

# **The Elements of Secularization in The Universal Declaration of Human Rights**

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## **Abstract**

*Human Rights is a concept proposed by the West for supporting the justice and the welfare of human life, both in the realm of security, health, and others. In this case, the Western's experience after two great wars has made them focus a lot on the formulation of human rights. This is evident from several declarations on human rights initiated by European countries, one of which is the Universal Declaration of Human Rights (UDHR). However, within the UDHR, many doctrines originate from the Western worldview, such as Secularization, Liberalization, etc. If it is examined this path, is inseparable from one of the world's great dark organizations called Freemasonry, which gave the doctrinal stigma in the formulation of the UDHR. The researcher uses the descriptive analytical research method to examine the orientation of Freemasonry and analyze the formulation of human rights with their roots of thought. In this paper, the researcher finds that as a political movement that provides breakthroughs in new ideas, Freemasonry is a thought movement that deserves to be studied, because of its closed attitude but has a fundamental influence on several facts, one of which is the Universal Declaration of Human Rights itself. The aspect of secularization is*

*felt in the formulation of human rights, the separation of religion from the order of social life is one of the pretexts for creating a new world order that aims to liberate humans from religious dogma and all the teachings of the norms in it.*

**Key Words:** *Universal Declaration of Human Rights, Freemasonry, Secularization*

## **Abstrak**

*Hak Asasi Manusia merupakan sebuah konsep yang diajukan oleh kalangan Barat dalam mendukung berjalannya keadilan dan kesejahteraan kehidupan manusia, baik dalam ranah keamanan, kesehatan. Dalam hal ini, pengalaman Barat setelah mengalami dua peperangan besar, memberikan pengaruh banyak untuk fokus pada perumusan HAM tersebut. Terbukti dari beberapa deklarasi-deklarasi tentang HAM yang dicetuskan dari berbagai negara di Eropa, salah satunya adalah Universal Declaration of Human Rights (DUHAM). Namun didalam DUHAM sendiri terdapat banyak sekali doktrin yang berasal dari worldview Barat seperti, Sekularisasi, Liberalisasi dan lain sebagainya. Jika ditelaah mengenai hal tersebut dapat dilihat peran dari salah satu organisasi besar dunia bernama Freemasonry, yang terindikasi memberikan stigma doktrin dalam perumusan DUHAM tersebut. Peneliti menggunakan metode penelitian deskriptif analisis sebagai cara untuk menelaah orientasi Freemasonry dan menganalisis rumusan HAM dengan akar pemikiran mereka. Dalam makalah ini peneliti menemukan bahwa sebagai gerakan politik yang memberikan terobosan pemikiran baru, Freemasonry merupakan sebuah gerakan pemikiran yang patut ditelaah, karena sikap gerakannya yang tertutup namun memiliki pengaruh fundamental dalam beberapa fakta yang terjadi, salah satunya adalah DUHAM itu sendiri. Aspek sekularisasi begitu terasa didalam rumusan HAM, pemisahan agama dari tatanan kehidupan sosial menjadi salah satu dalih dalam membuat tatanan dunia baru yang bertujuan pada membebaskan manusia dari dogma agama beserta seluruh ajaran norma didalamnya.*

**Kata kunci:** *Universal Declaration of Human Rights, Freemasonry, Sekularisasi.*

## **Introduction**

Human Rights (HR) or often called Human Rights, is an idea that talks about the sustainability of human life, especially in the aspect of dignity and humanity that must be maintained and guaranteed its existence. The formulation of human rights is aimed at the attitude that humans have an awareness of themselves and are

responsible for their actions and desires, human rights expect this kind of independence.<sup>1</sup> The study of human rights is not a short thing, where the study of the concept of human rights is a complex matter<sup>2</sup> because both Eastern and Western Worldview have the same formulation related to human rights.<sup>3</sup> The history of human rights in the West is increasingly sticking out. It culminates when the United Nations (UN) adopts a declaration that is currently called the Universal Declaration of Human Rights (UDHR).<sup>4</sup> However, it is undeniable that the birth of this declaration in the West did have a strong factor of the worldview of Western Civilization itself, thus reaping a lot of incompatibility with several things in the East, especially Worldview of Islam.

