Human Rights, Gender, and Science in the Perspective of *Maqāṣid Sharī'ah*

Iffatin Nur
Universitas Islam Negeri Sayyid Ali Rahmatullah, Tulungagung
iffaeltinury@gmail.com

Haniefa Nuruddienil Fithriy
Yayasan Darul Ma'arif Plandaan, Jombang
haniefafithriy99@gmail.com

Divia Nur Alan Nur Ilmas
Universitas Pembangunan Nasional Veteran Jawa Timur, Surabaya
diviailmas@gmail.com

Ali Abdul Wakhid
Universitas Islam Negeri Raden Intan Lampung
aliabdulwakhid@radenintan.ac.id

Abstract: *Gender, human rights, and the advancement of science and technology with all their problems are some interesting and highly discussed contemporary issues, especially when they are related to Islamic teachings. This is inseparable from some people's lack of understanding of Islamic teachings and baseless accusations of Islam as being old-fashioned on such contemporary issues. So, the basic question is how Islam views these issues. This study is library research with data analyzed using the maqāshid sharī'ah (objectives of Islamic law) approach. The findings of this study indicate that Islam upholds human rights; places gender issues proportionally while guaranteeing the dignity of each gender without discrimination, and encourages humans to develop, promote, and utilize science and technology as much as possible while still referring to moral reasoning in its utilization.*

Keywords: *Gender Equality; Human Rights; Maqāṣid Sharī'ah; Science and Technology.*

A. Introduction

As Muslims believe, Islam brought by Prophet Muhammad (peace be upon him, *pbuh*) is the religion of the last revelation that God has sent to mankind. It is the heavenly religion God guarantees to survive until the end of time. Its legal sources and teachings are long-lasting, adaptive, and able to answer the challenges of the times.[1] The Holy Qur'an as its sacred scripture and the primary source of its laws is guaranteed to be maintained by God Himself from any attempts of forgery, suspicion, and derogation (humiliation). God says in the Holy Qur'an Sura (Qs) al-Ḥijr (15) verse 9 which reads: *"Surely, we are the One who sent down the Qur'an, and certainly We (also) maintain it"*.[2]

Being endowed with their minds, mankind of this very era has been able to take advantage of such grace to develop science and technology so sophisticatedly so much so that the advancement of science and technology has been able to usher people to dive into the microscopic world as well as the outer space.[3] Meanwhile, in addressing social life, mankind has also brought many ideas and notions and has been fighting for them to be accepted by other humans. Among them are the recognition of human rights, gender equality issues,[4] and the significance of science and technology.

Human rights are crucial because they relate to individuals' freedom.[5] Human rights are essential things to uphold because their existence guarantees the equality of all humanity.[6] Nowadays, human

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[1] Moh Huda, "Penggunaan Teknologi Reproduksi Bantu (Assistive Reproductive Technology) dan Implikasinya Terhadap Kesehatan Reproduksi dalam Pandangan Islam," *Analisis: Jurnal Studi Keislaman* 21, no. 1 (June 30, 2021): 186, https://doi.org/10.24042/ajsk.v21i1.7695.

[2] Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an* (Bestville-MD: Amana Corporation, 2008), 621.

[3] Iffatin Nur, *Ushūl Fiqih Iftirādhi: Membincang Diskursus Postgenderisme Dan Posthumanisme* (Tulungagung: Satu Press, 2022), 2.

[4] Nur, 2.

[5] Dini Nur Islamiyati, "Islamic View of Human Rights," *IJIBE (International Journal of Islamic Business Ethics)* 2, no. 1 (October 6, 2017): 238, https://doi.org/10.30659/ijibe.2.1.238-244.

[6] Lukman Hakim and Nalom Kurniawan, "Membangun Paradigma Hukum HAM Indonesia Berbasis Kewajiban Asasi Manusia," *Jurnal Konstitusi* 18, no. 4 (2021): 869, https://doi.org/10.31078/jk1847.

rights issues are often used as 'a tool' to free individuals from certain social demands for example when a pupil reports his/her teacher on the grounds of human rights for giving him/her disciplinary actions due to not doing his/her homework. Whereas, when we flashback to the history of human rights, we will see their sacred ideals. Viewing from its historical perspective, generally, experts in Europe believe that the birth of human rights began with the birth of the Magna Carta in 1215 in England.[7] The arbitrary actions of the King of England resulted in dissatisfaction from the nobles who finally succeeded in getting the King to draw up an agreement called Magna Carta. The Magna Charta stated, among other things, that the king, who previously had absolute power (a king created the law but was not bound by the law), would have his power limited and could be held accountable before the law.[8]

As elaborated by Islamiyati, the concept of Human Rights could not be separated from the social tragedy that happened in Europe where the proletariats were always oppressed and treated unfairly. Meanwhile, the *bourgeoisie*, - those holding power and the haves, - acted arbitrarily to common people and were irresponsible. Because of such tragic conditions, John Locke and Jean Jacques Rousseau started a rebellion to fight the situation which resulted in the French Revolution taking place in 1789. After the incident, the awareness of human rights began to grow in society.[9]

Concerning gender, Masruroh et.al. state that the differences between men and women persist in many issues, especially regarding roles and substance in social life.[10] Despite their differences from a biological perspective being clear by nature, sometimes they still give rise to disagreements about fairness to one party, especially women. Such conditions owe to the fact that their biological differences produce a set of concepts of culture. The interpretation of gender

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[7] Nur Asiah, "Hak Asasi Manusia Perspektif Hukum Islam," *Diktum: Jurnal Syariah Dan Hukum* 15, no. 1 (2017): 56–57, https://doi.org/10.35905/diktum.v15i1.425.

[8] Asiah, 57.

[9] Islamiyati, "Islamic View of Human Rights," 238.

