Madinah : Jurnal Studi Islam
ISSN : 1978-659X (Printed),: 2620-9497 (Online)
https://jurnal.unitabah.ac.id/madinah/en

Volume 13, Number 2, December 2026

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Submitted	Accepted	Published
26 September 2026	31 October 2026	01 Nopember 2026
DOI; https://doi.org/10.58518/madinah.v13i2.5587		

REACTUALIZING HUMAN RIGHTS VALUES IN THE QUR'AN AND HADITH THROUGH GADAMER'S AND RICOEUR'S HERMENEUTICS FOR CONTEMPORARY MUSLIM SOCIETIES

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ABSTRACT: This study critically reinterprets human rights values embedded in the Qur'an and Hadith through the philosophical hermeneutics of Hans-Georg Gadamer and Paul Ricoeur in contemporary Muslim societies. Departing from dominant compatibility-based and apologetic approaches, it reconstructs how human rights meanings are produced, negotiated, and transformed through the interpretation of Islamic texts. Using qualitative interpretive textual analysis, the study examines Qur'anic verses QS. Al-Mā'idah [5]: 32, QS. Al-Isrā' [17]: 70, and QS. An-Nisā' [4]: 135, alongside relevant hadiths and classical and contemporary exegetical traditions. Findings reveal a shift from context-bound legal and theological formulations toward broader ethical universality, encompassing the sanctity of life, human dignity, justice, equality, and the protection of fundamental rights. Through Gadamer's fusion of horizons and Ricoeur's concepts of *distanciation* and *appropriation*, the study explains how sacred texts can be critically reinterpreted in relation to contemporary moral concerns. *Distanciation* refers to the interpretive distance that allows texts to be examined beyond their original contexts, while *appropriation* involves readers' engagement with and application of textual meanings to their present circumstances. Tensions remain between theological foundations and secular human rights frameworks. Rather than treating these tensions as irreconcilable contradictions, the study considers them productive spaces for critical engagement. It advances an integrative hermeneutic approach that positions Qur'anic and hadith texts as dialogical, context-responsive sources of ethical reasoning, contributing to a more critical and non-apologetic discourse on human rights in Islam.
Keywords: Contemporary Muslim Societies; Fusion of Horizons; Hans-Georg Gadamer; Human Rights; Paul Ricoeur

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ABSTRAK: *Penelitian ini menafsirkan ulang secara kritis nilai-nilai hak asasi manusia dalam Al-Qur'an dan Hadis melalui hermeneutika filosofis Hans-Georg Gadamer dan Paul Ricoeur dalam konteks masyarakat Muslim kontemporer. Berbeda dari pendekatan dominan yang berbasis kompatibilitas dan apologetik, penelitian ini merekonstruksi bagaimana makna hak asasi manusia diproduksi, dinegosiasikan, dan ditransformasikan melalui interpretasi teks-teks Islam. Dengan menggunakan analisis tekstual interpretatif kualitatif, penelitian ini mengkaji ayat-ayat Al-Qur'an, yaitu QS. Al-Mā'idah [5]: 32, QS. Al-Isrā' [17]: 70, dan QS. An-Nisā' [4]: 135, beserta hadis-hadis yang relevan serta tradisi tafsir klasik dan kontemporer. Temuan penelitian menunjukkan adanya pergeseran dari rumusan hukum dan teologis yang terikat konteks menuju universalitas etis yang lebih luas, yang mencakup kesucian jiwa, martabat manusia, keadilan, kesetaraan, dan perlindungan hak-hak dasar. Melalui konsep fusi cakrawala (fusion of horizons) Gadamer serta konsep distanciation dan appropriation Ricoeur, penelitian ini menjelaskan bagaimana teks-teks suci dapat ditafsirkan ulang secara kritis dalam kaitannya dengan persoalan moral kontemporer. Distanciation merujuk pada jarak interpretatif yang memungkinkan teks dikaji melampaui konteks asalnya, sedangkan appropriation merujuk pada keterlibatan pembaca dalam memahami dan menerapkan makna teks pada situasi masa kini. Ketegangan antara landasan teologis dan kerangka hak asasi manusia sekuler tetap ada. Namun, ketegangan tersebut dipandang sebagai ruang produktif bagi keterlibatan kritis, bukan sebagai kontradiksi yang tidak dapat didamaikan. Penelitian ini menawarkan pendekatan hermeneutik integratif yang menempatkan teks Al-Qur'an dan Hadis sebagai sumber penalaran etis yang dialogis dan responsif terhadap konteks. Pendekatan ini berkontribusi pada pengembangan diskursus hak asasi manusia dalam Islam yang lebih kritis dan non-apologetik.*

Kata kunci: *Fusi Cakrawala; Hak Asasi Manusia; Hans-Georg Gadamer; Hermeneutika Filosofis; Masyarakat Muslim Kontemporer.*

INTRODUCTION

Human rights are generally understood as a set of fundamental principles that affirm the dignity, equality, and intrinsic value of every individual.[1] These principles encompass basic rights such as the right to life, justice, freedom, and equality before the law, which in modern developments have been institutionalized within various international legal frameworks.[2] Although often associated with modern Western thought, human rights have ethical foundations that are not

[1] Dedi Anton Ritonga and Muhammad Ichsan, "Hak Asasi Manusia (HAM) Dalam Perspektif Islam Dan Barat," *Politika Progresif : Jurnal Hukum, Politik Dan Humaniora* 2, no. 2 (May 31, 2025): 193–204, doi:10.62383/progres.v2i2.1771; Hafniati Hafniati, "Hak Asasi Manusia Dalam Islam," *Al-Adyan: Jurnal Studi Lintas Agama* 13, no. 2 (December 27, 2018): 261–84, doi:10.24042/ajsla.v13i2.3843.