The formulation of human rights in the West reflects several ideas contradictory to several religious teachings, including Islam tradition. Ann Elizabeth Mayer recognize this as a researcher of Human Rights, who views that there are disparities in the orientation of human rights between international law and world institutions and the formulation of human rights in Islam.<sup>5</sup> The difference of orientation in human rights between the two perspectives is indeed a problem that has not found a solving out, aspects of human rights in Islam that adhere to the Aqeedah and

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<sup>1</sup> Masduri, "Telaah Kritis Konstruksi Eksistensialisme Dalam Teologi Antroposentris Hasan Hanafi," *Jurnal Islamika Inside; Jurnal Keislaman Dan Humaniora* 4, no. 1 (2018): 51.

<sup>2</sup> The concept of Human Rights is as old as the ancient doctrine of natural right. It is ultimately created after the creation of human being. Thus Human Rights are developed day by day by the various declaration and treaty, See: Md. Kamruzzaman and Shashi Kanto Das, "The Evaluation of Human Rights: An Overview in Historical Perspective," *American Journal of Sevice Science and Management* 3, no. 2 (2016): 7.

<sup>3</sup> Kamruzzaman and Shashi Kanto Das, "The Evaluation of Human Rights: An Overview in Historical Perspective."

<sup>4</sup> Marry Ann Glendon, *A World Made New; Eleanor Roosevelt and The Universal Declaration of Human Rights* (New York: Random House, 2001), XV.

<sup>5</sup> However, the opinion given by Mayer still reflects the Western point of view in Islamic human rights, so that what is explained in it is of course the incompatibility of the Islamic formulation of Western human rights. See at Ann Elizabeth Mayer, *Islam and Human Rights; Tradition and Politics*, 5th ed. (New York: Routledge, 2019), 1.

Sharia do have inconsistencies with the formulations coined by the West such as human rights standards, freedom to principles in international human rights law.<sup>6</sup> If then examined, the differences in this background have several factors, which one is the supporting organizations behind the human rights statement. In this case, the researcher wants to provide an overview of the relationship between the formulation of human rights and the political organization of Freemasonry which has a fairly widespread influence and still leaves unresolved problems.

In this article, researchers will discuss the Universal Declaration of Human Rights, which is the benchmark for the current world human rights order. Then, of course, by paying attention to various aspects surrounding the doctrines of secularism and liberalism in it and the influence of one of the political organizations called "Freemasonry" which has fairly large factors for the formulation of these human rights.

## **Secularization as the Main Product of the Westernization**

Looking at the facts that occur in the development of science and civilization in the world, it can be seen that there is confusion in the order of science and civilization, especially in Western civilization. In this case, secularism is widely understood as an understanding that directs humans to the separation between the hegemony of religion and the world.<sup>7</sup> This has been transformed into a universal and comprehensive phenomenon and has had a major influence on the course of the modernization process.<sup>8</sup> In

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<sup>6</sup> Reza Eslami, "A System of Human Rights in Islam?," *The Journal of Human Rights* 15, no. 2 (2020): 19.

<sup>7</sup> Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993); Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam; an Exposition of the Fundamental Element of the World View of Islam* (Kuala Lumpur: ISTAC, 1995); Ahmad Khoirul Fata and Siti Mahmudah Noorhayati, "Sekulerisme Dan Tantangan Pemikiran Islam Kontemporer," *Jurnal Madania* 2, no. 2 (2016).

<sup>8</sup> M. Arfan Muammar, *Majukab Islam Dengan Menjadi Sekuler?* (Ponorogo: CIOS UNIDA, 2007), 84.

one article, Syamsudin Arif stated that the current secularization in modern times is difficult and even impossible to stem and stop. According to him, secularization has become an obligation for every individual at this time.<sup>9</sup> The fact of this process can be observed through the current state of human life, how many people behave and act according to religious demands only in the realm of religion, but on the contrary if they get out of these religious rituals. Religion seems to be marginalized and no longer sacred as a whole aspect of human life.