[10] Luluk Masruroh *et.al.*, "Perbedan Qudrati dan Persamaan Hak Gender dalam Prespektif al-Quran (Studi Analisis Tafsir al-Mishbāh)," *Analisis: Jurnal Studi Keislaman* 21, no. 1 (June 30, 2021): 77, https://doi.org/10.24042/ajsk.v21i1.8234.

differences eventually brought out the ideas of gender. The inequality in determining men's and women's roles in social life due to cultural interpretations of gender results in gender inequality.[11]

Meanwhile, the human rights benefits of technology are fairly obvious. In the most brilliant and extreme cases, technology could provide universal healthcare, universal education, and international protection against genocide.[12] The presence of artificial intelligence (AI) has changed and intervened in human life systems. The development of biotechnology, while providing high hopes for the quality of human life, also leaves ethical dilemmas. Human reproduction with the help of AI, fetal gender intervention, and transsexuals, - for example, - apart from being very controversial, also confronts the universality of religious values. Furthermore, in the name of human rights and gender justice, humans can stop the reproductive system, choose or even eliminate gender, and, with or without medical considerations, humans are free to change their sexes as they desire, - as male or female, - regardless of their physical traits from birth, existing marriage, and family ties.[13]

The discussion about human rights, gender, and science has a close linkage. This is because science is naturally interventionist in almost all human life systems, including human rights and gender. In 1995, Evelyn Fox Keller started gender and development technology study through her book entitled "*Reflections on Gender and Science*".[14] Then, she wrote a book chapter "Gender and Science" in "*Discovering Reality: Feminist Perspectives on Epistemology, Metaphysics, Methodology, and Philosophy of Science*".[15]

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[11] Masruroh *et.al.*, 77.

[12] Christine Khalili-Borna, "Technological Advancement and International Human Rights: Is Science Improving Human Life or Perpetuating Human Rights Violations?," *Michigan Journal of International Law* 29, no. 1 (January 1, 2007): 97, https://repository.law.umich.edu/mjil/vol29/iss1/4.

[13] Antonio Malo, "Gender Theory". In Peter K. A. Turkson, *Handbook of Catholic Social Teaching: A Guide for Christians in the World Today*, Martin Schlag (ed.) (Washington DC: The Catholic University of America Press, 2017), 61.

[14] Evelyn Fox Keller, *Reflections on Gender and Science* (New Haven and London: Yale University Press, 1995).

[15] Evelyn Fox Keller, "Gender and science", In Sandra Harding and Merrill B. Hintikka, *Discovering Reality: Feminist Perspectives on Epistemology, Metaphysics, Methodology, and Philosophy of Science* (Dordrecht-Netherlands: Springer Science & Business Media, 2003).

Simultaneously with Keller, Helen Merrick also wrote about "*Gender in Science Fiction*".[16] Myra J. Hird also discussed sex, gender, and science in her book.[17] In 2020, Alexandra Rutherford published her article "*Doing Science, Doing Gender: Using History in the Present'*.[18] In the same year, Cislaghi and Heise wrote "*Gender Norms and Social Norms: Differences, Similarities and why they Matter in Prevention Science*".[19] In 2021, Hlavka and Mulla published a book entitled "*Bodies in Evidence: Race, Gender, and Science in Sexual Assault Adjudication*".[20]

Meanwhile, studies about gender and science or human rights and the development of science and technology have been rising since the 1990s. At the end of 2023, technological developments that are beginning to intervene in personal data were widely studied, for examples: Mardiana and Meilan wrote about the urgency of personal data protection from a human rights perspective,[21] Wijaya, Emilson, and Nawawi published an article with the theme of protecting legal subjects in technological development viewed from a legal and human rights perspective,[22] Pasaribu wrote about LGBT, human rights and, religion.[23]

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[16] Helen Merrick, "Gender in science fiction", In Edward James and Farah Mendlesohn, *The Cambridge Companion to Science Fiction* (Cambridge-UK: Cambridge University Press, 2003).

[17] M. Hird, *Sex, Gender, and Science* (Basingstoke: Palgrave Macmillan, 2004).

[18] Alexandra Rutherford, "Doing Science, Doing Gender: Using History in the Present," *Journal of Theoretical and Philosophical Psychology* 40, no. 1 (2020): 21–31, https://doi.org/10.1037/teo0000134.

[19] Beniamino Cislaghi and Lori Heise, "Gender Norms and Social Norms: Differences, Similarities and Why They Matter in Prevention Science," *Sociology of Health & Illness* 42, no. 2 (2020): 407–422, https://doi.org/10.1111/1467-9566.13008.

[20] Heather R. Hlavka and Sameena Mulla, *Bodies in Evidence: Race, Gender, and Science in Sexual Assault Adjudication* (New York: NYU Press, 2021).

[21] Nela Mardiana Parihin, "Urgensi Perlindungan Data Pribadi dalam Prespektif Hak Asasi Manusia," *Jurnal Rechten : Riset Hukum Dan Hak Asasi Manusia* 5, no. 1 (May 13, 2023): 16–23, https://doi.org/10.52005/rechten.v5i1.108.

[22] M. Rizky Wijaya, Nur Husni Emilson, and Koesrin Nawawi, "Perlindungan Subjek Hukum dalam Perkembangan Teknologi Perspektif Hukum dan Hak Asasi Manusia," *Marwah Hukum* 1, no. 1 (January 7, 2023): 21–28, https://doi.org/10.32502/mh.v1i1.5599.

[23] Endang Pasaribu, "LGBT, HAM dan Agama," *JSSHA Adpertisi Journal* 1, no. 1 (May 1, 2021): 13–28.

The accumulation of human rights, gender, and science studies may be seen in Nur and Puspitasari's article on postgender *fiqh* which analyzed the views of MUI's and KUPI's ulema on postgenderism from *maqāṣid sharī'ah* perspective,[24] and Meiningtias' article discussing sex reassignment surgery to re-determinate one's gender status in *maqāṣid sharī'ah* study.[25] These three articles question the freedom of human rights in gender through the development of existing technology that intervenes in gender and offers postgender notions.

Differing from those aforementioned works, this study analyzed human rights freedom, gender development, and scientific and technological advancement from the perspective of *maqāṣid sharī'ah*. It aims to examine philosophically by criticizing, correcting, and interrupting the pace of scientific development, especially those that have implications for human dignity. It is qualitative research. The data sources used are library literature,[26] so, it is library research. This study is a discourse analysis with a normative approach using *maqāṣid sharī'ah* as its analytical tool. The data collection method employed in this study is the documentary technique which is basically due to the characteristics of the problems under study and the research's nature.[27] This paper is a small attempt to view human rights, gender, and the advancement of science and technology from the perspective of *maqāṣid sharī'ah*. For more details, each part will be discussed sequentially.

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[24] Iffatin Nur and Reni Puspitasari, "Postgender Fiqh: The Views of MUI's and KUPI's Ulema on Postgenderism from Maqāṣid Sharī'ah Perspective," *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 18, no. 1 (June 5, 2023): 152–176, https://doi.org/10.19105/al-lhkam.v18i1.7313.