[2] Nurzannah Damyanti et al., "The Concept of Human Rights from The Qur'an Perspective," *Bulletin of Islamic Research* 2, no. 1 (June 3, 2024): 17–32, doi:10.69526/bir.v2i1.20; Tamyiz Mukharrom and Supriyanto Abdi, "Harmonizing Islam and Human Rights Through the Reconstruction of Classical Islamic Tradition," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (March 31, 2023): 40, doi:10.22373/sjhk.v7i1.16436; Simontaro Halenzky Sinaga et al., "The Principle of Justice and Equality in the Perspective of Islamic Law on the Modern Concept of Human Rights," *Muhâdarah: Journal of Islamic Studies* 1, no. 1 (October 30, 2025): 7–13, doi:10.57060/muhqdarah.v1n1t26.2.

foreign to Islam. The Qur'an and Hadith, as the primary sources of Islamic teachings, contain a rich moral framework that affirms values aligned with human rights principles, such as justice (*'adl*), human dignity (*karāmah*), and the protection of life.[3] This indicates that the substance of human rights values is indeed embedded within Islamic teachings, albeit expressed within a different epistemological framework and language.[4]

In the Qur'an, there are many verses that affirm the universality of human dignity and the urgency of justice as a fundamental principle of social life.[5] Also, the Prophet Muhammad's Farewell Sermon is often positioned as a fundamental normative statement regarding human rights in Islam, affirming the principles of equality, justice, and the protection of individual rights.[6] This textual foundation indicates that Islamic teachings possess a strong normative basis in supporting human rights values, although they are not always formulated in conceptual terminology identical to contemporary human rights discourse.[7]

Nevertheless, the relationship between Islam and human rights remains an academic debate that has yet to fully reach a consensus.[8] Some researchers argue that Islamic teachings are inherently compatible with universal human rights principles.[9] Conversely, others highlight the tension between classical interpretations of Islamic law and modern human rights standards.[10] This tension generally stems from differences in historical context, interpretive methodologies,

[3] Anisatul Faizah, Kusnadi, and Aristhopan Firdaus, "Hak Asasi Manusia Perspektif Al-Qur'an: Menjawab Isu Kemanusiaan Masa Kini," *Journal of Literature Review* 1, no. 2 (December 12, 2025): 767–75, doi:10.63822/fm7r1393; Bambang Tri Bawono et al., "Human Trafficking and the Relevance of Hifz Al-Nafs and Hifz al-'ird in Contemporary Islamic Legal Ethics," *MILRev: Metro Islamic Law Review* 4, no. 1 (June 30, 2025): 597–618, doi:10.32332/milrev.v4i1.10694.

[4] Sinaga et al., "The Principle of Justice and Equality in the Perspective of Islamic Law on the Modern Concept of Human Rights."

[5] Mohamed Bin Ali, "Delineating the Concept of Human Dignity in the Quran: Karamah al-Insan as an Antidote to Religious Conflicts and Violence," *Advances in Social Sciences Research Journal* 9, no. 1 (January 19, 2022): 220–35, doi:10.14738/assrj.91.11541.

[6] Ann Mayer, "Human Rights in Islam," in *The Oxford Handbook of Islam and Politics* (Oxford University Press, 2013), 111–24.

[7] Muhamad Sofian, "Penegakan Hukum HAM Ditinjau Dari Perspektif Hukum Maqashid Syariah," *Juris Humanity: Jurnal Riset Dan Kajian Hukum Hak Asasi Manusia* 2, no. 1 (September 5, 2023): 29–46, doi:10.37631/jrkhm.v2i1.16.

[8] Moh. Husnul Affan and Asep Awaludin, "The Concept of 'Humanity' in the Perspective of Maqāṣid Al-Sharī'ah," *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum* 8, no. 1 (October 25, 2023), doi:10.22515/alahkam.v8i1.5895.

[9] Haidar Masyhur Fadhil, "Understanding Human Rights in Islam: The Ideas of Abdullah Bin Bayyah," *Muḍṣarah: Jurnal Kajian Islam Kontemporer* 5, no. 1 (July 27, 2023): 1–9, doi:10.18592/msr.v5i1.10231; Didi Jubaidi and Khoirunisa Khoirunnisa, "Islam and Human Rights in the Muslim World: Essentialist and Socio-Historical Perspectives," *SOSIOHUMANIORA: Jurnal Ilmiah Ilmu Sosial Dan Humaniora* 11, no. 2 (August 20, 2025): 492–515, doi:10.30738/sosio.v11i2.20313.

[10] Meidana Pascadinianti, "A Critical Analysis of Islamic Law and Human Rights in Early Childhood Protection," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 9, no. 4 (April 11, 2025): 983–1004, doi:10.31004/obsesi.v9i4.6913.

and the dynamics of the development of legal and ethical norms.[11] Thus, the central issue is not merely whether Islam supports human rights, but how Islamic texts are understood and interpreted to engage productively with contemporary human rights discourse.

Research on Islam and human rights has developed through several distinct approaches. Some studies emphasize the compatibility between Islamic teachings and human rights by highlighting the principles of justice, equality, and compassion in the Qur'an.[12] Others adopt a critical perspective by identifying tensions between Islamic teachings and contemporary human rights frameworks while exploring possibilities for reconciliation.[13] A third line of research employs interpretive approaches, particularly hermeneutics, to reconsider Islamic texts in relation to contemporary issues.[14] Influenced by Hans-Georg Gadamer and Paul Ricoeur, these approaches emphasize the importance of context and the dynamic nature of textual meaning. Interpretation is thus understood as an ongoing dialogue between texts, readers, and their historical circumstances.[15] Recent studies have applied hermeneutics to the contextual interpretation of the Qur'an, the reinterpretation of Hadith, and contemporary Islamic thought. However, the cited studies have not sufficiently established how philosophical hermeneutics can be systematically applied to the interpretation of human rights values across both Qur'anic verses and Hadith. Meanwhile, research on Islam and human rights has addressed religious freedom, gender equality, social justice, and related issues.[16] Nevertheless, much of this scholarship emphasizes normative arguments about the compatibility or incompatibility of Islamic teachings with human rights. Less attention has been paid to the interpretive processes through which human rights meanings are constructed, negotiated, and transformed within Islamic textual traditions.

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[11] Zumiyati Sanu Ibrahim et al., "Islamic Law and Human Rights: Convergence or Conflict?," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 24, no. 2 (November 26, 2024): 431–48, doi:10.19109/nurani.v24i2.19595.

[12] Andri Nirwana et al., "Human Rights and Social Justice in Quranic Contexts: A Global Trend," *Legality : Jurnal Ilmiah Hukum* 32, no. 2 (September 24, 2024): 453–71, doi:10.22219/ljih.v32i2.35088; Suud Sarim Karimullah, "Humanity and Justice: Exploring Human Rights in the Context of Islamic Law," *TAJDID* 30, no. 2 (January 4, 2024): 166, doi:10.36667/tajdid.v30i2.1497; Salehuddin Matawang, "Quran's Insight On Human Rights," *Journal of Social Science (JoSS)* 3, no. 9 (September 27, 2024), doi:10.57185/joss.v3i9.363.