Early, this understanding emerged in the West. But it is very unexpected how this understanding can quickly develop and then be swallowed raw by Muslims worldwide. This development is considered a dangerous thing, as this idea is clearly very contrary to Islam's teachings and values, which is obedient to its teachings.<sup>10</sup> In addition to permeating the internals of Islam, this understanding has many problems and threats to human life, especially the problem of science and aqidah. Some examples include secularization in science, politics, human rights and other aspects of life.<sup>11</sup> Secularization is not only has an impact on the success of the understanding that emerged in the West, but what is more worrying is that the development of the movement has significantly affected Muslim thought.

Secular language comes from Latin *Saeculum*, which has two meanings at once: time than place, or space (location). In this case, time is defined as what is happening now (now or present), while space is directed at the world and everything in it.<sup>12</sup> Secular

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<sup>9</sup> Syamsuddin Arif, "Kemodernan, Sekularisasi Dan Agama," *Majalah Islamia* III, no. 2 (2007): 35.

<sup>10</sup> Ardin Armas, *Pengaruh Kristen-Orientalis Terhadap Islam Liberal; Dialog Interaktif Dengan Aktifis Jaringan Islam Liberal* (Jakarta: Gema Insani, 2003), 22.

<sup>11</sup> Mohammad Latief, "Islam Dan Sekulerisasi Politik Di Indonesia," *Tsaqafah Jurnal Peradaban Islam* 13, no. 1 (2017): 1.

<sup>12</sup> Syed Muhammad Naquib Al-Attas, *Risalah Untuk Kaum Muslimin* (Kuala Lumpur: ISTAC, 1995); Barry A. Kosmin and Ariela Keysar, *Secularism and Secularity: Contemporary Internasional Prespektif* (Hartford: ISSSC, 2007); Al-Attas, *Islam and Secularism*,

in terms of time is considered as the present, and space is viewed as present events. So from the explanation above, a definition can be drawn that secular is the present era which refers to current events.<sup>13</sup> Secular language has given a stigma that the point of view of the existence of reality is only limited to time and place, so the metaphysical aspect behind reality is not something that can be observed.

At first glance, there is nothing strange about the definition of secular. Still, if we look at the origin of the word, it is an experience and awareness born of the mixture of the Greco-Roman tradition and the Jewish tradition in Western Christianity. The discontinuity between the Hellenic and Hebrew viewpoints is the basis of the epistemological confusion and error in the development of Western Christianity. It is something that continues to grow in its errors.

The word “Secular” evolved into secularization (Secularization). Secularization is defined as the liberation of humans from several aspects, ranging from the confines of religion to the confines of metaphysics which is the core of the pattern of thinking of reason and language.<sup>14</sup> There are several elements that became the point of liberation in the realm of secularization. There are:

First, Disenchantment of Nature (removal of charm from nature *tabi’i*). In this case, the notion of secularization takes Weber’s thinking which makes religion and all elements of gods and spiritual meanings missing from human life. So there is a hope that humans will understand nature as an ordinary occurrence and that there is no holy element in it.

Second, Desacralization of Politics (removal of the sanctity and authority of religion in politics). Secularists assume that the

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Al-Attas, *Prolegomena to the Metaphysics of Islam; an Exposition of the Fundamental Element of the World View of Islam*.

<sup>13</sup> M. Arfan Mu’ammam, “Kritik Terhadap Sekulerisasi Turki; Telaah Historis Transformasi Turki Usmani,” *Episteme* 11, no. 1 (2016): 119.

<sup>14</sup> Al-Attas, *Islam and Secularism*, 17; Harvey Cox, *The Secular City* (New York: McaMillan Company, 1965), 2.

condition for political change in the world is to make it independent of religious authority. So that there is no longer the participation of religion in the development of world politics.<sup>15</sup>

Third, Deconsecration of Values (removal of sacredness and absolute religious values from life).<sup>16</sup> In this case, the West assumes that secularism is a process of maturation of human thought from childhood when they receive revelation from religion. This has become a benchmark by secularists who have embraced Western Christianity, that religious teachings do come down to mankind, but they consider that these teachings have a developmental process like the thoughts of human beings who were still children at the time of revelation, which is now developing. Become an adult that requires religious teachings or doctrines in it to step aside for the betterment of mankind. This argument is also considered to have a basis in the Bible, that secularization is *natijah* and the result of biblical interpretation in its historical development.<sup>17</sup>

In this case, secularism has become a new understanding and idea in the modern world. Secularism has a meaning that is not different from secularization. If secularization is a concept that is offered then when the concept is applied, it has transformed into a new understanding and a new ideology called secularism. According to them, the ideology of secularism is a process of secularization that also has the three elements previously described.<sup>18</sup> Through the explanation of the three words above, it can be seen that the meaning contained in the word secular is quite complex and has considerable development.

