like other human rights or, as stated in the preamble to both instruments, is the basis of human rights and whether human dignity is a legal concept rather than a religious and philosophical concept.

Some positivists claim that human dignity is an illusion that has crept into the human rights instruments of the Abrahamic religions and specifically frames Article 1 of the Universal Declaration of Human Rights as well as the constitutions of many countries around the world. For example, in his book entitled “*Illusion Menschenwürde*” Franz Josef Wetz stated that human dignity is a vague concept so there is no consensus regarding it among scholars. The common expression that humans are the most dignified creatures originates from the Hebrew tradition which was then transferred to Christian and Islamic literature. Therefore, he stated that it was inappropriate to base human rights on a concept that was not universal. Moreover, there is no agreement among Abrahamic theologians regarding the

concept and nature of human dignity, even though it is a common concept among them (Franz Josef Wetz, 2005).

However, it cannot be denied that the concept of human dignity is at the core of the perception of many existing religious and philosophical theories regarding the human rights system. Although these efforts may not prove persuasive enough in determining the philosophical basis of human rights, there are claims that it is impossible to build a universal and sustainable human rights system through a positivist and pragmatic approach. As a result, each of these competing philosophical schools tried their best to define a human rights system based on their schools of thought. Theologians and philosophers of religion argue that it is only through belief in the divine nature of humans that the concept of human dignity can make sense and thus human rights can be based on this foundation and a religious approach is the only way to justify the theoretical basis of human rights (Micheal J. Perry, 1993).

The high status of this concept in human rights instruments has encouraged philosophers such as Myres S. McDougal, Harold D. Lasswell, and Lung-chu Chen to frame their comprehensive theories with a secular approach. In the book "Human Rights and World Public Order: The Basic Policies of an International Law of Human Dignity", these authors comment on the difficulty of giving meaning to dignity. They argue that such difficulties need not be an obstacle to using the term. The term "human dignity" can be used to refer to a preferred pattern of forming and sharing values without engaging in a highly regressive derivative search for the true "foundation" or "foundation" of an "absolute" conception or imagined "universal." The ambiguity in past uses of the term "human dignity" is interesting but of little interest to those seeking to create a more comprehensive and constructive intellectual map for future guidance (Myres S. McDougal, 1994).

The idea that dignity means being human is not new, and it was perhaps the great German philosopher Immanuel Kant (1724-1804) who provided the most precise philosophical explanation of the term "human dignity". He emphasized that some things go beyond value. Things that transcend all value have dignity. Kant identified things that transcend all value as things that are ends in themselves, not ordinary ends or means. A thing will be a goal if it has morality, that is, if it can choose between right and wrong. The only thing that has morality is humans. Kant said: "So morality, and the humanity that is capable of it, is the only thing that has dignity" (J. Schwartlander & H Bielfeldt, 1994).

However, it is important to remember that human dignity as stated in the human rights discourse is essentially inherent and is not an acquisition, nor can it be transferred or revoked. The principle of equality included in human rights instruments and the constitutions of many countries derives from the inherent equality of humans in their inalienable dignity and distinguishes them from animals and other creatures, although there is no agreement among philosophers, theologians, and anthropologists regarding these characteristics. this distinction.

Reason and will, soul and divine spirit or biological characteristics, according to each respective group, are what differentiate humans from other creatures. However, regardless of what factors we consider to be the main causes of these differences, equality will be a determining factor in human dignity. Thus, recognition of human dignity is a function of the belief that every human being has the right to dignity, regardless of whether his behavior is following reason, law, and ethics or not. Every human being, regardless of whether he acts rationally or irrationally, lawfully or not, sets a good or bad example, must receive the same basic respect as all human beings deserve because of their potential to act and reflect and justify their actions before themselves and other people, even if this potential is not fulfilled, even violated, as in the case of a criminal act.

The approaches adopted by various religions towards humans and their dignity are based on this foundation. In all religions, humans are considered to originate from God and are seeking a noble goal. This characteristic is what makes human creation sacred. It is very important to note that the concept of dignity as discussed in human rights discourse is innate and inalienable, and is not a status or condition that humans acquire through their free will and capable behavior or acquired qualifications. Thus, inherent dignity and dignity are innate characteristics of all human beings. The concept of human dignity in religion in general and Abrahamic religions in particular has a clear basis. In Abrahamic religions, humans have a divine origin and seek a transcendent and endless goal. These characteristics make it worthy of praise. In the Judeo-Christian tradition, it is believed that God created man in his image and this attribute conferred on him dignity. Therefore, the recognition of human rights is based on the recognition of human dignity (J Schwartlander & H Bielfeldt, 1994).