[13] Zumiyati Sanu Ibrahim et al., "Islamic Law and Human Rights: Convergence or Conflict?"

[14] Aulia Malikal Bilqis and Isvina Vawaidatur Rohmah, "Contextual Hermeneutics of Beauty Privilege in Hadith through Gadamer's Lens," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 14, no. 3 (October 28, 2025): 1071–85, doi:10.54437/urwatulwutsqo.v14i3.2489.

[15] Fadlan Masykura Setiadi and Khairul Bahri Nasution, "Dari Teks Ke Konteks," *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman* 7, no. 1 (June 30, 2025): 51–68, doi:10.53563/42jfrh56.

[16] Moh. Husnul Affan and Asep Awaludin, "The Concept of 'Humanity' in the Perspective of Maqāṣid Al-Sharī'ah"; Nurani, Ahmad Nurcholis, and Intan Sari Dewi, "Human Rights in the Sexual Sector (Sexual Freedom) as a Challenge to Islamic Philosophy," *Proceeding International Conference on Islam, Law, and Society (INCOILS)* 4, no. 1 (February 25, 2025), doi:10.70062/incoils.v4i1.279; Pascadinianti, "A Critical Analysis of Islamic Law and Human Rights in Early Childhood Protection"; Sofian, "Penegakan Hukum HAM Ditinjau Dari Perspektif Hukum Maqashid Syariah."

Three research gaps emerge from this literature. First, the existing studies reviewed here do not adequately integrate selected Qur'anic verses and relevant hadiths within a single philosophical hermeneutic framework to examine human rights values. Consequently, the relationship between these two textual sources remains insufficiently explored through a unified interpretive approach. Second, previous research tends to prioritize normative positions, whether affirming compatibility or emphasizing conflict, rather than examining how textual meanings emerge through interpretation. This leaves insufficient explanation of how context-specific legal and theological formulations may be reinterpreted in relation to broader ethical principles. Third, although Gadamerian and Ricoeurian approaches have informed studies of Islamic texts, their complementary contributions to human rights interpretation remain underexplored. In particular, the relationship between Gadamer's *fusion of horizons* and Ricoeur's *surplus of meaning* has not been sufficiently examined as a framework for explaining how interpretations of Islamic texts can generate ethical understandings that extend beyond their immediate historical contexts. Addressing these gaps, the present study brings the two approaches together to examine the construction, negotiation, and transformation of human rights meanings in the Qur'an and Hadith.

Gadamer's concept of *fusion of horizons* refers to the interpretive encounter between the historical horizon of a text and the horizon of the present-day reader. Meaning emerges through dialogue between these horizons rather than through the simple reproduction of an original meaning. Ricoeur's concept of *surplus of meaning*, meanwhile, suggests that a text can sustain multiple meaningful interpretations beyond the intentions of its original author or its immediate historical circumstances. Together, these concepts provide a framework for examining how Islamic texts may be interpreted in relation to contemporary human rights concerns without reducing their meanings to either fixed historical formulations or predetermined modern standards.

This study focuses on contemporary Muslim societies, understood as interpretive communities in which the Qur'an and Hadith are read and invoked in discussions of human rights within legal, educational, and public discourse. These contexts are relevant because questions concerning the relationship between religious authority and contemporary human rights standards emerge through the interpretation and application of Islamic normative sources. Although the study is conceptual and based on textual analysis rather than empirical fieldwork, it considers how the meanings derived from these texts may inform contemporary debates. It does not claim to document the actual practices or views of Muslim communities. Instead, it examines the interpretive possibilities and tensions that arise when Islamic textual traditions are brought into dialogue with contemporary human rights discourse.

To address the identified gaps, this study proposes an integrative hermeneutic approach that examines selected Qur'anic verses and relevant hadiths within a unified interpretive framework. Rather than treating human rights as either

inherently compatible or fundamentally incompatible with Islam, it investigates how their meanings are constructed, negotiated, and transformed through the interaction between textual contexts and contemporary ethical concerns. The study is guided by three research questions; how are human rights values constructed in QS. Al-Mā'idah [5]: 32, QS. Al-Isrā' [17]: 70, QS. An-Nisā' [4]: 135, and relevant hadiths?; how do Gadamer's *fusion of horizons* and Ricoeur's *surplus of meaning* explain the movement from context-bound formulations toward broader ethical universality?;what are the implications of this hermeneutic interpretation for contemporary Muslim societies' engagement with human rights discourse?.

By addressing these questions, the study contributes an integrative and critical perspective to scholarship on Islam and human rights. Its contribution lies not merely in identifying human rights values in Islamic texts, but in explaining how those values can be interpreted through a dialogue between historical textual meanings and contemporary ethical concerns. This approach seeks to move beyond predominantly compatibility-based and apologetic discussions toward a more reflective understanding of the interpretive possibilities and tensions within Islamic human rights discourse.

METHODS

This study employs a qualitative, literature-based analytical design to examine selected Qur'anic verses and hadiths related to human rights. [17] Its interpretive orientation focuses on the linguistic, historical, and contextual dimensions of textual meaning. As a conceptual study, it does not collect empirical data from respondents. Instead, it analyzes primary religious texts alongside their interpretive traditions. The analytical framework draws on the philosophical hermeneutics of Hans-Georg Gadamer and Paul Ricoeur. This framework views interpretation as a dynamic interaction between text, context, and interpreter, particularly through Gadamer's *fusion of horizons* and Ricoeur's concepts of *distanciation* and *appropriation*. [18] Gadamer's *fusion of horizons* describes the encounter between the historical horizon of a text and the horizon of its present-day interpreter. Understanding emerges through dialogue between these horizons rather than through the simple reproduction of an original meaning[19]

The study situates its analysis within contemporary Muslim societies, understood as interpretive communities in which the Qur'an and Hadith are read, taught, and invoked in legal, educational, and public discourse. These societies provide a relevant conceptual context because interpretations of Islamic normative sources encounter contemporary understandings of human rights, including human dignity, equality, justice, and the protection of fundamental rights. Rather

[17] Dawid Góras, "Teoria Interpretacji Paula Ricoeura i Hansa-Georga Gadamera. Analiza Porównawcza," *Hybris* 60, no. 1 (June 23, 2023): 1–31, doi:10.18778/1689-4286.60.01.
[18] Hans-Georg Gadamer, *Truth and Method*, ed. Joel Weinsheimer and Donald G Marshall, 2nd rev. ed. (New York: Continuum, 2004).
[19] Paul Ricoeur, *Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation*, ed. John B Thompson (Cambridge: Cambridge University Press, 1981).

than treating this encounter as an abstract opposition between religion and modernity, the study examines how historical textual meanings may be brought into dialogue with present-day ethical concerns. This orientation is consistent with contextual approaches to Qur'anic interpretation that consider historical circumstances alongside contemporary questions. [20] However, the study does not claim to document actual interpretive practices across Muslim societies, as it does not involve fieldwork.