In addition, the etymological meaning of secularism can be interpreted as an idea that only looks at current life and this world.

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<sup>15</sup> Kasmuri, "Fenomena Sekulerisme," *Jurnal Al-A'raf Jurnal Pemikiran Islam Dan Filsafat* XI, no. 2 (2014): 95.

<sup>16</sup> Al-Attas, *Islam and Secularism*.

<sup>17</sup> Sonny Eli Zaluchu, "Mengkritisi Teologi Sekulerisasi," *Kurios Jurnal Teologi Dan Pendidikan Agama Kristen* 4, no. 1 (2018): 26.

<sup>18</sup> Al-Attas, *Islam and Secularism*.



Without any attention at all to things that are spiritual and religious such as the existence of life after death which is one of the core teachings of religion.<sup>19</sup> The three words above are proof that the definition of secularism cannot be separated from the other two words, all three of which have a relationship which, if concluded, is an ideology regarding the removal of religious elements in the field of human social life, so that religion does not interfere but only religious dogmatic and tradition.

## About Freemasonry

Except for the notion of secularism in the dominant sphere of life in the West, it is necessary to examine and analyze the existence of a large organization that emerged and gave influenced several aspects of life, including the aspect of widespread secularization, known as Freemasonry.<sup>20</sup> There are several opinions regarding the origin of the emergence of the organization, and the basic history of Freemasonry has a broad and large aspect of the debate.<sup>21</sup> But before beginning the discussion about the history of Freemasonry, at the first is the discussion of the meaning of the word Freemasonry.

From etymological aspects, this word is However, before entering the discussion on the history of Freemasonry, we will first discuss the meaning of the word which consists of two mutually continuous words, namely *Free* and *Mason*. The word Free comes from English which means freedom, then the word Mason comes from the French Maçon, which means hard worker or mason.

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<sup>19</sup> Taqiyuddin An-Nabhani, *Peraturan Hidup Dalam Islam* (Bogor: Pustaka Tarikul Izzah, 2001), 41.

<sup>20</sup> Paul Lawrence Dunbar, "Hidden In Plain Sight: African American Secret Societies and Black Freemasonry," *Journal of African American Studies* 16, no. 4 (2012): 622.

<sup>21</sup> David Stevenson, *The Origins of Freemasonry, Scotland's Century 1590-1710* (New York: Cambridge University Press, 1988), 1; Samuel Biagetti, "The Only Universal Monarchy: Freemasonry, Ritual and Gender in Revolutionary Rhole Island, 1749-1803," *REHMLAC* 7, no. 2 (2015): 332.



The explanation of the meaning of these words is in accordance with the symbols considered by Freemasonry as an explanation of their attitudes and goals, namely Stone and Hammer, Stone means stone and Hammer means a hammer, where they consider that a goal in an organization is like building a palace using stones and hammers to carve it, so that an ideal will be created in accordance with the hard work of a stone mason, freemasonry.<sup>22</sup> Through this initial explanation, it can be seen that this organization shows its existence, one of which is by using symbols that are implied in its meanings. So it can be seen that one of the goals of this organization is to establish a free-thinking system according to human desires at its core.

If you take a closer look at this organization, it can be seen from the process of interpreting the stone and hammer symbols used to build a palace, because several references explain that the emergence of this organization has a strong relationship with the Jews and Jerusalem, which is the belief that under one of the largest mosques belonging to Islam located in Jerusalem named Al-Quds there is a palace that they mean, called the palace as *Solomons Temple*.<sup>23</sup> There is a relationship between the organizational and movement orientation of Freemasonry and the Yedeo-Christian movement, which is Freemasonry claims that they encourage people to be able to convey Judeo-Christian values such as virtue-ethics and enlightenment ideals of equality and democracy and encourage the study of liberal arts and sciences. Classics, as well as interpreting these values in the support of human humanization in every activity.<sup>24</sup>

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<sup>22</sup> In interpreting Stone and Hammer, Freemasonry likens Stone is a symbol of violence and refinement where they say the stone can be the meaning of a strong desire and purpose. While the Hammer is the effort of their members to arrive at an aspired goal earlier. See: Robert Lomas, *Freemasonry for Beginners* (Danbury: Manufactured in the USA, 2007), 10.

