



# Pancasila and Islamic Religious Education as Philosophical Paradigms: Reconstructing Human Rights in Indonesia through Islamic Sociological Jurisprudence Theory

Ahmad Muhamad Mustain Nasoha<sup>1\*</sup>, Elsy Novitasari Anggraini<sup>2</sup>, Ratna Ayu Fitriana<sup>3</sup>, Rahmanian Nur Aslami<sup>4</sup>

<sup>1-4</sup>Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

Email: [mustain.nasoha@staff.uinsaid.ac.id](mailto:mustain.nasoha@staff.uinsaid.ac.id)<sup>1</sup>, [elsyanovitaa@gmail.com](mailto:elsyanovitaa@gmail.com)<sup>2</sup>, [ratnafitriana850@gmail.com](mailto:ratnafitriana850@gmail.com)<sup>3</sup>, [rmiana18@gmail.com](mailto:rmiana18@gmail.com)<sup>4</sup>

\*Corresponding Author: [mustain.nasoha@staff.uinsaid.ac.id](mailto:mustain.nasoha@staff.uinsaid.ac.id)

**Abstract.** This study analyzes the reconstruction of Human Rights (HR) in Indonesia through the integration of Pancasila values and Islamic Religious Education (IRE) within the framework of Islamic Sociological Jurisprudence. In the Indonesian context, human rights are not merely perceived as universal individual liberties, but are understood within broader philosophical, religious, and socio-cultural dimensions. Pancasila functions as the foundational framework that harmonizes individual rights with social responsibilities, while Islamic teachings provide normative and theological foundations through principles such as *maqasid al-shari'ah*, justice ('*adl*), and human dignity (*karamah insaniyyah*), as well as Qur'anic values of tolerance and moderation (*tasamuh* and *wasatiyyah*). This research adopts a qualitative method with a descriptive approach based on literature review, drawing upon various scholarly sources related to human rights, Islamic education, and sociological jurisprudence. The findings reveal that the integration of Pancasila and Islamic Religious Education generates a comprehensive understanding of human rights that is both normative and contextual. Moreover, empirical findings indicate that a deeper comprehension of Qur'anic teachings on tolerance is positively correlated with the development of moderate and inclusive attitudes, thereby highlighting the significant role of education in internalizing human rights values. Additionally, the historical transition from pre-Islamic (*Jahiliyyah*) society to the Islamic era demonstrates that Islamic teachings function as an agent of social transformation by promoting justice, equality, and the protection of marginalized groups. From the perspective of Islamic Sociological Jurisprudence, law is viewed as a dynamic system that must remain responsive to evolving social conditions, ensuring that the reconstruction of human rights remains relevant and adaptable. In conclusion, the synergy between Pancasila values, Islamic teachings, and sociological legal approaches contributes to the formation of a more inclusive, balanced, and culturally grounded human rights paradigm in Indonesia.

**Keywords:** Human Rights; Islamic Religious Education; Pancasila; Religious Moderation; Sociological Jurisprudence Theory.

## 1. INTRODUCTION

Human Rights (HR) constitute fundamental rights inherently possessed by every individual from birth and must be safeguarded by the state. In the Indonesian context, the concept of human rights exhibits distinctive characteristics, as it is not solely derived from universal principles but is also deeply embedded in the philosophical values of Pancasila and religious teachings, particularly Islam. Therefore, the understanding of human rights in Indonesia is inherently contextual, integrating individual freedoms with social responsibilities, ethical considerations, and cultural values.

As the philosophical foundation of the state, Pancasila plays a central role in constructing the framework of human rights in Indonesia. Its second principle, "Just and Civilized Humanity," underscores the importance of respecting human dignity, equality, and justice.

These values are further institutionalized in the 1945 Constitution, which guarantees fundamental rights such as the right to life, freedom of religion, and equality before the law. In this regard, Pancasila serves not only as a legal foundation but also as a moral guideline in the implementation of human rights within Indonesian society.