The primary data comprise selected Qur'anic verses and hadiths purposively chosen for their relevance to the sanctity of life, human dignity, justice, and equality. These include QS. Al-Mā'idah [5]: 32, QS. Al-Isrā' [17]: 70, and QS. An-Nisā' [4]: 135, together with two relevant hadiths concerning equality and the Farewell Sermon. Secondary sources include classical and contemporary Qur'anic exegeses, particularly the works of Ibn Kathīr and Quraish Shihab [21], as well as relevant academic publications on philosophical hermeneutics, Islamic thought, and human rights. The sources were selected based on their relevance to the research questions and their scholarly contribution to the interpretation of the selected texts. Data were collected through documentary research, with priority given to authoritative primary texts, established exegetical works, and relevant scholarly literature.

The analysis proceeded through four stages. First, each selected verse and hadith was examined linguistically and historically, drawing on classical exegesis to establish its textual meaning and relevant historical context. Second, the initial interpretations were examined in light of contemporary exegesis and academic scholarship to identify contextual considerations and possible ethical implications. Third, Gadamer's *fusion of horizons* was applied to examine how historically situated textual meanings could enter into dialogue with contemporary human rights discourse. Ricoeur's *distanciation* informed the critical examination of texts beyond their immediate historical circumstances, while *appropriation* guided reflection on how their possible meanings could be understood in relation to present-day concerns. The concept of *surplus of meaning* was used to consider interpretive possibilities extending beyond an exclusively context-bound reading. Fourth, the resulting interpretations were critically examined to identify both points of convergence and tensions between theological foundations and contemporary, including secular, human rights frameworks. The findings were then synthesized in a comparative table linking the selected texts, their historical and interpretive contexts, the relevant hermeneutic concepts, and their implications for human rights discourse.

The practical application of this framework is conceptual rather than empirical. In religious education and *da'wah*, it can inform teaching practices that encourage learners to examine the historical contexts of verses and hadiths, compare classical and contemporary interpretations, and critically discuss their

[20] Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (London: Routledge, 2006).
[21] Ismā'īl ibn 'Umar Ibn Kathīr, *Tafsīr Al-Qur'ān al-'Aẓīm* (Bayrūt: Dār al-Kutub al-'Ilmiyyah, 1998).

ethical implications for present-day human rights concerns. In legal and ethical reasoning, it can provide an interpretive framework for considering how Islamic textual sources relate to questions of justice, equality, human dignity, and fundamental rights protection. In public discourse, it can support more reflective engagement between Islamic traditions and contemporary human rights frameworks by acknowledging both shared ethical concerns and substantive differences. These applications are proposed as potential uses of the analytical framework; their effectiveness in actual educational, legal, or public settings falls beyond the scope of this study. To strengthen the credibility of the interpretation, the study employed cross-source comparison and repeated close reading of the selected texts and their exegetical interpretations. Interpretive claims were examined against multiple sources to identify convergences, contextual differences, and potential tensions. This procedure draws on the principles of credibility and methodological rigor discussed by Lincoln and Guba. [22] The resulting interpretations were assessed for textual grounding, contextual coherence, and consistency with the study's hermeneutic framework. Given the conceptual nature of the research, these procedures support the credibility and transparency of the analysis rather than establishing empirical generalizability.

RESULTS AND DISCUSSION

QS. Al-Mā'idah [5]: 32 from a Human Rights Perspective

وَمِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا ۖ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا ٱلنَّاسَ جَمِيعًا

In a literal reading, Surah Al-Mā'idah [5]: 32 emphasizes a strict prohibition against acts of murder lacking legal justification. Exceptions are granted only under specific conditions, such as in the context of *qiṣāṣ* or dealing with perpetrators of social corruption (*fasād fī al-arḍ*). Rhetorically, this verse employs a hyperbolic form "as if killing all of humanity"as a strategy to emphasize the moral gravity of such an act. In the classical exegetical tradition, as seen in Ibn Kathir's *Tafsīr al-Qur'ān al-'Aẓīm*[23], this verse is understood as a normative provision addressed to the Children of Israel while simultaneously conveying a universal message regarding the prohibition of unjustified killing. A similar interpretation is also found in al-Tabari's *Jāmi' al-Bayān* [24]which emphasizes the collective moral dimension of the act of murder.

From a historical perspective, this verse emerged within the context of social regulation and internal conflicts within the Israelite community. Nevertheless, its ethical content is not confined to that historical setting but possesses a broader

[22] Yvonna S Lincoln and Egon G Guba, *Naturalistic Inquiry* (Beverly Hills, CA: Sage Publications, 1985).
[23] Ibn Kathīr, *Tafsīr Al-Qur'ān al-'Aẓīm*.
[24] al-Ṭabarī Muḥammad ibn Jarīr, *Jāmi' al-Bayān 'an Ta'Wīl Āy al-Qur'Ān* (Bayrūt: Mu'assasah al-Risālah, 2000).

normative scope. In contemporary exegesis, as articulated by M. Quraish Shihab in *Tafsir al-Mishbah*[25], this verse is understood as an articulation of a universal principle regarding respect for human life, unrestricted by religious identity or specific group affiliations. This shift indicates a transformation from a particularistic reading toward a more inclusive interpretation.

Hans-Georg Gadamer's perspective, understanding of a text occurs through the process of the fusion of horizons that is, the encounter between the text's historical context and the reader's contemporary horizon of understanding. Within this framework, the hyperbolic expression in the verse is not understood literally, but rather as an ethical expression affirming the fundamental value of human life. Through this dialogical interaction, the meaning of the verse expands from a communitarian norm toward a universal ethical principle. Human life is understood as an intrinsic value that transcends the boundaries of social and cultural identities.