<sup>23</sup> Christopher Knights and Robert Lomas, *The Book of Hiram; Freemasonry, Venus and The Secret Key to the Life of Jesus* (London: Berryville Press, 2005), 85.

<sup>24</sup> Ajid Thohir, et. al., "The struggle of Freemasonry and Islamic ideology in

Analyzing the history of Freemasonry does have many perspectives and opinions, but the most common is that the organization emerged in Scotland and England. Precisely at the beginning of the 17th century, Freemasonry as a secret organization with various kinds of secret rituals also appeared in groups or often called *Lodge*.<sup>25</sup> The existence of this Lodge becomes a regulator in the movement of the members of the organization so that the chairman of the Lodge is the one who gives the rules and tests the people who work in the organization.

With regard to the title The Secret Society or often referred to as the Secret Organization, in essence, it is something that is often said so that the assumption that this organization is a large and dark organization in the world is often heard. Although in some sources there are objections to this, based on the existence of members of the organization with a number of 600,000 in England and Wales and 100,000 in Scotland, and around 50,000-70,000 in Ireland.<sup>26</sup> According to the data argument, this organization is not a secret organization as alleged because its distribution is so wide and numerous as above.

The denial that the Freemasons is not a secret organization is not really correct, because in the course of history, many scientists have had difficulty digging in detail their historical roots because of the complex nature of the organization and do not have clear historical roots such as the date and name of the founder.<sup>27</sup>

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the twentieth century during colonialization in Indonesia” *Heliyon* Vol. 7 Issues 10, (2021): 3.

<sup>25</sup> Hendrik Bogdan and Jan A.M. Snoek, *Handbook of Freemasonry* (Leiden: Brill Boston, 2014), 14; Stevenson, *The Origins of Freemasonry, Scotland’s Century 1590-1710*.

<sup>26</sup> Stephen Knight, *The Brotherhood; Sensational Revelation; The Explosive Expose of The Secret World of The Freemasons* (London: Granada Publishing, 2007), 7.

<sup>27</sup> Giles Morgan, *Freemasonry* (Harpenden: Pocket Essentials, 2007), 11; Vahid Fozdar, “That Grand Primeval and Fundamental Religion: The Transformation of Freemasonry into a British Imperial Cult,” *California State University: Journal of Word History* 22, no. 3 (2011): 493.

Freemasonry is well known as a large organization that has a large level within the organization, so it is difficult to explore the history as a whole. This organization is referred to as an organization that contains the fraternity of the world's largest secular family, which adheres to the teachings and order of the Masson family.<sup>28</sup> Shortly, it can be said that this organization is a fraternal unity that can be found in various parts of the world.

This organization has such broad access, they have authoritarian rights in every organization and every country they live in. The decisions made by the Lodges of each country and place will depend on a single Master Lodge coordinator who is the leader of this organization. This Freemasonry organization was designed without a central point of organization, but the effect they gave was enormous by controlling elite figures in the realm of world power.<sup>29</sup>

As discussed earlier, Freemasonry is one of the oldest secular fraternal organizations in the world and according to some strong opinions it emerged in the late 16th - early 17th centuries in England and in Scotland. Over the years a number of accusations and conspiracy theories have been directed against Freemasonry, including allegations that Freemasons have a hidden political agenda and conspire to bring about a New World Order, a world government organized on Masonic principles or ruled only by Freemasons.<sup>30</sup> This can be seen from one of the great roles of the Roosevelt family in the world's political and economic system and other aspects. Among the Freemasonry families who can become rulers in various aspects of the world

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<sup>28</sup> John Hammil, *The Craft: A History of English Freemasonry* (London: Crucible, 1986), 12.

<sup>29</sup> Michael A. Halleran, *The Better Angels of Our Nature; Freemasonry in the American Civil War* (Tuscaloosa: The University of Alabama Press, 2010), 121.