In addition, Islamic teachings make a significant contribution to the discourse on human rights. Islam regards human beings as dignified creatures (*karamah insaniyyah*) who are endowed with inherent rights granted by God. Core principles such as justice (*'adl*), equality (*musawah*), and the protection of life (*hifz al-nafs*) are aligned with universal human rights values while simultaneously providing a strong ethical and spiritual foundation. Furthermore, Qur'anic teachings emphasize the values of tolerance, coexistence, and moderation, as reflected in verses such as Al-Baqarah: 256, Al-Hujurat: 13, and Al-Mumtahanah: 8. These principles form the basis of *tasāmuḥ* (tolerance) and *wasatīyyah* (moderation), which are essential for maintaining social harmony within a pluralistic society.

Empirical evidence further reinforces the significance of these values. A study conducted by Hikmawati and Hasan (2026) reveals a positive and statistically significant relationship between students' understanding of Qur'anic teachings on tolerance and their attitudes toward religious moderation. This finding indicates that religious education plays a vital role not only in transmitting knowledge but also in fostering inclusive, moderate, and non-violent social attitudes that are consistent with human rights principles.

From a historical perspective, the concept of human rights in Islam can also be understood through the transformation of society from the pre-Islamic (*Jahiliyyah*) period to the Islamic era. Pre-Islamic society was marked by social inequality, tribal fanaticism (*'ashabiyyah*), and hierarchical structures that marginalized vulnerable groups. The advent of Islam introduced a transformative shift by promoting justice, equality, and the protection of marginalized communities (*mustad'afīn*). This transformation demonstrates that Islamic teachings function not only as religious doctrines but also as instruments of social reform aimed at establishing a more just and humane society.

Nevertheless, the implementation of human rights in Indonesia continues to encounter various challenges, including tensions between universal human rights standards, local cultural values, and religious interpretations. In many instances, a purely legalistic approach proves insufficient to address these complexities. Therefore, a more adaptive and context-sensitive framework is required.

Islamic Sociological Jurisprudence Theory offers an alternative perspective by conceptualizing law as a dynamic system that evolves in response to social changes. This approach emphasizes the role of maqasid al-shari'ah in promoting justice, public welfare, and human dignity. By integrating the values of Pancasila, Islamic teachings, and sociological legal perspectives, the reconstruction of human rights in Indonesia can be formulated in a more comprehensive and contextually relevant manner.

Based on this background, this study aims to examine the role of Pancasila and Islamic Religious Education as philosophical paradigms in reconstructing human rights in Indonesia through the lens of Islamic Sociological Jurisprudence Theory. This research is expected to contribute to the development of a more integrative, contextual, and applicable human rights framework that reflects the pluralistic and religious characteristics of Indonesian society.

## **2. RESEARCH METHODS**

This study employs a descriptive qualitative approach using literature study and document analysis as the primary data sources. The data are obtained from various secondary sources such as journal articles, scholarly books, and previous research related to Human Rights (HR), Pancasila, Islamic Religious Education, and Islamic Sociological Jurisprudence Theory. The data sources are selected purposively by considering their relevance and alignment with the research focus.

The data are collected through stages of identification, classification, and literature review related to the research topic. Each source is analyzed to identify concepts, theories, and ideas concerning human rights from the perspectives of Pancasila and Islamic Religious Education. The collected data are then analyzed using content analysis to identify patterns, relationships, and interconnections among concepts, supported by descriptive analysis to provide a systematic understanding.

The results of the analysis from various literature sources are subsequently synthesized to develop a comprehensive understanding of the research topic. This synthesis integrates information from multiple sources to identify patterns, similarities, and differences in perspectives and findings related to Pancasila and Islamic Religious Education as philosophical paradigms in reconstructing human rights in Indonesia through Islamic Sociological Jurisprudence Theory. This process aims to construct a coherent argument regarding the integration of Pancasila values and Islamic Religious Education in developing a contextual and socially relevant concept of human rights. Therefore, through the literature study method, this

research is expected to contribute significantly to the development of understanding and the implementation of human rights based on the values of Pancasila and Islamic Religious Education (Nasoha et al., 2024).