According to Paul Ricoeur, this verse contains a rich symbolic dimension through the concept of the "surplus of meaning." The statement equating the killing of one soul with the killing of all humanity does not merely carry legal significance but also holds a deeper ethical layer of meaning. Through the concept of distanciation, the text is detached from its original context, opening space for new interpretive possibilities. Within this framework, murder is not merely understood as an individual transgression but as a disruption of the collective moral order. Conversely, the act of saving a life represents an affirmation of the value of humanity as a whole.

A hermeneutic reinterpretation of QS. Al-Mā'idah [5]: 32 reveals alignment with the principle of the right to life within the modern discourse on human rights. Human life is positioned as a fundamental value that is intrinsic and cannot be reduced by pragmatic interests. However, the process of universalizing this meaning is not without conceptual tension. In the Islamic legal tradition, the concept of qiṣāṣ provides a basis for the legitimacy of taking a life under certain conditions. This reflects a dialectic between the principle of the sanctity of life and legal practice within specific contexts.

Conversely, within the framework of modern human rights, the right to life tends to be positioned as an absolute right that cannot be diminished under any circumstances. This difference highlights the need for a hermeneutic negotiation process between religious texts and global norms to prevent the simplification of meaning. The validity of this interpretation is reinforced through cross-source comparative exegesis. Classical exegeses, such as the works of al-Tabari and Ibn Kathir, place greater emphasis on the normative and legal dimensions, while contemporary exegeses, such as those by Quraish Shihab, tend to prioritize a universal ethical reading.

[25] Muḥammad Quraish Shihab, *Tafsīr Al-Miṣbāḥ: Risālah, Ma'Nā, Wa Tanāsuq al-Qur'Ān* (Jakarta: Lentera Hati, 2002).

QS. Al-Isrā' [17]: 70 On the Dignity of Humanity

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

QS. Al-Isrā' [17]: 70 affirms humanity's ontological position as beings who have received special honor from God. The term *karramnā* indicates the bestowal of honor that is direct and inherent, not the result of social construction or individual achievement. This honor applies universally to all *Banī Ādam*, without restriction based on ethnic identity, religion, or social status.

The structure of this verse represents three main dimensions of human dignity. First, the ability to move across land and sea (*ḥamalnāhum fī al-barri wa al-baḥr*), which can be interpreted as a symbol of intellectual capacity and mastery over the environment. Second, the provision of good sustenance (*al-ṭayyibāt*), which signifies divine legitimacy for the fulfillment of basic needs in a dignified manner. Third, the affirmation of humanity's relative superiority over other creatures (*faḍḍalnāhum 'alā kathīr*), reflecting the existence of a hierarchical structure within the cosmology of creation.

In the classical exegetical tradition, such as in *Tafsir al-Qur'an al-'Aẓīm* by Ismail ibn Kathir,[26] human dignity is understood through the superiority of reason, linguistic ability, and physical perfection. A similar perspective is also emphasized in *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* by Muhammad ibn Jarir al-Tabari,[27] who stresses that human superiority is part of a fundamental divine decree. Thus, human dignity within this framework is positioned as an ontological reality that is inherently essential. Viewed from its historical context, this verse emerged in a social situation still marked by dehumanizing practices, such as slavery and intergroup discrimination. Therefore, the affirmation of human dignity functions as a normative intervention that corrects unjust social structures.

The use of the term Banī Ādam carries a significant dimension of universality. This verse does not limit dignity to a specific community but encompasses all of humanity as a single genealogical unity. This indicates that the Qur'an acknowledges a fundamental equality among humans, regardless of particular identity differences. In contemporary exegesis, such as M. Quraish Shihab's Tafsir al-Mishbah[28], this verse is interpreted as the theological foundation for the concept of universal human. This shift reflects a hermeneutical transformation from an ontological approach toward an ethical-normative one. Human dignity is no longer understood merely as a metaphysical status, but also as the moral basis for respecting fundamental human rights.

From Hans-Georg Gadamer's perspective, understanding a text occurs through the "fusion of horizons"the encounter between the text's historical horizon and the contemporary reader's horizon. In this context, the meaning of human

[26] Ibn Kathīr, *Tafsīr Al-Qur'ān al-'Aẓīm*.
[27] al-Ṭabarī Muḥammad ibn Jarīr, *Jāmi' al-Bayān 'an Ta'Wīl Āy al-Qur'Ān*.
[28] Shihab, *Tafsīr Al-Miṣbāḥ: Risālah, Ma'Nā, Wa Tanāsuq al-Qur'Ān*.

dignity does not remain confined to the classical theological dimension but expands alongside the development of modern ethical consciousness.Through this dialogical process, the concept of *karramnā* can be reinterpreted as a normative principle demanding recognition of the intrinsic value of every individual. Human dignity is no longer understood merely as a metaphysical attribute, but as the foundation for the formation of just and equal social relations. Furthermore, Gadamer asserts that understanding is always historical and open to reinterpretation. Therefore, this verse can be read as a critique of various forms of modern dehumanization, such as structural discrimination and human rights violations.

Meanwhile, according to Paul Ricoeur, religious texts contain a surplus of meaning that allows for the emergence of diverse layers of meaning. Within this framework, the concept of human dignity does not merely refer to biological or rational superiority but also encompasses a profound ethical dimension.Through the concept of distanciation, the text is separated from its original historical context, thereby opening space for new readings that are more relevant to contemporary conditions. From this perspective, human dignity can be understood as a moral mandate to safeguard and respect human life in its entirety. Ricoeur also emphasizes the symbolic function of texts in shaping the moral imagination. Statements about human dignity are not merely informative but also normative, as they encourage readers to internalize human values in social practice.

Hermeneutical reinterpretation of QS. Al-Isrā' [17]: 70 reveals a strong correspondence with the concept of human dignity in modern human rights discourse. Within this framework, every individual is viewed as possessing intrinsic value that cannot be diminished by any external factor. The concept of human dignity positions humanity as a subject that must be respected absolutely. This aligns with the meaning of *karramnā*, which affirms that human dignity is inherent and universal. Thus, this verse can be positioned as a theological foundation for the recognition of fundamental human rights. However, there is a conceptual tension between the theological and secular approaches. In religious tradition, human dignity is often linked to moral responsibility and the relationship with God. Conversely, within a secular framework, human dignity is understood as an autonomous, self-standing value. This tension highlights the need for a hermeneutical negotiation process so that both perspectives can be reconciled without losing their respective complexities. Thus, the reinterpretation of the verse is not merely theoretical but also contributes to efforts to build a more just and humane social order.