The question that arises at this point is whether it is possible, based on the teachings of these religions and philosophies, to arrive at universal criteria and values that can be

accepted by all religions and cultures including Muslim societies. The answer to this question will be discussed in the next section. It is also believed that by referring to religious teachings, we can find a common basis for universal human rights norms that are firmly rooted in the basic principles of all cultures and religions. In the following chapter, we will try to investigate the subject of the Islamic Declaration of Human Rights.

The Concept of Dignity in the Islamic Declaration of Human Rights

Apart from the controversy over the relationship between Islam and human rights, namely with many Muslim countries criticizing international human rights norms and standards as products of Western cultural imperialism, which are incompatible with Islamic culture, many of these countries have ratified the International Covenant on Human Rights. Several Islamic countries have also ratified the Optional Protocol to the International Covenant on Civil and Political Rights. Nevertheless, it is worth noting that in line with this dual practice, some Muslim scholars succeeded in drafting a declaration on "Islamic Human Rights" in the 1980s (Universal Islamic Declaration of Human Rights, 1981). This declaration was drafted by the Islamic Council of Europe in 1981 and presented to the United Nations Educational, Scientific and Cultural Organization (UNESCO) at an event held at the organization's headquarters in Paris. The Islamic Universal Declaration of Human Rights reflects only the Islamic view of the concept of human rights and has no legal status, as no Islamic state or international organization has ratified it.

The Preamble to the Declaration states that "human rights established by Divine Law aim to confer dignity and honor on humanity and are designed to eliminate oppression and injustice" (Universal Declaration of Human Rights, 1997). Article 1(a) also emphasizes that all human beings are one and united. a family whose members are united by their submission to Allah and the descendants of Adam. All men are equal in terms of basic human dignity and basic duties and responsibilities, without any discrimination based on race, color, language, creed, sex, religion, political affiliation, social status, or any other consideration. True religion is a guarantee for enhancing that dignity along the path to human integrity.

In 1991, the Organization of the Islamic Conference adopted the Declaration of Human Rights in Islam as a regional instrument for the protection of human rights (Cairo Declaration on Human Rights in Islam, 1991). The opening of this Declaration underlines the status of humans in Islam as God's caliphs on earth. Article 1(a) of this Declaration

emphasizes that all humans have equal human dignity without racial or religious discrimination. It states that all humanity is one family whose members are united by their submission to Allah and the descendants of Adam. All men are equal in terms of basic human dignity and basic duties and responsibilities, without any discrimination based on race, color, language, creed, sex, religion, political affiliation, social status, or any other consideration. True religion is a guarantee of increasing dignity on the journey towards human integrity. However, what is interesting to observe is Article 1(b) which states that all mankind are God's people, and those whom He loves most are those who are most beneficial to His people, and no one has priority over others except based on piety and good deed.

Thus, it can be emphasized that the Islamic Declaration of Human Rights has emphasized human dignity. At the same time, this word also refers to acquired dignity and emphasizes the possibility of attaining greater dignity before God through greater piety. It is stated that sincere and sincere belief is a requirement and the only way to develop one's dignity. The existing literature on the concept of human dignity in Islamic thought shows that, based on their understanding of Islamic sources and in particular certain verses of the Qur'an, Muslim scholars distinguish between the inherent dignity of human beings and the dignity that can be enshrined. acquired by free will. There are even those who argue that humans have potential and a degree of dignity through sincere faith and righteous deeds.

The Concept of Dignity in Islamic Sources

In the Islamic tradition, there is a belief that humans have been gifted with a divine spirit and this is the main cause of human dignity. Human dignity has increased his position to become God's vicegerent on earth. However, Muslim thinkers have different views on the issue of human rights in general and inherent dignity in particular. Several Muslim thinkers believe that the modern concept of human rights originates from valuable religious and philosophical sources. We learned that dignity is the foundation of human rights and that the concept of inherent human dignity can only be justified based on religious teachings. The unity of humanity and the human family is one of the basic concepts of Islam and the Koran views human diversity in language and skin color as a sign of divinity therefore, these differences should not be the basis for superiority over one another as explained in the Qur'an the following,

“O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing.” (QS. al-Hujurat: 13)

On the one hand, this verse emphasizes the unity of humanity which results in equality for all mankind, and on the other hand, this verse states that according to religious teachings, there is another dignity that must be obtained through sincere faith and pious actions. One must acknowledge the existence of inherent dignity or deny it, while acquired dignity, varies from one individual to another so that one can become closer to God and more dignified before God.