### **3. RESULTS AND DISCUSSION**

#### **Basic Concept of Human Rights (HAM)**

Human rights (HAM) are fundamentally basic rights possessed by every individual from birth and must be protected by the government. In Indonesia, the development of human rights is influenced not only by international concepts but also by the values of Pancasila, which serve as the philosophical foundation of the state. Through regulatory changes in Islamic boarding schools (pesantren) and madrasah diniyah, Islamic religious education plays an important role in instilling values of humanity, justice, and social balance. Human rights principles such as justice, respect for human dignity, and social responsibility are internalized through education based on religious values. In this way, from the perspective of Islamic Sociological Jurisprudence Theory, human rights are constructed contextually through the interaction between law, education, and social realities (Nasoha et al., 2025).

The conceptual foundation of human rights within the framework of Pancasila can be understood as part of a moral system that emphasizes human values, social justice, and social harmony. In this context, human rights are not only viewed as global individual rights but also as rights that must align with the moral, cultural, and religious values of Indonesian society. Pancasila as a moral system consists of five principles that reflect fundamental human rights values, such as respect for human dignity, social justice, and unity. This demonstrates that the understanding of human rights in Indonesia has a unique characteristic, namely a combination of universal values and local values rooted in national culture (Nasoha, 2024).

Traditionally, the evolution of human rights in Indonesia has been influenced by international thought, yet it has been adapted to align with the ideology of Pancasila. The principle of “Just and Civilized Humanity” serves as the main foundation in ensuring the protection of individual rights while maintaining social balance. In the context of Islamic Sociological Jurisprudence, these human rights values are also consistent with the principle of justice in Islamic law, which emphasizes the common good. Therefore, Pancasila functions as a philosophical framework in reconstructing human rights in Indonesia to be in harmony with religious values and social norms (Nasoha et al., 2024).

The concept of human rights in Islamic education, particularly in pesantren and madrasah diniyah, indicates an integration between Pancasila values and Islamic teachings. Human rights are understood not only as individual rights but also as social obligations that must be fulfilled in social interactions. In this context, education becomes a crucial instrument for teaching human rights values from an early age through the internalization of Pancasila values such as social justice, deliberation, and unity (Nasoha et al., 2025). Qur'anic teachings serve as both a normative and empirical basis for reinforcing human rights values, particularly through the principles of religious tolerance and moderation. The Qur'an highlights essential values such as freedom of belief, respect for diversity, justice, and peaceful coexistence, as reflected in several verses, including Al-Baqarah: 256, Al-Hujurat: 13, and Al-Mumtahanah: 8 (Hikmawati & Hasan, 2026). These principles are closely associated with the concepts of *tasamuh* (tolerance) and *wasatīyyah* (moderation), which emphasize balance, fairness, and respect for others while maintaining one's own religious convictions.

Empirical findings by Hikmawati and Hasan (2026) at UIN Raden Mas Said Surakarta reveal a positive and statistically significant correlation between students' understanding of Qur'anic verses related to tolerance and their attitudes toward religious moderation ( $r = 0.505$ ,  $p < 0.01$ ). This suggests that a more comprehensive understanding of Qur'anic teachings on tolerance is linked to the development of more moderate, inclusive, and non-violent perspectives among students. In this regard, religious education extends beyond the mere transfer of knowledge, functioning as a process of internalizing values that shape individuals' social attitudes in line with human rights principles.

Moreover, Islamic educational institutions, such as pesantren and Islamic universities, hold a pivotal role in fostering these values through well-structured curricula, effective pedagogical strategies, and meaningful social engagement. By integrating Qur'an-based teachings on tolerance into educational practices, students are encouraged to cultivate respect, inclusivity, and the ability to coexist peacefully within a diverse society. This approach is consistent with the broader objectives of human rights in Indonesia, which seek to (Hikmawati & Hasan, 2026) balance individual freedoms with social harmony and collective welfare.