This interpretation is reinforced through a comparative approach to various exegetical traditions. Classical exegesis, such as the works of Ismail ibn Kathir and Muhammad ibn Jarir al-Tabari, tends to emphasize the ontological dimension of human dignity as a divine gift. Meanwhile, contemporary exegesis, such as that of M. Quraish Shihab, highlights the ethical and universal dimensions. This difference does not indicate a contradiction but rather reflects the dynamic nature of interpretation that evolves in accordance with changing social and historical

contexts. In this regard, a hermeneutical approach allows for the integration of the text's historical meaning with its contemporary relevance. Thus, QS. Al-Isrā' [17]: 70 can be understood not only as a theological statement regarding the uniqueness of humanity, but also as an ethical principle relevant to fostering respect for human dignity in modern life.

QS An-Nisa' [4]: 135 on Justice as a Universal Principle

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ

QS An-Nisa' [4]: 135 contains a normative command demanding consistency and firmness in upholding justice. The phrase *kūnū qawwāmīna* bi al-qisṭ does not merely point to incidental acts of justice, but demands active and continuous engagement in upholding the principle of justice. The term *qawwāmīn* itself carries a nuance of both intensity and continuity, reflecting the depth of ethical commitment to justice as a fundamental value. Furthermore, the phrase *shuhadā'a lillāh* emphasizes that testimony must be grounded in a theological orientation, so that the practice of justice does not depend on subjective interests or social pressures, but on a moral consciousness rooted in responsibility to God. Rhetorically, this verse also constructs a critique of human tendencies toward bias by emphasizing the obligation to act justly even toward oneself, one's parents, and close relatives. This emphasis demonstrates that the principle of impartiality is at the core of the justice being offered.

As explained in *Tafsīr al-Qur'ān al-'Aẓīm* by Ibn Kathir and *Jāmi' al-Bayān* by al-Tabari[29], this verse is understood as a command to uphold truth objectively without partiality, including in the context of law and testimony. Justice, within this framework, is positioned as an unconditional moral obligation, even when confronting personal or family interests. In contemporary exegetical developments, moreover, as articulated by M. Quraish Shihab in **Tafsir al-Mishbah**[30], this verse is understood as a universal principle demanding moral integrity in all aspects of life, including within the legal system and governance. Justice is no longer understood merely as a legal norm, but as an ethical value that must be internalized in social practice

This understanding explain verse occurs through a process of "fusion of horizons," namely a dialogue between the historical horizon of the text and the horizon of the contemporary reader. Through this process, the concept of justice is no longer limited to the practice of testimony within the context of early Islamic society but evolves into a universal ethical principle. Through this hermeneutic dialogue, the phrase *qawwāmīna bi al-qisṭ* can be interpreted as a call to establish a just social order, encompassing the legal, political, and economic spheres. Justice is not merely an individual responsibility but must also be realized within

[29] Ibn Kathīr, *Tafsīr Al-Qur'ān al-'Aẓīm*; al-Ṭabarī Muḥammad ibn Jarīr, *Jāmi' al-Bayān 'an Ta'Wīl Āy al-Qur'Ān*.
[30] Shihab, *Tafsīr Al-Miṣbāḥ: Risālah, Ma'Nā, Wa Tanāsuq al-Qur'Ān*.

institutional structures. Considering the reader's historical context, this verse is relevant to be read as a critique of various forms of contemporary injustice, such as corruption, legal inequality, and the abuse of power, this is relate with Hans-Georg Gadamer's perspective

The concept of justice it embodies is not limited to legal-formal aspects but also encompasses a broader ethical dimension. Through the mechanism of distinction, the text is separated from its original historical context and understood within a more universal scope. From this Paul Ricoeur's framework perspective, justice is viewed as a moral principle demanding the courage to transcend personal biases and social pressures. The symbolic language used in the verse serves to shape ethical consciousness, so that the command to bear witness fairly even against oneself is not merely normative but also possesses transformative power in shaping an individual's moral character.

A hermeneutic reinterpretation of Quranic Surah An-Nisā' [4]: 135 reveals a significant alignment with the principles of justice in modern human rights discourse, particularly regarding the concepts of equality before the law and the guarantee of a fair trial. This verse affirms that every individual must be treated equally without discrimination based on personal relationships. However, the implementation of this principle is not without challenges, particularly in societies still influenced by practices of nepotism and conflicts of interest. In social reality, justice is often distorted due to the dominance of power and economic interests. In this context, the verse can be read as a normative critique of such practices as well as an ethical foundation for promoting a more just legal system. Justice, therefore, does not stop at the conceptual level but must be realized in concrete social practice.

A comparative analysis between classical and contemporary interpretations. Classical interpretations, such as those developed by Ibn Kathir and al-Tabari, tend to emphasize the normative dimension of justice as an individual obligation. Meanwhile, contemporary interpretations, such as those proposed by Quraish Shihab, expand the scope of this meaning into social and institutional dimensions.This difference does not indicate a contradiction but reflects the dynamic nature of interpretation that evolves alongside changes in social and historical contexts. A hermeneutic approach, in this case, allows for the integration of the text's historical meaning with its ethical relevance in modern society. Thus, QS. An-Nisā' [4]: 135 is understood not only as an individual moral teaching but also as a universal principle that serves as the foundation for the realization of justice in contemporary social life and legal systems.

HADITHS ON HUMAN RIGHTS

Reinterpretation of Hadith 1: Equality and Anti-Discrimination

يَا أَيُّهَا النَّاسُ، إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ... لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ... إِلَّا بِالتَّقْوَى

This hadith represents a normative affirmation of the ontological equality of all humanity. The opening address *"yā ayyuhā al-nās"* indicates that the message

conveyed is universal and not limited to a specific community. The statement regarding the oneness of God and the common origin of humanity (*inna rabbakum wāḥid wa inna abākum wāḥid*) serves as a theological foundation that reinforces this principle of equality. Furthermore, the expression "*lā faḍla li 'arabiyyin 'alā 'ajamiyyin*" explicitly rejects hierarchies based on ethnicity. In the social context of that time, Arab identity was often associated with cultural superiority. However, this hadith deconstructs that assumption by asserting that merit is not determined by ethnic background, but rather by moral-spiritual qualities manifested in the concept of *taqwā*.