<sup>30</sup> Chip Berlet, *Dances with Devils; How Apocalyptic and Millennialist Themes Influence Right Wing Scapegoating and Conspiracism* (Boston: Political Research Associates, 2009).

are 14 presidents of superpower America such as Gerald Ford, George Washington, James Monroe, Franklin Delano Roosevelt, and Theodore Roosevelt, and Harry Truman, besides the wife of Franklin Roosevelt, who became the originator of the Universal Declaration of Human Rights. Named Eleanor Roosevelt also had a major influence in this organization's role.

## **The History of the Founding of the Universal Declaration of Human Rights**

Regarding human rights studies, there is one declaration that becomes the main benchmark for the development of existing human rights, namely the Universal Declaration of Human Rights or often called the Universal Declaration of Human Rights. While many scientists question the relevance of the declaration, there are those who think that it is the main milestone of a human right in the era of human peace in the world after World War II, but on the other hand, there are those who think that it is a declaration that is full of doctrines that not in accordance with the nature of human rights in Islam, besides that there are many political interests in the establishment of these human rights. For more details, this will be explained the history of the establishment of human rights and the background behind the declaration.

There are many controversies related to the establishment of UDHR. Still, to start this discussion, the researcher will describe the founding of UDHR through two influential figures in it, namely Eleanor Roosevelt and Rene Cassins.<sup>31</sup> The first character, is a woman named Eleanor Roosevelt. In her life she is one of the human rights activists from America, she is the wife of Franklin Roosevelt (President of America)<sup>32</sup> who is the one who

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<sup>31</sup> Glendon, A World Made New; Eleanor Roosevelt and The Universal Declaration of Human Rights.

<sup>32</sup> Anne Schraff, 20 Th Century Biographies Franklin Delano Roosevelt (California: Saddleback Educational Publishing, 2008), 41.

initiated the establishment of the UDHR which was adopted by the United Nations.<sup>33</sup> In the course of proclaiming human rights, many consider that she has a desire with her husband to pursue world peace, this shows that the darkness experienced by the world (especially the West) in times of war that claimed many victims was the basic reason for the establishment of the declaration.

Eleanor is a woman who is mostly involved in the formulation of human rights (in this case UDHR), and she has started this by attending several state events with her husband. He briefly attended the San Francisco Conference, and the gathering of the 3 Great Countries in Yalta (then Old Russia).<sup>34</sup> On several occasions, he was allowed by Franklin to convey some of his ideas on human rights.

Eleanor, who pointed out the essence of the declaration, said that this human rights declaration had covered all aspects of other declarations, starting from the Magna Carta, the French Declaration on Human Rights and Citizens, and the American Bill of Rights. He emphasized that all of these declarations have their respective independence, but they can be seen in their entirety in his UDHR formulation. This can be seen in the following quote:

*“In her speech urging the adoption of the Declaration Eleanor Roosevelt had expressed the hope that it would take its place in the pantheon occupied by the Magna Carta, the French Declaration of the Rights of Man and Citizen of 1789, and the American Bill of Rights. Potentially the document she had nurtured into being would touch even more lives than those earlier milestones on humanity’s long struggle for freedom, for it aspired to affect every man and woman on earth”.*<sup>35</sup>

Regarding some of these declarations, Eleanor emphasized the issue of freedom which is the key word for every declaration, such as the Magna Carta of England which emphasized the right of the prelate against the king which is considered absolute. Later the American Declaration of Independence, with its assertion

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<sup>33</sup> Glendon, *A World Made New; Eleanor Roosevelt and The Universal Declaration of Human Rights*.

<sup>34</sup> Glendon.

<sup>35</sup> Glendon.

of equality, had justified separation from the mother country on the grounds that the colonists had been denied British rights, furthermore, the Bill of Rights and the French Declaration of 1789 claimed certain political and civil rights for all citizens.<sup>36</sup> The Universal Declaration draws wisdom from these declarations, in that they reflect the growing modern belief that fundamental freedoms include “*freedom from want*” and that these freedoms should not be conditional on membership in a particular nation, class, race, or sex.