The development of human rights in the education sector in Indonesia is influenced by social dynamics and efforts to build a tolerant and inclusive society. Pesantren, as Islamic educational institutions, play an important role in fostering human rights awareness based on religious values. Principles such as freedom of religion, equality, and social justice are reflected in educational practices that emphasize morality and ethics. From the perspective of

sociological jurisprudence, education in pesantren functions as a social space that transforms the understanding of law and human rights in accordance with societal needs. Therefore, the integration of Pancasila values into Islamic education strengthens the concept of human rights, making it not only theoretical but also applicable in everyday life (Nasoha et al., 2025).

In the Indonesian legal system, the concept of human rights cannot be separated from the role of Pancasila as the foundation of all sources of law. In this context, human rights are regarded as fundamental rights protected by the constitution; however, their implementation must remain consistent with Pancasila values. This indicates that the concept of human rights in Indonesia has distinct characteristics compared to liberal perspectives, as it emphasizes a balance between individual rights and the interests of society as a whole (Nasoha et al., 2024).

The development of human rights in Indonesia is also influenced by the acceptance of cultural diversity and customary law within society. In this regard, Pancasila serves as a foundation for protecting the rights of local communities in a fair and sustainable manner. The principles of social justice and humanity form the basis for designing inclusive legal policies for all parties. From the perspective of Islamic Sociological Jurisprudence Theory, this approach aligns with Islamic legal principles that emphasize social justice and the protection of vulnerable groups. Therefore, integrating Pancasila values into the constitutional legal system is an important step in reconstructing human rights to make them more relevant to the social context of Indonesian society (Nasoha et al., 2024).

The concept of human rights is often interpreted as individual freedom, including in determining life choices such as marriage. However, in Indonesia, this freedom is not absolute, as it must consider Pancasila values and religious teachings. In the case of polyandry, there is a debate between personal rights and prevailing social norms. This situation demonstrates that the understanding of human rights in Indonesia is contextual and inseparable from moral and cultural values (Nasoha et al., 2024).

In general, the development of human rights in Indonesia reflects an effort to achieve a balance between individual rights and societal interests. Within the framework of Pancasila, the principle of “Just and Civilized Humanity” serves as a benchmark for assessing whether an action aligns with ethical human values. Meanwhile, in Islamic law, the practice of polyandry is considered contrary to the principles of justice and public welfare. From the perspective of sociological jurisprudence, law must be responsive to social changes without neglecting fundamental societal values. Therefore, the reconstruction of human rights in Indonesia needs

to consider the integration of Pancasila values, Islamic law, and evolving social conditions (Nasoha et al., 2024).

### **Human Rights from the Perspective of Pancasila**

Pancasila, as the philosophical foundation of the Indonesian state, plays a central role in safeguarding human rights (HR) by harmonizing individual freedom with social responsibility. As the source of all legal sources, the values of Pancasila serve as the primary guideline in the formulation of all national regulations to ensure the protection of human dignity. The integration of these values ensures that Indonesia's legal system remains inclusive and capable of maintaining a balance between individual interests and national unity (Nasoha et al., 2025).

The second principle, "Just and Civilized Humanity," constitutes an ethical foundation that obliges both the state and society to treat every individual humanely in accordance with their nature as God's creations. Without strong humanitarian values, individuals are vulnerable to exploitation, moral violence, and even forms of normalized slavery (Nasoha et al., 2025). Therefore, the protection of human rights within the framework of Pancasila is not merely viewed as a formal legal norm but also as a profound moral responsibility to achieve social justice.

Within the constitutional framework, human rights principles rooted in Pancasila have been comprehensively adopted into the body of the 1945 Constitution, particularly through Articles 28A to 28J. The Indonesian Constitution provides broad guarantees of protection, including the right to life, freedom of expression, and the right to equal treatment before the law without discrimination. These guarantees ensure that every citizen possesses inherent human rights that must be respected by the government and all individuals in order to uphold human dignity (Nasoha et al., 2025).

Furthermore, Pancasila functions as an instrument of harmonization that bridges national law with religious and customary values existing within a pluralistic society. Through the first principle, the state guarantees freedom of religion, while the third principle emphasizes the importance of unity to prevent divisions that could threaten national sovereignty. This approach enables Indonesia to implement human rights while respecting local cultural identities and the democratic principle of popular sovereignty (Nasoha et al., 2024).