[25] Dian Meiningtias, "Sex Reassigment Surgery sebagai Penentuan Ulang Status Gender dalam Kajian Maqashid Syariah," *Martabat: Jurnal Perempuan Dan Anak* 5, no. 2 (2021): 459–487, https://ejournal.uinsatu.ac.id/index.php/martabat/article/view/4364.

[26] C. R. Kothari, *Research Methodology: Methods and Techniques* (New Delhi: New Age International, 2004), 7.

[27] Hardani *et.al.*, *Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: CV. Pustaka Ilmu, 2020), 151.

B. Results and Discussion

1. Human Rights

There are many definitions of human rights put forward by leading scholars and institutions. Still, we limit it to only 2 definitions, namely the definition from the United Nations (UN) and the definition contained in the Indonesian regulation. The United Nations defines human rights as the rights that are inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights without discrimination.[28]

Meanwhile, the Indonesian government defines human rights as stated in Chapter I, Article 1, paragraph 1 of the Indonesian Act No. 39 of 1999 regarding Human Rights. Therein, human rights are defined as a set of rights that are inherent in the nature and existence of humans as creatures of God Almighty and are His gifts that must be respected, upheld, and protected by the state, law, government, and everyone for the honor and protection of human dignity.[29] Therefore, human rights are the basic rights inherent to every mankind since he/she is born. Such applies universally to any human anywhere and anytime.

Muslims believe that human rights are inherent basic rights to every human being because this right is not a gift from any person, organization, or country, but they are a worthless gift from the Almighty God,[30] therefore, they are inherent to every human being, natural, universal, and permanent, and are related to human dignity. In other words, human rights are liberty, freedom, and the most basic protection for every human being, their nature is inter-governmental and religious, they remain unchanged during war or peace, and are

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[28] Amnesty International, "Universal Declaration of Human Rights," Amnesty International, accessed June 20, 2023, Read more in *https://www.amnesty.org*.

[29] Government of Indonesia (GoI), "The Indonesian Act No. 39 of 1999 on Human Rights," accessed June 20, 2023, Read more in *http://peraturan.bpk.go.id/Details/45361/uu-no-39-tahun-1999*.

[30] Asiah, "Hak Asasi Manusia Perspektif Hukum Islam," 56.

permanent. Because of their characteristics, there is no power whatsoever may reduce or revoke them.

Currently, human rights studies include: 1) the right to live, obtain freedom, and obtain security, 2) freedom in religion, thought, politics, movement, association, opinion, and organization, 3) taking legal channels, education, employment, health, possessing something, practicing a culture, 4) the right to have a household and family, and 5) the right to be free from discrimination, unfair punishment, tyranny, and oppression. These rights are very basic to human life. Human rights also mean basic rights owned and attached to human beings because of their status as humans. Without these rights, humans will lose their dignity as human beings. And, as the term implies, human rights certainly cannot be separated from the discussion about human beings and how human rights strive to respect and uphold the dignity of human beings as humans. Human rights are also mentioned to have universal or comprehensive values, which means they are not limited to space and time.[31]

The substance of human rights as exposed by Asnawi is appropriate with Karel Vasak's version of human rights generation classification.[32] Vasak categorized human rights in 3 generations. First, human rights that represent civil and political rights, namely the classical human rights. These rights arose from the demands to escape from the confines of state absolutism that emerged in the United States and France in the 17th and 18th centuries. The second generation of human rights adheres to the principle of equality and represents the protection of economic, social, and cultural rights.[33] The third generation human rights are rights that emerged in the second half of the 20th century and were put forward in documents classified as 'soft law' in international law, such as the 1972 Stockholm Declaration and the 1992 Rio Declaration. Examples are

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[31] Habib Shulton Asnawi, "Hak Asasi Manusia Islam dan Barat: Studi Kritik Hukum Pidana Islam dan Hukuman Mati," *Supremasi Hukum: Jurnal Kajian Ilmu Hukum* 1, no. 1 (June 1, 2012): 25–48, https://doi.org/10.14421/sh.v1i1.1888.

[32] Karel Vasak, "A 30-Year Struggle; the Sustained Efforts to Give Force of Law to the Universal Declaration of Human Rights," In *The Unesco Courier: A Window Open on the World* XXX, no. 11 (1977): 28–29.

[33] Vasak, 29.

the right to development and the right to healthy living environment.[34]

In the Indonesian context, human rights have experienced rapid development, especially when synergized with progressive legal developments. An article by Rufaidah and Prasetyoningsih discussing the enforcement of human rights law in a progressive legal frame based on the Paniai Case in Papua,[35] Hanum elaborated on law and human rights about their current developments and debates,[36] and Noviasari contextualizes human rights with gender through her article discussing gender justice amid global political developments from a human rights perspective.[37] Meanwhile, Gracia, Ramadhan, and Matheus wrote about the implementation of the concept of euthanasia, a breakthrough resulting from advances in science and technology, by examining it from the perspective of human rights and legal progressiveness in Indonesia.[38]

There are several main principles related to respect, fulfillment, and protection of human rights. These principles are universal, inalienable, indivisible, interdependent, balanced, and particular. Being universal means that human rights apply to all people regardless of gender, status, religion, ethnicity, or nationality. Whereas the principle of indivisible denotes that civil, political, economic, social, and cultural as well as development rights cannot be separated in terms of their implementation, fulfillment, monitoring, and enforcement. Then, having the principle of interdependence means that in addition to not being separated, human rights are dependent on each other so the fulfillment of one right will

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[34] "Tiga Generasi Hak Asasi Manusia," in *wikipedia.org,* accessed June 22, 2023, Read more in *https://id.wikipedia.org/wiki/Tiga_generasi_hak_asasi_manusia*.

[35] Rufaidah and Nanik Prasetyoningsih, "Penegakan Hukum HAM dalam Bingkai Hukum Progresif Berdasarkan Kasus Paniai di Papua," *Media of Law and Sharia* 4, no. 2 (March 13, 2023): 171–183, https://doi.org/10.18196/mls.v4i2.16.

[36] Cholida Hanum, *Hukum dan Hak Asasi Manusia: Perkembangan dan Perdebatan Masa Kini* (Salatiga: IAIN Salatiga Press, 2020).

[37] Dilli Trisna Noviasari, "Keadilan Gender di Tengah Perkembangan Politik Global Dalam Perspektif Hak Asasi Manusia," *Borobudur Law and Society Journal* 1, no. 4 (July 29, 2022): 24–32, https://doi.org/10.31603/8358.