In the tradition of hadith exegesis, as reflected in Ahmad ibn Hanbal's **Musnad Ahmad ibn Hanbal***,[31] this hadith is positioned as part of the Prophet's sermon emphasizing the elimination of discrimination based on race and lineage. Its primary emphasis lies on the recognition of human equality as creatures of God possessing the same ontological standing. From a historical perspective, this hadith emerged in pre-Islamic Arab society, which was characterized by strong social stratification based on tribe and lineage. Ethnic superiority and pride in one's lineage served as the primary legitimization for determining an individual's social status. In this context, this hadith functions as a transformative normative intervention. By affirming the common origin of humanity, the Prophet Muhammad (peace be upon him) deconstructs the legitimacy of discriminatory social structures and replaces them with the principle of equality grounded in moral values.

Within Hans-Georg Gadamer's framework, the hadith's original horizon, oriented toward a critique of Arab social structures, meets the modern horizon shaped by issues of global inequality and racial discrimination.Through this dialogical process, the meaning of the hadith expands. The principle of equality is no longer understood merely as a contextual critique, but as a universal norm applicable across various social configurations. Thus, the hadith's message remains relevant in addressing modern phenomena such as racism, xenophobia, and social exclusion.The concept of "there is no superiority except in piety" can be interpreted in this perspective as a rejection of all forms of social hierarchy not grounded in ethical values. This indicates that social justice in Islam is rooted in moral integrity, not in external attributes.

Meanwhile, Paul Ricoeur analyse this hadith can be detached from its historical context and read as a universal ethical statement. Within this framework, human equality is understood not only as a theological fact but also as a moral mandate to build just and inclusive social relations. Furthermore, Ricoeur emphasizes the symbolic function of language in shaping ethical consciousness. Statements about the unity of human origins foster a collective imagination of universal brotherhood. This symbol possesses transformative power because it encourages the internalization of anti-discrimination values in the practice of social life.

[31] Ahmad ibn Hanbal, *Musnad Ahmad Ibn Hanbal* (Beirut: Mu'assasah al-Risalah, 2001).

This hadith reveals a significant correspondence with the principles of equality in human rights, particularly the principles of non-discrimination and equal dignity. Within this framework, every individual is viewed as possessing intrinsic value that cannot be diminished by differences in identity. However, there is a fundamental difference in the normative basis between the hadith and the concept of modern human rights. In the hadith, equality is rooted in theological dimensions—namely, the oneness of God and the origin of humanity—as well as in the concept of taqwā as a moral parameter. Conversely, in the modern paradigm, equality is generally based on rationality and humanistic principles.

Furthermore, the concept of *taqwā* as a measure of virtue poses challenges in the modern context due to its internal nature and the difficulty of verifying it empirically. This highlights a tension between the spiritual dimension in religious texts and the need for objective standards in contemporary legal systems.Nevertheless, the fundamental values contained in this hadith remain relevant as a critique of various forms of discrimination that persist today. In this regard, the hadith can serve as an ethical foundation that fosters the development of a more inclusive and egalitarian society.

Reinterpretation of Hadith 2: Farewell Speech

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا

This hadith affirms the existence of a fundamental normative principle regarding the protection of the three primary dimensions of human existence: the soul (*al-dimā'*), material possessions (*al-amwāl*), and the integrity of honor (*al-a'rāḍ)*. These three aspects are placed within the category of *ḥurmah* (sanctity), which implies a strict prohibition against any form of violation without a valid basis of legitimacy. The rhetorical structure of the hadith demonstrates the use of a powerful analogy through a comparison with the sacredness of specific times and places—namely, the days, months, and regions held in high esteem within the context of the Hajj pilgrimage. This analogy serves not only as a normative affirmation but also as a mechanism for reinforcing collective consciousness, as the sanctity of these times and places is deeply ingrained in the religious understanding of society.

In the tradition of hadith exegesis, as recorded in Ṣaḥīḥ al-Bukhārī by Muhammad ibn Ismail al-Bukhari and Ṣaḥīḥ Muslim by Muslim ibn al-Hajjaj, this hadith is understood as an integral part of the Prophet's Farewell Sermon, which affirms the fundamental principles of the protection of individual rights. The primary emphasis in classical interpretation lies on the absolute prohibition against violating life, property, and honor. Historically, this hadith was delivered during the Farewell Sermon (khutbah wada'), a crucial moment when the Prophet Muhammad (peace be upon him) conveyed his final normative messages to the Muslim community. At that time, practices of violence, property seizure, and violations of honor were still common phenomena, particularly in inter-group conflicts. In this context, the hadith served as a normative intervention aimed at

ending destructive social practices. The affirmation of the sanctity of life, property, and honor represents a significant shift in values, from a society that tended to be permissive toward violence to one that upholds the protection of the individual. From a contemporary perspective, this hadith is often interpreted as an early articulation of the concept of human rights in Islam. Protection of life correlates with the right to life, protection of property relates to property rights, and protection of honor aligns with the right to human dignity. Thus, this hadith holds strong normative relevance in modern discourse on human rights.

Understanding this hadith occurs through a process of the fusion of horizons that is, the interaction between the text's historical horizon and the contemporary reader's horizon. The hadith's historical horizon, oriented toward ending violence in Arab society, meets the contemporary horizon shaped by issues of human rights violations.Through this dialogical process, the meaning of the hadith expands from a contextual norm to a universal principle. The protection of life, property, and honor is no longer understood as a situational provision but as an ethical value that must be realized in various social systems, including in the realms of law and public policy. The concept of *ḥurmah* in this hadith can be interpreted as a recognition of the intrinsic value of humanity. In a modern context, this implies an obligation to protect individual rights from various forms of violation, whether committed by individuals or by structures of power.

The statement regarding the sanctity of the soul, property, and honor carries not only legal significance but also a profound symbolic dimension. Through the concept of "distanciation," the hadith text is separated from its historical context and read as a universal moral principle. Within this framework, a violation of any one of these three aspects is understood not only as a legal act but also as a form of violation against a broader ethical order. Ricoeur also emphasizes that symbols in the text serve to shape collective moral consciousness. The analogy with the sanctity of time and places of worship reinforces the internalization of the value that human rights hold a very high position and cannot be compromised by pragmatic interests.