In the digital era, the values of Pancasila remain relevant as moral guidelines in social interactions to protect individual rights from threats such as misinformation and hate speech. The implementation of humanitarian and justice values in the use of social media is reflected in tolerance, wise communication, and support for equal access to information. Thus, Pancasila

is not only a symbol of sovereignty but also an active value foundation that ensures the sustainable protection of human rights amid the challenges of globalization (Nasoha et al., 2025)

Pancasila, as the philosophical foundation of the Indonesian nation, has a strong connection with the concept of human rights, which is further reinforced through the values of Islamic Religious Education. From the perspective of Pancasila, human rights are not merely understood as individual freedoms, but must be balanced with the principles of divinity, humanity, and social justice. This view is in line with the theory of Islamic sociological jurisprudence, which emphasizes the equilibrium between rights and obligations in social life. Therefore, the reconstruction of human rights in Indonesia should be grounded in the integration of Pancasila values and Islamic teachings as ethical and normative guidelines in national life (Nasoha et al., 2024).

### **Human Rights from the Perspective of Islamic Religious Education**

Human Rights (HR) from an Islamic perspective constitute an integral part of religious teachings derived from the Qur'an and Hadith. In Islam, human beings are regarded as honored creatures (*karamah insaniyyah*), and therefore possess fundamental rights that must be respected and protected. The concept of human rights in Islam is not only universal in nature but also contains a theological dimension, as these rights are considered divine gifts rather than merely the result of human consensus (Abdullah, 2014).

One of the fundamental rights in Islam is the right to life (*hifz al-nafs*), which is emphasized in the Qur'an, stating that killing one person unjustly is as if killing all of humanity (Qur'an, Al-Ma'idah: 32). This demonstrates that the protection of human life is a central principle in Islamic teachings. In addition, Islam guarantees freedom of religion, as stated in Qur'an Al-Baqarah verse 256, which declares that there is no compulsion in religion. This principle affirms that every individual has the right to choose their own beliefs freely (Anwar, 2010).

Furthermore, Islam strongly emphasizes justice (*'adl*) and equality (*musawah*). In Islamic teachings, all human beings are considered equal regardless of race, ethnicity, or social status. Justice serves as a fundamental principle in social relations, legal systems, and governance. These values align with modern human rights principles that uphold equality and reject all forms of discrimination (Madjid, 2008).

In the educational context, Islamic Religious Education (IRE) plays a crucial role in instilling human rights values in students. Through the learning process, students are encouraged to respect others, uphold justice, and understand their rights and responsibilities as members of society. Religious education functions not only as a means of knowledge transfer but also as a process of character building based on humanitarian values (Huda, 2018).

Moreover, the integration of human rights values into IRE can be implemented through contextual approaches, such as case-based learning and the reinforcement of tolerance values. Through this approach, students are expected not only to understand human rights conceptually but also to apply them in their daily lives. This indicates that IRE has a significant role in developing human rights awareness grounded in religious and moral values (Huda, 2018). The conceptualization of human rights within Islamic teachings may be more comprehensively understood by examining the historical transformation from the pre-Islamic (Jahiliyyah) period to the emergence of Islam. The socio-legal structure of pre-Islamic Arab society was characterized by systemic inequalities, including excessive tribal solidarity ('ashabiyyah), pronounced social stratification, and feudal dominance that disproportionately favored elite groups while marginalizing vulnerable populations. Legal practices during this period were predominantly determined by lineage, economic status, and group affiliation, thereby institutionalizing discriminatory norms and undermining fundamental human values (Hermawan, 2014).

The emergence of Islam marked a paradigmatic shift by fundamentally challenging these inequitable structures and introducing normative principles centered on justice, equality, and the protection of marginalized groups (mustaḍ'afīn). Islamic teachings explicitly rejected all forms of discrimination based on race, lineage, or social status, and instead established moral integrity and piety (taqwa) as the primary معيار (criterion) of human dignity. This transformation demonstrates a substantive convergence between Islamic normative principles and contemporary human rights discourse, particularly in advancing social justice, equality before the law, and collective welfare (Hermawan, 2014).