[38] Gracia Gracia, Dylan Aldianza Ramadhan, and Juan Matheus, "Implementasi Konsep Euthanasia: Supremasi Hak Asasi Manusia dan Progresivitas Hukum di Indonesia," *Ikatan Penulis Mahasiswa Hukum Indonesia Law Journal* 2, no. 1 (February 1, 2022): 1–24, https://doi.org/10.15294/ipmhi.v2i1.53730.

affect the fulfillment of others. The principle of balance means that there needs to be a balance and harmony between individual and collective human rights on one hand and individual responsibility towards other individuals, society, and the nation on the other hand. Lastly, the particularism principle means that the national and regional specificities and various historical backgrounds, cultures, and religion is something that is important and should continue to be taken into consideration.[39]

There are differences in principles of human rights when they are seen from a Western and Islamic perspective. Human rights, according to Western thinking, are solely anthropocentric, meaning, everything is human-centered. Thus, humans are given great importance because the parameter of the truth is according to humans so its nature will be subjective. On the other hand, human rights viewed from an Islamic perspective are theocentric, meaning that everything is centered on God. Therefore, the measure of truth is according to God. Thus, God is essential.[40]

Basically, human rights in Islam refer to five main things summarized in *al-ḍarūriyyāt al-khamsah*. This concept contains five main things that must be maintained by every individual, namely safeguarding one's religion *(ḥifẓ al-dīn)*, one's life *(ḥifẓ al-nafs)*, one's intellect (*ḥifẓ al-'aql*), one's descendants (*ḥifẓ al-nasl*), and one's property (*ḥifẓ al-māl*). These five elements are also called the principal objectives of law (*maqāṣid sharī'ah*)[41] whereas al-Ghazali termed them with *al-uṣūl al-khamsah*.[42]

Meanwhile, as described by Irsyad, the basic human rights contained in the human rights in Islam are the rights to: life, possess, protection of one's honor, safety and purity of personal life, security

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[39] Umar Suryadi Bakry, *Dasar-dasar Hubungan Internasional*, Edisi Pertama (Jakarta: Kencana, 2017), 285- and so on.

[40] Asiah, "Hak Asasi Manusia Perspektif Hukum Islam," 58.

[41] Ahmad al-Raisuni, *Naẓariyyah Al-Maqāshid 'indal Imām al-Shaṭibi* (Riyadh: Dār al-Ilmiyyah li al-Kitāb al-Islāmi, 1992), 38.

[42] al-Raisuni, *Naẓariyyah Al-Maqāshid 'indal Imām al-Shaṭibi*, 39; See also Liky Faizal *et.al.*, "Age Limit for Marriage in Indonesia from The Perspective of Maqashid Sharia," *Analisis: Jurnal Studi Keislaman* 22, no. 2 (December 30, 2022): 307, https://doi.org/10.24042/ajsk.v22i2.14068.

of personal independence, protection of imprisonment arbitrary, protest on violence (tyranny), freedom of expression, freedom of conscience and faith, freedom of having an association, freedom of movement, equality before the law, justice, get the basic needs of human life, and get education.[43]

2. Gender and Gender Equality

Gender is a vocabulary derived from English; in the glossary, it refers to sex and gender. Gender itself comes from the Latin *'genus'* which means type. Gender is the characteristics of the roles and responsibilities assigned to women and men, that are determined socially and are not given by God or nature.[44] Gender is defined as 'an inherent nature of men and women who are socially constructed or social relationships between women and men which are varied and depend on the factors of culture, religion, history, and economy'.

Ann Oakley states in her book, Sex, Gender, and Society, that gender means differences that are not biological and not natural to God.[45] Biological differences are sex differences which are the nature of God and therefore are permanently different. Meanwhile, gender is a difference in behavior (behavioral differences) between men and women, hence, such differences are not natural nor ordained by God but are created by humans through a long socio-cultural process. Therefore, gender changes from time to time. Meanwhile, according to Caplan and Caplan, gender is a difference in behavior between men and women produced by things other than biological structure and in fact, most of it is formed through social and cultural processes.[46] In addition, in the social sciences, gender is defined as the pattern of

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[43] Read further: Syamsuhadi Irsyad, *Paradigma Terbaru Pendidikan Kewarganegaraan Untuk Mahasiswa* (Bandung: Alfabeta, 2019).

[44] Nur, *Ushūl Fiqih Iftirādhi: Membincang Diskursus Postgenderisme Dan Posthumanisme*, 11.

[45] Nur, 9; See also Sarah Ziehan Harahap et al., "Gender Equality In Educational Literacy In Langsa," *Journal of Education, Linguistics, Literature and Language Teaching* 2, no. 02 (2019): 70, https://ejurnalunsam.id/index.php/ELLITE/article/view/2173.

[46] Paula J. Caplan and Jeremy Caplan, *Thinking Critically about Research on Sex and Gender*, Third Edition (London and New York: Psychology Press, 2015), 24.

relations between men and women based on their respective social characteristics.[47]

Gender is essentially a term used to differentiate the roles of men and women and is the result of human engineering as a result of socio-cultural influences from society that have no natural meaning. In the Women's Studies Encyclopedia, it is stated that gender is a cultural concept that seeks to make a difference (distinction) in terms of roles, behavior, mentality, and emotional characteristics between men and women who develop in society without entirely biological connotations.[48]

According to the UN, as cited by Gandamana, developing a sufficient understanding of the discourse of gender mainstreaming requires clarity about gender and equity-related concepts. Equality between women and men (or gender equality) refers to equal rights, responsibilities, and opportunities for women and men as well as girls and boys. The equality referred here does not mean that women and men will be the same but the rights, responsibilities, and opportunities of women and men will not depend on whether they are born as males or females. Gender equality implies that the interests, needs, and priorities of women and men must be taken into account, recognizing the diversity of different groups of women and men. Gender equality is not a women's issue but should concern and fully engage men as well as women. Equality between women and men is seen both as a human rights issue and as a precondition for, and indicator of, sustainable people-centered development.[49]

In Indonesia, the word gender for some people is still assumed to be synonymous with women. There is often no limitation between the words gender and sex. Mistakes in understanding the two terms can lead to multiple interpretations so that the understanding of the concept of gender becomes biased. Gender in general, - that is

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[47] Zainuddin Maliki, *Bias Gender dalam Pendidikan* (Surabaya: LPAM, 2006).