A comparative approach between classical traditions and contemporary readings. In the classical tradition, as represented by Muhammad ibn Ismail al-Bukhari and Muslim ibn al-Hajjaj, this hadith is understood as a normative affirmation of the prohibition against violating individual rights. Meanwhile, in modern interpretations, this meaning is expanded into a universal principle in the protection of human rights. This difference does not indicate a contradiction but rather reflects the dynamics of interpretation that evolve alongside changes in the social context.Thus, through a hermeneutic approach, this hadith can be understood not only as a normative statement within the early Islamic context but also as a relevant ethical foundation supporting the protection of human rights in contemporary life.

In summary, the findings regarding verses of Quran and hadith on Human Rights (HR) are outlined in Table

Table : Synthesis of Findings of Verses and Hadiths on Human Rights

No	Text Source	Human Rights Theme	Textual Meaning	Hermeneutic Transformation (Gadamer–Ricoeur)	Relevance to Modern Human Rights	Critical Notes
1	QS. Al-Mā'idah [5]: 32	Right to Life	Prohibition of unlawful killing, articulated through a hyperbolic expression emphasizing the supreme value of human life	A shift from a communitarian norm toward a universal principle of the sanctity of life; the text operates as a collective moral symbol representing the value of human existence	The right to life is positioned as both intrinsic and universal	Conceptual tension with the doctrine of *qiṣāṣ*; requires negotiation between classical Islamic law and contemporary human rights frameworks
2	QS. Al-Isrā' [17]: 70	Human Dignity	Affirmation of the ontological ennoblement of humankind (*karramnā*), universally applicable to all descendants of Banī Ādam	Transformation from a metaphysical status into an ethical principle affirming the intrinsic worth of every individual	Human dignity serves as a foundational principle of human rights discourse	Divergent epistemological foundations—between theological and secular paradigms—necessitate deeper conceptual integration
3	QS. An-Nisā' [4]: 135	Justice	Normative injunction to uphold justice consistently, even against oneself or	Transition from an individual moral obligation to a structural and institutional principle	Equality before the law and substantive justice are central to modern legal systems	Implementation faces persistent challenges, including nepotism, social bias, and power asymmetries

			one's close relations	within the social order		
4	Hadith on Equality	Anti-Discrimination & Equality	Rejection of racial or ethnic superiority; moral excellence is determined solely by *taqwā*	Reinterpretation from a critique of pre-Islamic Arab social hierarchy into a universal egalitarian principle	Non-discrimination and equality are integral to global human rights norms	*Taqwā* is inherently internal and not empirically measurable, complicating its application within modern legal frameworks
5	Farewell Sermon Hadith	Protection of Fundamental Rights	Assertion of the inviolability of life, property, and honor as protected domains	Transformation from a context-bound normative statement into a universal principle of individual rights protection	Relevant to the rights to life, property, and human dignity within modern human rights discourse	Tension persists between the contextual origins of the text and the claim of universality in human rights frameworks

This article makes three original contributions. First, it analyzes three Qur'anic verses and two hadiths within a single Gadamer–Ricoeur framework, whereas existing studies usually treat verses or hadiths separately and rarely link hermeneutics to human rights. Second, it shifts the analytical focus from whether Islam is compatible with human rights to how meaning is produced, negotiated, and transformed, tracing the movement from context-bound formulations to ethical universality. Third, it treats epistemological tensions between theological and secular frameworks as productive spaces for critical engagement rather than as irreconcilable contradictions.

These contributions carry three implications for contemporary Muslim societies. First, in religious education and da'wah, the verses and hadiths can be taught as dialogical and context-responsive texts, so that life, dignity, justice, and equality are presented as living ethical principles that connect Islamic teachings with human rights literacy rather than as defensive responses to Western critique. Second, in legal and ethical reasoning, acknowledging the tensions identified here, such as qiṣāṣ, the theological grounding of dignity, and the internal nature of taqwā,

enables open negotiation between Islamic law and human rights norms in place of apologetic harmonization or outright rejection. Third, in public discourse, the principles of justice and equality in these texts offer a shared moral vocabulary for criticizing nepotism, discrimination, and abuse of power, and for engaging secular human rights frameworks without losing theological commitments.

CONCLUSION

This study concludes that the Qur'an and Hadith can provide meaningful ethical resources for human rights discourse when interpreted through the philosophical hermeneutics of Gadamer and Ricoeur. Their meanings are not limited to fixed historical formulations. Rather, interpretation involves a dialogue between the historical contexts of religious texts and the concerns of contemporary readers, consistent with contextualist approaches to Qur'anic interpretation. [32] Gadamer's concept of *fusion of horizons* describes the encounter between the historical horizon of a text and the horizon of its present-day interpreter. Ricoeur's concept of *surplus of meaning* refers to the possibility that a text can sustain meaningful interpretations beyond its immediate historical context and original authorial intentions. Together, these concepts help explain how Islamic textual traditions can inform contemporary ethical reflection while retaining their historical and theological significance.

In practical terms, this interpretive approach offers potential applications in contemporary Muslim societies. In Islamic education and religious preaching, the selected verses and hadiths can be discussed in relation to human dignity, justice, equality, and the protection of fundamental rights. In deliberations within fatwa councils and discussions of legal reform, the framework can encourage critical engagement with contested issues, including *qiṣāṣ*, by examining textual contexts alongside contemporary ethical concerns. In civil society advocacy, the ethical principles derived from these texts may provide resources for addressing discrimination and the abuse of power. These applications are proposed as possible uses of the framework rather than as outcomes empirically demonstrated by this study.

The study contributes to scholarship on Islam and human rights by moving beyond predominantly compatibility-based and apologetic approaches. It emphasizes the interpretive processes through which human rights meanings can be constructed, negotiated, and reconsidered within Islamic textual traditions. Nevertheless, the dialogue between theological foundations and secular human rights frameworks continues to raise substantive questions that cannot be resolved through interpretation alone. Because understanding remains historically situated and open to reinterpretation, [33] future research should examine how this hermeneutic framework is applied in specific Muslim communities. Further studies

[32] Abdullah Saeed and A Akbar, "Contextualist Approaches and the Interpretation of the Qur'ān," *Religions* 12, no. 7 (2021): 527, doi:10.3390/rel12070527.
[33] Gadamer, *Truth and Method*.

should also investigate how religious and secular ethical foundations are negotiated in educational, legal, and public settings. Such research would help clarify both the practical potential and the limitations of philosophical hermeneutics in contemporary human rights discourse.

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