Furthermore, the resistance of the Quraysh elite toward the propagation of Islamic teachings underscores that Islamic law functioned not solely as a theological framework but also as a mechanism for structural social transformation. The shift from a hierarchical, exclusionary social order toward a more egalitarian and inclusive system illustrates the transformative capacity of Islam in reconstructing a more just and humane society. Within the context of Islamic Religious Education, these historical dynamics can be internalized as a

foundational framework for cultivating students' awareness of human rights, particularly in fostering values of justice, equality, and social responsibility in contemporary social life (Hermawan, 2014).

### **Integration of Pancasila Values and Islamic Religious Education in Human Rights**

As the philosophical foundation of the Indonesian state, Pancasila embodies fundamental values that are aligned with human rights principles. The second principle, "Just and Civilized Humanity," explicitly emphasizes the importance of respecting human dignity. This value serves as the moral foundation for the recognition and protection of human rights in Indonesia, which is further reinforced by the state constitution (Kusuma, 2014).

On the other hand, Islamic Religious Education also promotes universal humanitarian values, such as justice, brotherhood, and respect for individual rights. Therefore, there is a convergence between the values of Pancasila and Islamic teachings in constructing the concept of human rights. Both perspectives place human beings as dignified entities whose rights must be protected and upheld (Suharto, 2017).

The integration of Pancasila and Islamic Religious Education in the context of human rights can be observed through the harmony of their respective values. Pancasila provides a philosophical and national framework, while Islam offers theological and moral foundations. The combination of these two perspectives produces a concept of human rights that is not only normative but also contextual, in accordance with the socio-cultural conditions of Indonesian society (Zainuddin, 2016).

Furthermore, this integration plays a vital role in developing an educational system capable of instilling human rights values comprehensively. Through education that combines Pancasila values and Islamic teachings, students can understand human rights not merely as legal concepts, but also as moral and spiritual values that must be practiced in everyday life (Huda, 2018).

In conclusion, the integration of Pancasila values and Islamic Religious Education in human rights creates a holistic approach to understanding and implementing human rights. This approach is not only theoretically relevant but also practically applicable in the context of Indonesia's pluralistic and religious society (Latif, 2011).

## **Reconstructing Human Rights through the Islamic Sociological Jurisprudence Theory Approach**

The reconstruction of human rights through the Islamic Sociological Jurisprudence Theory approach positions law not merely as a normative text, but also as a reflection of the social dynamics within society. Within this framework, Islamic law is understood as a living law that is capable of adapting to changing times. The principles of *maqāṣid al-shari'ah*, such as the protection of religion, life, intellect, lineage, and property, serve as the foundation for formulating a more contextual concept of human rights. Thus, the reconstruction of human rights is not only theoretical in nature but also applicable in the social life of Indonesian society (Nasoha et al., 2025; Zayyadi, 2020).

This approach also emphasizes the importance of integrating universal human rights values with local wisdom that develops in Indonesia. From this perspective, Islamic law does not stand rigidly, but remains open to the pluralistic and dynamic social realities. Islamic education, particularly through institutions such as *pesantren*, plays a role as a medium for internalizing values of justice, equality, and humanity. This is in line with the concept of *social fiqh*, which emphasizes that law must bring about public welfare and cannot be separated from the social context in which it operates (Al Amin et al., 2026).

Furthermore, the reconstruction of human rights from the perspective of Islamic Sociological Jurisprudence Theory also requires synergy with the values of Pancasila as the foundation of the state. Pancasila functions as a philosophical basis that integrates the principles of divinity, humanity, and social justice within the national legal system. In this regard, law should not only aim at legal certainty but also at substantive justice that favors society. This approach enables the creation of an inclusive legal system that is capable of protecting individual rights while maintaining social harmony in a pluralistic society (Dhewi et al., 2025).