[48] Nasitotul Janah, "Telaah Buku Argumentasi Kesetaraan Gender Perspektif al-Qur'an Karya Nasaruddin Umar," *Sawwa: Jurnal Studi Gender* 12, no. 2 (April 30, 2017): 167–186, https://doi.org/10.21580/sa.v12i2.1707.

[49] Apiek Gandamana, *Pendidikan Kewarganegaraan untuk Perguruan Tinggi* (Medan: Harapan Cerdas, 2019).

commonly known by the public, - is used to identify differences between men and women in terms of biological anatomy, differences in chemical composition, hormones in the body, physical anatomy, reproduction, and other characteristics.

The discourse of gender began to develop in Indonesia in the 1980s but it started to enter the religious issues in the 1990s. It can be said that during the first 10 years of the 21st century, gender issues had been developing very rapidly and very productively even much faster than other issues, such as pluralism, which are equally important.[50]

In Islam, the term gender is not known because Islam does not differentiate a person's position based on gender and there is no gender bias in Islam. Islam places men and women in the same position and the same honor. A concrete example is that Islam does not differentiate between men and women in terms of the level of piousness and the heaven is also not reserved for men only, but for men and women who are devout and do good deeds. Islam places women and men in respectable positions. The assumption of the orientalists that Islam puts women at a low level or regarded as second-class members of society is unjustified. In Islam, women are glorified. Many verses of the Holy Qur'an and the Prophet's sayings (hadith) ennoble and uplift women, either as mothers, daughters, wives or as members of the community itself. There is no discrimination between men and women in Islam; what distinguishes the two is functional because of the nature of each.[51]

The Qur'an itself explains that each person bears the consequences/ sins of their actions and Islam does not recognize inherited sin. This is a cultural formation that demeans women which causes men to hold authority in all areas of community life (patriarchy) whether in domestic relations (household), social relations, or politics. The religious text in QS al-Nisā' (4) verse 34 is often used as a basis for arguments for those who think that in Islam

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[50] Moh. Shofan, *Menggugat Penafsiran Maskulinitas al-Qur'an: Menuju Kesetaraan Gender, dalam Jalan Ketiga Pemikiran Islam: Mencari Solusi Perdebatan Tradisionalisme dan Liberalisme* (Yogyakarta: IRCiSoD, 2006).

[51] Ihza Y. Simbolon, *Gender dan HAM* (Medan: UINSU Repository, 2019).

the position of men is more noble and superior than women. When examined more deeply, the verse glorifies women because, in this verse, the task of earning a living is not imposed on women but rather on men.[52]

The verse also implicitly explains that there is no discrimination between men and women, but what distinguishes between the two is from a functional perspective because it is in accordance with the nature of the creation of each. This is as explained in surah al-Nisā' (4): 34. In the verses of the Qur'an and the hadith of the Prophet, the main sources of Islamic teachings, there are universal values that serve as guidelines for human life in the past, present, and future. These values include humanity values, justice, independence, equality, and so on. Concerning the values of justice and equality, Islam never tolerates differences or discriminatory treatment among human beings.

3. Scientific and Technological Development

The 21st century is not accidentally called the century of biology or the molecular era. As a result of technological advances in the new biological and medical fields, for example, humans seem to have the opportunity to penetrate realms that were, 20-30 years ago, beyond their control and imagination. It is not only about the human ability to treat some previously incurable diseases such as cancer but also about crossing the border zones of human existence itself, namely birth and death.[53] Scientific discovery has been associated for a long time with the field of science fiction and today. On one hand, scientific discovery and the scientific and technological progress it brings are felt as the product of scientific activity while on the other hand, they are considered as 'the sword of Damocles'.[54]

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[52] Gandamana, *Pendidikan Kewarganegaraan untuk Perguruan Tinggi*.

[53] Iffatin Nur, "Post Genderism: Weighing a Future World without Gender with the Islamic Law's Philosophy," *Journal of Talent Development and Excellence* 12, no. 1 (2020): 1374.

[54] E. S. Bogomyagkova and M. V. Lomonosova, "Assistive Reproductive Technologies: New Form of Social Inequality," *Magazine of Cytology and Social Anthropology* 20, no. 3 (2017): 180–198.

Technology provides benefits to humans because it makes it easier and simpler for them to do things in their daily lives. Because it was developed by humans, technology can be used to accomplish almost any task and make impossible tasks done well.[55] However, if it is applied unwisely and wrongly, it can bring harm to mankind in many ways. Among the issues brought about by technological advances are genetic engineering, genetic diagnosis, and therapy, production of genetically modified foods, extension of life expectancy with intensive treatment methods, organ and tissue transplantation, modification of human social behavior, biological safety, neurochemicals, bioterrorism, and a new generation of biological weapons.[56] Advances in technology, especially in the fields of information, communication, and transportation have also brought rapid changes and shifts into life without borders in this era of globalization. Globalization itself is a process of eliminating various controls that impede the movement of trade and capital performance to span the globe.[57]

In other fields, one of the technological advances in medical science is the emergence of assistive reproductive technology (ART). ART practices are becoming more common in many countries around the world; however, the application of ART still generates a great deal of controversy in the medical, social, ethical, and political fields.[58] Initially, this medical technology was designed to address natural and biological inequalities. Unfortunately, their implementation and use led to the emergence of new forms of social inequality. According to Bogomyagkova and Lomonosova, by ignoring legislative regulations on the accessibility of ART in many countries, the implementation of reproductive rights and the

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[55] Nur, "Post Genderism: Weighing a Future World without Gender with the Islamic Law's Philosophy," 1375.

[56] Nur, 1375.

[57] Joko Susanto, "Theoretical Study of the Globalization Effects on the Democratization Process," *Masyarakat, Kebudayaan dan Politik* 13, no. 2 (2000): 59–72.