If you then examine the roots of Eleanor’s thoughts, the discussion will lead to the concept initiated by her husband, Franklin Roosevelt. Franklin has an exalted concept, namely “*Four Freedoms*”, which includes Freedom of Speech, Freedom of Wear, Freedom of Want, and Freedom of Religion (freedom from space).<sup>37</sup> In his explanation of the concept of the Four Freedoms Franklin emphasized that the nature that should exist in a peace goal are the four essential freedoms, he said:

*The nature of any peace move or settlement that Roosevelt considered endorsing, proposing, or even being associated with is worth clarifying. He told Lothian in their 13 December meeting that the nature of any future world order must be based on four essential freedoms. Although they would be famously championed over a year later in his address to Congress on 6 January 1941, Roosevelt explained the “four freedoms” to Lothian as being made up of the following: “a) freedom of religion; b) freedom for information, that is honest publications of accurate news, but not necessarily for editorial opinion; c) freedom from fear, namely excessive armaments and war, and d) freedom for trade and access to raw materials.”<sup>86</sup> Although couched in typically grandiose Rooseveltian language, what these criteria do show is that the President’s ideas were incompatible with those of the Axis on any future settlement.<sup>38</sup>*

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<sup>36</sup> Glendon.

<sup>37</sup> Allan Allport, *Great American Presidents Franklin Delano Roosevelt* (Philadelphia: Chelsea House Publishers, 2004), 12; J. Simon Rofe, *The World of The Roosevelt; Franklin Roosevelts Foreign Policy and The Welles Mission* (New York: The Franklin and Eleanor Roosevelt Institute Hyde Park, 2007), 80.

<sup>38</sup> Rofe, *The World of The Roosevelt; Franklin Roosevelts Foreign Policy and The Welles Mission*.

The four freedoms that were initiated by Franklin have a fairly strong contribution to the basis of the formulation of Western human rights, which can be seen in several articles contained in it which have elements of these four things. Through the explanation above, it can be observed that the origin of the declaration cannot be separated from the hegemony of the West with its secular and liberal understanding. Turning for a moment from Eleanor Roosevelt, this time the discussion will be aimed at a French Jewish jurist named Rene Cassins.<sup>39</sup> No less important in the formulation of the UDHR, he is considered the person who wrote and revised the final result of the formulation of the declaration.

Rene Cassins is a researcher from a Jewish family who experienced the dark times of the Great War in the world. Historically, he was not only an expert in the field of law, but as a free thinker like his father, Rene Cassins was also a philosopher and mathematician. After that, at his father's suggestion, he entered chemistry at Montpellier and then continued his studies at the University of Aix in the fields of law and history.<sup>40</sup> In Aix, he founds two important elements in his life, namely his career as a lawyer which won him the Nobel Peace Prize and then he found his wife while studying in Aix.

The two figures above are those who played a significant role in the formation of the declaration (UDHR), where Eleanor acted as the owner of the initial idea and the chairperson in the formulation and then Rene Cassins was the final author of the declaration.

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<sup>39</sup> Jay Winter and Antonie Prost, *Rene Cassin and Human Rights From The Great War to The Universal Declaration* (New York: Cambridge University Press, 2013), 4.

<sup>40</sup> Winter and Prost, *Rene Cassin and Human Rights From The Great War to The Universal Declaration*.



## The Great War

The existence of the figures mentioned above is none other than the events of two major wars that occurred in the world, World War I and World War II. The two wars then signaled to the founders of human rights to form a new order for the realization of peace. Starting from the idea of creating a new international organization, by looking at the failure of the League of Nations which was unable to stem the outbreak of a major war (World War I 1914-1918),<sup>41</sup> Then an organization called the United Nation was founded in 1919.<sup>42</sup> This is the first step in the formation of the Universal Declaration of Human Rights, which was made by several figures above, and was later adopted into the official rules of human rights that apply in the world.

Furthermore, the role of the United Nations as an organization that aims to organize world peace did not go well, and another major war occurred in the world, namely World War II which occurred from 1939 to 1945 and claimed the lives of nearly 70 million people. This concern led UN figures to have the idea to create a new system in the international cooperation scheme that had never existed before. In this incident, Franklin Roosevelt then began his steps in the struggle of the liberal's thinkers.<sup>43</sup> This shows that behind the role of Franklin, Eleanor and their staff in human rights, it turns out that the momentum of the end of the world war is very influential on the continuity of ideas about the western version of human rights.