Moreover, the application of this approach demands that law be responsive to various contemporary issues, such as child protection, social inequality, and the rights of vulnerable groups. Law should not be trapped in a dichotomy between tradition and modernity, but must be able to bridge both proportionally. In contemporary *fiqh* studies, legal flexibility becomes key in addressing modern challenges without abandoning the fundamental principles of the *sharia*. Therefore, the reconstruction of human rights in Indonesia must be carried out in an integrative manner by combining Pancasila values, Islamic law, and social realities in order to achieve sustainable justice (Rehania et al., 2024).

## **Implementation of Human Rights Values in Social Life and Education**

The implementation of human rights values is crucial to ensure that legal regulations become an active part of the community's culture. The World of Education Human rights education in Indonesia is integrated into Civic Education (Pendidikan Kewarganegaraan), which is regarded as a form of basic legal education for citizens. The objective is to instill an understanding of rights and obligations from an early age. Additionally, this education provides protection for children's rights in schools to ensure they are shielded from violence. Islamic education plays a strategic role in shaping a civilization that is just, civilized, and grounded in the values of Monotheism (Tawhid). A generation educated with strong Islamic values will become pioneers of change, bringing mercy to all of creation (Ibrahim et al., 2025).

**Social Life** In social interactions, human rights values are implemented through citizenship principles that respect diversity. This includes the protection of the rights of women and children. Especially in cases of family law, justice must be upheld based on humanitarian values (Nasoha et al., 2025). **Challenges and Solutions** The primary challenge faced is the conflict between the interpretation of customary law (hukum adat) and international human rights standards (Nasoha et al., 2024). The solution lies in strengthening the harmonization of national law based on the constitution, which is essential to ensure comprehensive human rights protection.

Civic Education (CE) plays a strategic role as a counter-disinformation strategy in the post-truth era, where personal beliefs and emotions often override objective facts, leading to the rapid spread of hoaxes. The implementation of human rights values in education is realized by fostering critical thinking skills, enabling individuals to rationally evaluate the credibility of information sources. Through digital literacy and Pancasila-based character building, Civic Education develops the moral intelligence of the younger generation, making them more selective and responsible in consuming and sharing information. Key challenges include limited resources and resistance to traditional teaching methods, which necessitate cross-sector collaboration as a viable solution.

## **4. CONCLUSIONS AND SUGGESTIONS**

Based on the discussion above, it can be concluded that human rights (HAM) in Indonesia are unique because they are not only based on universal concepts but also rooted in the values of Pancasila and Islamic teachings. Pancasila, as the foundation of the state, serves as a foundation of thought that maintains a balance between the rights of each individual and group

interests. Therefore, the application of human rights is not excessively free and unrestricted, but rather aligned with the social, cultural, and religious values prevalent in Indonesian society.

From the perspective of Islamic Religious Education, human rights are considered part of moral and theological learning that emphasizes justice, equality, and respect for human dignity. Through education, particularly in Islamic boarding schools (pesantren) and Islamic educational institutions, human rights values are continuously internalized, thus shaping individual character that is tolerant, moderate, and responsible in social life. Incorporating values from the Quran, such as tolerance and moderation, helps strengthen the understanding of human rights, which are not merely rules but can also be applied in everyday life.

Furthermore, the reconstruction of human rights through the Islamic Sociological Jurisprudence Theory approach demonstrates that law must be understood as living and dynamic, responsive to social change. This approach emphasizes the importance of maqasid al-syari'ah as the basis for formulating human rights that are oriented towards the public interest. By combining the values of Pancasila, Islamic law, and existing social conditions, efforts to rebuild human rights in Indonesia can create a legal system that is more inclusive, just, and appropriate to the needs of society.

Ultimately, the application of human rights values in social life and education is key to creating a just and civilized society. Civics and religious education play a crucial role in fostering awareness of human rights from an early age, especially in facing challenges in the digital era such as disinformation and clashing values. Therefore, strong collaboration between the government, educational institutions, and the community is crucial so that human rights are not merely theoretical but are consistently implemented in everyday life.

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