[58] Huda, "Penggunaan Teknologi Reproduksi Bantu (Assistive Reproductive Technology) dan Implikasinya terhadap Kesehatan Reproduksi dalam Pandangan Islam," 185.

possibility of using data on human reproductive methods is now more determined by a person's social environment and financial status.[59]

Rapid technological advances, including ART, indeed offer humans many solutions to overcome their difficulties. It is interesting to note that more than ten years ago, the birth of a human baby was considered one of nature's greatest secrets. However, the rapid development of science in the late 20th century has completely changed not only people's views about the essence of the process of conception and childbirth but also required the emergence of new social relations and practices.[60]

One feature that distinguishes Islam from others is its emphasis on knowledge (science). The Qur'an and the Prophet's hadith invite Muslims to seek and gain knowledge and wisdom and place knowledgeable people at a high degree. If we pay attention to the verses of the Qur'an regarding the command to seek knowledge, we will find that the order is general, not only limited to those called religious knowledge. What is emphasized in the Qur'an is whether the knowledge that one seeks is beneficial or not.[61]

Since the last fifteen centuries or in the sixth century AD, God, through the first verse revealed to Prophet Muhammad as mentioned in QS al-'Alaq (96) verses 1-5,[62] has ordered mankind to master science and technology, and put forward various discoveries in various scientific disciplines. Thus, Muslim scientists were born whose names are reputed to this day. Figures such as Ibn Hayyan, al-Khawarizmi, al-Kindi, al-Farabi, Ibn Sina (Avicenna), Ibn al-Khaitam, al-Biruni, al-Ghazali, and others were scientists who were born and printed in the golden age of Islam.[63]

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[59] Bogomyagkova and Lomonosova, "Assistive Reproductive Technologies: New Form of Social Inequality."

[60] Huda, "Penggunaan Teknologi Reproduksi Bantu (Assistive Reproductive Technology) dan Implikasinya terhadap Kesehatan Reproduksi dalam Pandangan Islam," 186.

[61] Baso Hasyim, "Islam dan Ilmu Pengetahuan (Pengaruh Temuan Sains terhadap Perubahan Islam)," *Jurnal Dakwah Tabligh* 14, no. 1 (2013): 127–39, https://doi.org/10.24252/jdt.v14i1.319.

[62] Ali, *The Meaning of the Holy Qur'an*, 1672–73.

[63] Seyyed Hossen Nasr, *Science and Civilization in Islam* (Cambridge: The Islamic Texts Society, 2007), 23.

4. Postgenderism and Posthumanism in a Brief

Just a brief description of postgenderism, this understanding calls on humans to leave gender that has been bestowed by God and free humans from gender bonds. According to Dvorsky and Hughes, postgenderism is "an extrapolation of the way technology has eroded the biological, psychological, and social roles of gender, and a justification for why the erosion of binary gender would be liberating".[64] Meanwhile, Freebase defines postgenderism as a diverse social, political, and cultural movement whose adherents proclaim the voluntary elimination of gender in the human species through the application of advanced biotechnology and assisted reproductive technologies.[65]

Postgenderism is the idea that the assignment of gender to humans must be based on their willingness and that we must rely on advanced technology to change it. Postgenderists argue that gender abolition will be liberating and it will free people from traditional gender expectations and roles that are most harmful to them. This argument says that one day, advances in ART could make biological sex moot, because babies might be born to same-sex couples or to three different parents to create a single fetus.[66]

Meanwhile, posthumanism is a term with at least seven definitions according to the philosopher Francesca Ferrando.[67] From the seven definitions, what relates it to technology is posthumanism as a branch of theory with basic assumptions of humanism and its heritage that studies and discusses historical notions of 'man' and 'human nature',[68] often challenging the distinctive notions of human subjectivity and embodiment,[69] and going beyond the ancient

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[64] George Dvorsky and James Hughes, "Postgenderism: Beyond the Gender Binary," *Institute for Ethics and Emerging Technologies* 20 (2008): 44–57.

[65] Freebase, "What Does Postgenderism Mean?," 2019, accessed June 22, 2023, Read more in *https://www.definitions.net/definition/postgenderism*.

[66] Nur and Puspitasari, "Postgender Fiqh," 169.

[67] Francesca Ferrando, "Posthumanism, Transhumanism, Antihumanism, Metahumanism, and New Materialisms: Differences and Relations," *Existenz* 8, no. 2 (2013): 26–32.

[68] Roberto Esposito, "Politics and Human Nature," *Angelaki* 16, no. 3 (September 1, 2011): 77–84, https://doi.org/10.1080/0969725X.2011.621222.

[69] Andy Miah, "A Critical History of Posthumanism," in *Medical Enhancement and Posthumanity*, ed. Bert Gordijn and Ruth Chadwick (Dordrecht: Springer Netherlands, 2009), 71–94, https://doi.org/10.1007/978-1-4020-8852-0_6.

concepts of human characters to develop ideas that continually adapt to contemporary technoscience knowledge.[70]

So, this is where wisdom towards the use and utilization of science and technology advances is needed so that we don't become victims of such advances.

C.   The Perspective of *Maqāṣid Sharī'ah*

In Islam, the current legal philosophy is often referred to *maqāṣid sharī'ah*.[71] Based on the previous works of Muslim scholars, Imam al-Shaṭibi explained and concluded that all scholars agree that God had established various legal provisions to maintain the five basic human elements *(al-ḍarūriyyāt al-khams)* which uphold human life; namely *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-nasl*, *ḥifẓ al-'aql*, and *ḥifẓ al-māl*.[72]

These five matters are a must for benefiting in this world life. Therefore, if they are not fulfilled, then one's worldly benefits will never be attained. These five elements are also known as the main objectives of Islamic law *(maqāṣid sharī'ah)*[73] while al-Ghazali named them *al-uṣūl al-khamsah*.[74] Later on, Imam al-Subki added one other purpose of the law, namely to protect one's honor *(ḥifẓ al-'irḍ)*, so that it was called *al-kulliyyah al-sitt* (six elements).[75] Then,

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[70] Neil Badmington, *Posthumanism* (London: Bloomsbury Publishing, 2000), 6.

[71] For more explanation about maqssid shari'ah, read further: Iffatin Nur, Syahrul Adam, and M. Ngizzul Muttaqien, "Maqāṣid Al-Sharī'at: The Main Reference and Ethical-Spiritual Foundation for the Dynamization Process of Islamic Law," *Ahkam: Jurnal Ilmu Syariah* 20, no. 2 (December 30, 2020): 331–60, https://doi.org/10.15408/ajis.v20i2.18333; See also Jasser Auda, *Maqashid Shariah as Philosophy of Islamic Law: A Systems Approach* (London - Washington: International Institute of Islamic Thought (IIIT), 2008), 4–5.

[72] Ibrahim ibn Musa ibn Muhammad al-Shaṭibi, *Al-Muwāfaqāt Fī Uṣūl al-Sharī'ah* (Beirut: Dar al-Kutub al-Ilmiyah, 2004), 7; See also Faizal *et.al.*, "Age Limit for Marriage in Indonesia from The Perspective of Maqashid Sharia," 307.