Inherent dignity, in other words, is the characteristic that makes all men and women equal and at the same time distinguishes them from other creatures. This characteristic is the only source of human dignity and other human characteristics such as race, color, gender, religion and other qualities do not affect this status. Such dignity is inalienable and possessing such qualities does not depend on sincere belief and good deeds. The Qur'an says:

"Indeed, We have glorified the Children of Adam, and We raised them across land and sea, and We bestowed on them everything good, and We gave them privileges above many that We created with complete primacy." (QS. al-Isra': 70)

The identification of inherent and acquired dignity and the distinction between these two concepts in Islam is not what this author theorizes. What is important in this paper is to define the relationship between these two concepts. It seems that some authors fail to realize the confusion that exists in differentiating these concepts and the relationship between them and this in turn leads to some kind of misunderstanding. For example, some Wahhabis believe that only believers have dignity. They claim that all human rights standards and norms are rooted in Western culture and, therefore, are in complete conflict with Islamic teachings. Because human rights are based on the concept of the inherent dignity of human beings, Wahhabis criticize these rights because they argue that only believers have the right to dignity (Al-Fahd, Nasir bin Hamad, 2024).

They emphasized that believers have the right to enjoy dignity. A person's life and property cannot be disturbed unless he embraces Islam. Therefore, in their view, non-believers do not deserve dignity and their lives and property may not be respected. By

referring to these two verses, the Wahhabi writers argue that the dignity inherent in humans will remain if they embrace Islam, if not, the dignity inherent in them will be lost because in another verse Allah has announced that disbelief in God causes humiliation and humiliation. humans in this world and suffering in the afterlife:

"Whoever Allah insults, no one will honor him." (QS. al-Hajj:18)

Although human rights discourse always emphasizes that human rights are something intrinsic in humans and therefore cannot be taken away, Wahhabis state that anyone who strays from the straight path, not only loses his dignity but also falls from the position of humanity. and will be lower than animals:

"Indeed, the worst animals in the sight of Allah are those who disbelieve; then they do not believe." (QS. al-Anfal:55)

It cannot be denied that several verses of the Qur'an have emphasized that the dignity bestowed on humans is due to their qualities as human beings and there is no difference or distinction in this matter between believers and unbelievers. In the previously mentioned sacred verses, the Koran uses terms such as "man" and "son of Adam". If the inherent honor and dignity is only bestowed upon believers, then more appropriate words must be used to emphasize that the inherent dignity is only bestowed upon pious and pious believers. On the contrary, the Koran often emphasizes that we respect all people, not just believers.

Therefore, the author is of the view that in the field of human rights, we have to deal with matters relating to inherent dignity and worth, whereas in the field of ethics, acquired dignity is a subject that must be studied and we must not confuse the subject. and the scope of each field of study.

On the other hand, we also cannot deny that several other verses in the Qur'an differentiate between believers and non-believers. But it is clear that such differences also exist among believers in terms of their varying degrees of piety and eminence or differences in the quality of their dignity and approachability before God. Thus, this distinction is a matter of inequality before God only and does not mean discrimination before the law. So even though criminals are punished for their crimes, they do not lose their dignity and therefore, courts and justice systems are required to treat them as humans who have committed crimes, not as animals or perverted creatures.

CONCLUSION

This is the description of human dignity as the main basis of human rights from an Islamic perspective. This paper emphasizes that the concept of dignity inherent in human beings is the foundation of all human rights. However, until now the concept of human dignity continues to be a theme that has sparked controversy among thinkers. Some scholars argue that the concept of inherent dignity is one of the key teachings of the Abrahamic religions and that through these religions it has penetrated the discourse of human rights. On the other hand, Muslim scholars disagree on the concept of dignity in the Qur'an. Other Muslim thinkers emphasize the inherent dignity of human beings by citing certain verses in the Qur'an. They believe that there is another kind of acquired dignity that shows the superiority of the pious over ordinary people.

This paper asserts that the inherent dignity of human beings, which is often mentioned in international human rights law and human rights discourse, is the same concept outlined in religious teachings and it is through these teachings that it is grounded. The concept of human rights has been incorporated into human rights instruments. There is no difference between believers and unbelievers in terms of the inherent dignity of human beings. However, the Qur'an clearly states that there is another dignity that is something that must be earned and is something that brings humans closer to God.

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