[73] Ahmad al-Raiṣuni, *Naẓariyyah Al-Maqāṣid 'indal Imām al-Shaṭibi* (Riyadh: Dār al-Ilmiyyah li al-Kitāb al-Islāmi, 1992).

[74] Abu Hamid al-Ghazali, *Al-Mustashfā Min 'Ilm al-Ushūl: On Legal Theory of Moslem Jurisprudence*, A. Z. M. Hammad (trans. and ed.) (Carolina: Create Space Independent Publishing Platform, 2018).

[75] Imam al-Subki, *Hashī'ah al-'Allamah al-Bannāni 'Alā Matn Jam'i al-Jawāmi* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2005).

several other contemporary scholars such as al-Qarḍawi and Abu Bakar proposed another aspect, namely *ḥifẓ al-bī'ah* (preserving the environment) to perfect it to seven.[76] The following describes the *maqāṣid sharī'ah* perception of these three matters.

1. Human Rights in the Perspective of *Maqāṣid Sharī'ah*

In the early history of the development of Islam, the Medina Charter was born. Several guidelines regarding guarantees and responsibility to the state are contained in this Charter. Yacoob explains that several main principles contained in the Medina Charter touch on human rights. In this modern world charter, there is a section on human rights as a citizen of a country such as equality, freedom, and justice.[77] In Islam, as taught by Prophet Muhammad, there is one more right related to the rights of brotherhood and neighbors, namely the right of affection. The Medina Charter was therefore the first written constitution in Islam and the first documented instance of constitutional law. It was arguably the first constitutional law in human society, and it acts as a historical example of how conflict resolution took place in the early years of Islam.[78]

The principle of equal rights laid down by Islam is not based on a person's position in terms of rank and position, or descent and race, but based on general aspects without regard to religion and place. Every man and woman, Muslim or non-believer, aristocrat or commoner, are equal. They have the same rights to live as human beings with dignity who have self-respect, have the same opportunities to seek sustenance and wealth on God's earth, have the same rights to get an education, have the same rights and obligations before the law, and have the same opportunity to worship God. Everyone will be given the same rewards for the same deeds they do.

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[76] Yusuf al-Qardawi, *Ri'āyah al-Bī'ah Fi Syarī'ah al-Islām* (Cairo: Dar al-Shuruq, 2001); See also al-Yasa Abu Bakar, *Metode Istishlāhiyyah (Pemanfatan Ilmu Pengetahuan Dalam Ushul Fiqh)* (Jakarta: Kencana, 2016).

[77] Abdul Monir Yaacob, *Hak Asasi Manusia Menurut Islam*, 1st ed. (Bangi Selangor: Universiti Kebangsaan Malaysia Press, 1986).

[78] Iffatin Nur and Susanto, "Social Conflict in Indonesia: Safeguarding a Nation as a New Approach for Resolving National Disintegration," *Journal of Social Studies Education Research* 11, no. 2 (June 24, 2020): 151–173, https://jsser.org/index.php/jsser/article/view/2315.

Here, it is clear that Islam does not distinguish a person's social status, such as rank, ancestry, ethnicity, skin color, and area of residence as an obstacle to getting attention and reckoning from God.[79]

Thus, it is clear that all forms of punishment in Islam are not contrary to the principles of human rights. Precisely, the implementation of the sentence itself is to prevent someone from committing a human rights violation because, in the view of Islam, it is the perpetrator of the crime him- or herself who has violated human rights at the first instance so that he/she is liable to become subject to sanctions as a lesson for him/her and others and to provide a deterrent effect. In this case, Islam prioritizes preserving one's religion, soul, offspring, intelligence, property, honor, and environment as included in the objectives of Islamic law over one's (*i.e.*, the crime perpetrator's) rights for freedom or living enjoyfully.[80]

2. Gender and Its Equity in the Perspective of *Maqāṣid Sharī'ah*

God says in Qs al-Isrā' (17) verse 70 which reads: *"We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of Our creation"*.[81] Therefore, the Qur'an does not recognize the difference between men and women because in the presence of God, both have the same rank and position and what distinguishes between them is only in their physical appearance and biological parameters.

Among the verses in the Qur'an that regulate gender equality are: 1). Concerning the nature of the creation of men and women, Qs al-Rūm (30) verse 21. And it is also explained in Qs al-Nisā' (4) verse 1 and Qs al-Ḥujurāt (49) verse 13 which essentially explain that God has created humans in pairs, - men and women, - that they live quietly

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[79] Yaacob, *Hak Asasi Manusia Menurut Islam*.

[80] Iffatin Nur, Teguh, and Hiba Fajarwati, "Litigation and Penology of Pedophilia in the Perspective of Indonesian Conventional and Islamic Laws," *Analisis: Jurnal Studi Keislaman* 22, no. 2 (2022): 197, https://doi.org/10.24042/ajsk.v22i2.14184.

[81] Ali, *The Meaning of the Holy Qur'an*, 694.

and peacefully and can love and cherish in marriages so that many more offsprings are born and spread around the world and that they know each other.[82] 2). Concerning the position and equality between men and women, Qs Āli-'Imrān (3) verse 195.

In one hadith from 'Uqbah ibn 'Amr al-Juhani, the Prophet said: "*Your lineage cannot be used as an excuse to insult anyone. Humans are just like the surface of water in a full bucket and all are descendants of Adam. No one is superior to the others except because of his/her religion and his/her devotion to God".*[83] This hadith also emphasizes the equal position of human beings, the best among them is the most pious to God. Furthermore, God also gives equal roles and responsibilities to men and women in carrying out their spiritual life. And He also gives the same sanctions to women and men for all the mistakes they have made. So, in essence, the positions and status between men and women in the sight of God are the same, and what makes them different is only their faith and piety.

According to Imam al-Shaṭibi,[84] *maqāṣid sharī'ah* is a basic or primary need that is determined in all heavenly religions. His opinion is in line with the principles of human rights today, and there is also an element of gender equality in it because, in all of these fields, there is no difference between men and women, except in a few matters, such as the obligation to fight in a war (as a form of *jihād*) to maintain the guarantee of belief (religion). The obligation of *jihād* is only imposed on men, while women only provide for the needs of men (especially their husbands or relatives) during the war but they will get the same rewards from God.[85]

Equality *(musāwā)* has become the basis or principle of Islam in the system of relations between individuals. In addition, equality is also the basis for all aspects of social relations, such as social rights, accountability, and sanctions, and general rights such as educational, economic, legal rights, and so on. In Islam, equality and social justice

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[82] Ali, 183 and 1342–1343.

[83] Hadits no. 16804, narrated by Imam Ahmad. Read: Imam Ahmad, *Musnad Imām Aḥmad Ibn Ḥanbal*, Ch. 4 (Cairo: Muassasah Qurtubah, 1978), 145.

[84] al-Shaṭibi, *Al-Muwāfaqāt Fī Uṣūl al-Sharī'ah*.

[85] Jalal al-Din al-Suyuṭi, *Lubab Al-Nuqul Fi Asbāb al-Nuzul* (Beirut: Dar al-Fikr, 1993), 286.

are implemented to guarantee and promote the dignity and worth of universal human values. The principles of social justice taught in Islam will prevent deviations and social crimes.[86]

3. Scientific and Technological Advancement in the Perspective of *Maqāṣid Sharī'ah*

Modern civilization was formed from the tremendous advances in science and technology achieved by mankind after centuries of intensive research and costly experiments.[87] Therefore, it is only natural that the next generation utilizes these discoveries to improve their quality of life. Technological advancements in general have been widely enjoyed by society, providing benefits that have never been felt even by the kings of the past.

In Islam, science and technology are very important to build a strong and resilient civilization.[88] As in the past, Muslim leaders encouraged their people to carry out technological and scientific works to develop and utilize existing natural resources. As we know, Islamic scientists such as al-Khawarizmi (a great Muslim mathematician), Ibn Firnas (an airplane designer), Jabir ibn Hayyan (the father of chemistry), and many more. They all exerted all their efforts and work for people. So, Islam has never prohibited science and technology,[89] but instead, Islam has always been at the forefront of scientific and technological development even dating back to 13 centuries ago.[90]

In one hadith from Anas from A'ishah, she told: *The Prophet (pbuh) passed by people who were mating (pistils and stamens of date*

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[86] Khotimatul Husna, *40 Hadits Shahih: Terapi Nabi Mengikis Terorisme*, Editor: Dzulmanni (Yogyakarta: Pustaka Pesantren, 2011).

[87] Ariyadi, "Ilmu Pengetahuan dan Teknologi dalam Sudut Pandang Islam," *Jurnal Sains Komputer Dan Teknologi Informasi* 1, no. 1 (December 27, 2018): 6, https://doi.org/10.33084/jsakti.v1i1.452.

[88] Widia Lestari, "Fenomena Teknologi Informasi dalam Perspektif al-Qur`an Surat An-Naml Ayat 28 (Kajian Tafsir `ilmi)," *Qaf: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (January 1, 2018): 114–32, https://ojs.unsiq.ac.id/index.php/qaf/article/view/2033.

[89] Syamsul Anwar, *Islam, Ilmu & Kebudayaan* (Yogyakarta: UAD PRESS, 2021), 5.

[90] Abuddin Nata, *Islam dan Ilmu Pengetahuan* (Jakarta: Prenada Media, 2018), 4–5.

palms). Then he said, *"If you don't do it then of course it's okay."* Then the palm tree produces bad dates. Then he passed them back and asked, *"What's wrong with your dates?"* They replied, *"You say such and such."* Then he said, *"You know better the affairs of your world"*.[91]

This hadith shows the permissibility of the use of science and technology because at that time the Prophet *(pbuh)* was asked by someone about agriculture. However, he did not give the right answer since he was not an expert in it. Therefore, science and technology are *madāniyyah 'ām* (general products) that have nothing to do with any *ḥaḍarah* (understanding of life). Al-Nabhani states in his book, - *Niẓām al-Islām*, - that anything which is a product of scientific progress and technological/industrial development is classified as madāniyyah which is general in nature, belonging to all mankind. Madāniyyah itself is a physical form of object that can be sensed and used in all life activities.[92]

Regarding *maqāṣid sharī'ah*, the use of technological products itself can ease a Muslim to fulfill his/her needs. Technology allows a Muslim to protect his/her religion, such as through the equipment he/she wears when conducting prayers (meaning *ḥifẓ al-dīn*), to recover from dangerous diseases through drugs and medical operations *(ḥifẓ al-nafs)*, to maintain the health of his/her offspring or help him/her to have offspring *(ḥifẓ al-nasl)*, to help him/her learn or teach knowledge *(ḥifẓ al-'aql)*, and also to protect his/her property, either in the form of protecting his property or developing it *(ḥifẓ al-māl)*, to help him maintain his/her honor, for example through clothing products that cover private parts *(ḥifẓ al-'irḍ)*, and also to protect the environment from various pollution and natural damage *(ḥifẓ al-bī'ah)*.

So, Islam gives a high appreciation of science and technology and its progress, and often even tickles the curiosity of mankind through the many verses in the Qur'an: *afalā ta'qilūn?* (don't you

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[91] Hadith no. 2363, narrated by Imam Muslim. Read further: Imam Muslim, *Ṣaḥīḥ Muslim* (Riyadh: Maktabatur Rusyd, 2001).

[92] Taqiyuddin al-Nabhani, *Niẓām Al-Islām*, HTI (trans. and eds.), Peraturan Hidup dalam Islam (Jakarta: HTI Press, 2012).

think?), *afalā ta'lamūn?* (don't you know?), *afalā tatażakkarūn?* (don't you remember?), and so forth. With such questions, God might encourage humans to take advantage of the potential of the minds that He has bestowed upon them solely for the good of their lives to prosper the earth. What must be avoided is the inappropriate use of scientific and technological progress which causes damage to human beings themselves, to the environment, and especially to religion.

D. Conclusion

Islam is deeply committed to safeguarding human rights, and the imposition of punishments (*ḥudūd or qiṣāṣ*) serves as a deterrent to prevent violations and uphold justice, ensuring the achievement of maqāṣid sharī'ah. Despite observations by the UN Executive Director on Women, Michelle Bachelet, in 2011 about the underrepresentation of women in leadership roles within scientific and technological fields, Islam has long promoted gender equality, recognizing the equal potential of men and women in all areas of life, with true distinction based only on piety. Additionally, Islam highly values knowledge, encouraging the pursuit of both religious and secular sciences, and embraces renewal and innovation as long as they align with and enhance Islamic teachings, thereby elevating the Muslim community on the global stage.

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