World War I had some extraordinary impacts on the course of human life and all forms of regulation in it. Almost all humans in Europe have complained about their strength and power for

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<sup>41</sup> Michael Howard, *The First World War* (New York: Oxford University Press, 2002), 1.

<sup>42</sup> Susan Muaddi Darraj, *Milestones in Modern World History; The Universal Declaration of Human Rights* (New York: Chelsea House Publishers, 2009), 15.

<sup>43</sup> Darraj, *Milestones in Modern World History; The Universal Declaration of Human Rights*.

almost 300 years, so it is natural that this war is often referred to as “The Great War”. The war is recorded as one of the most tragic tragedies that ever existed on this earth. The war started with Russia, Germany and France unfeel compelled to abide by the secret treaty they had signed years earlier. The secret treaty turned a minor conflict into a conflict involving every major country in Europe and eventually many other countries from around the world. In just four years of war, nearly ten million soldiers and civilians lost their lives; billions of dollars were spent killing machines, guns, tanks, and submarines, as well as the economies of most of the warring nations, were severely disrupted while the two great empires of the Austro-Hungarian Empire and the Ottoman Empire collapsed in defeat.<sup>44</sup>

In fact, the war that shook the world at that time was rooted in the conflict in Europe itself, where there were two great Alliances that clashed with each other. In this case, the country that entered the war was Germany which joined Austria-Hungary against the Triple Entente of France (France, Russia and England), but the impact of this war was on the whole of the world.<sup>45</sup> World War II had a profound impact on human life in the world, the brutality that occurred at that time made it one of the most important events recorded in American history in the 20th century. Because according to them in their country there have been complex problems after the war, both at home and abroad. Political, economic and social changes are elements that exist in the problems that arise.<sup>46</sup> This shows how America’s imperative in compiling a new state order above the ruins of the World War.

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<sup>44</sup> Tom Pendergast and Sara Pendergast, *World War I Reference Library: Almanac* (Florida: Library of Congress Cataloging-in-Publication Data, U.X.L publisher, 2001), vii.

<sup>45</sup> Pendergast and Pendergast, *World War I Reference Library: Almanac*.

<sup>46</sup> R. Douglas Hurt, *The Great Plains During World War II* (London: University of Nebraska Press, 2008), 1; Mashood A. Baderin and Manisuli Ssenyonjo, “Development of Internasional Human Rights Law Before and After the UDHR,” in SOAS, School of Law Legal Studies Research Paper Series, 2010, 3.

Looking at the two great wars, it can be seen that one of the backgrounds for the establishment of the Declaration of Human Rights adopted by the United Nations cannot be separated from political elements and changes in the system in it. This is evidenced by the spirit of the characters who played a role in it inspired by the darkness of that period, were not only casualties but damage to the state governance system and the economy was quite damaged at that time. On the other hand, Franklin and Eleanor as the brains behind the founding of the declaration have a very secular worldview, this has an impact on several articles in the declaration which indeed have characteristics produced by Western free thought.

## **Islamic Overview of Human Rights in the UDHR**

In the previous discussion, the initial historical elements of how the declaration of human rights can be realized, starting from the dark effects of the two major wars, then the role of figures who have ambitions in sparking a new world order in the form of human rights. In this discussion, the researcher here will classify the articles in the declaration which have elements originating from Western thought and worldview, such as liberalization and secularization.

Beginning the discussion of the elements contained in the declaration mentioned above, it must first be known that the difference in worldviews found in the West and Islam is one of the causes for the declaration to reap several irrelevant things in Islam. The Western worldview on human rights is based on their secular attitude,<sup>47</sup> this can be seen from several figures in viewing the points of human rights.

In analyzing this matter, the researcher presents the points in the UDHR article considered Western doctrines in the world order.

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<sup>47</sup> Umar Ahmad Kasule, *Contemporary Muslims and Human Rights Discourse; A Critical Assessment* (Kuala Lumpur: IIUM Press, 2009), 1–2.

The first, namely the element of secularization. There are several elements that later become the point of liberation in the realm of secularization. There are 1) Disenchantment of Nature (removal of charm from the *tabi'i* realm), in this case, secularization takes Weber's thinking which makes religion and all elements of gods and spiritual meanings disappear from human life. So there is a hope that humans will understand nature as an ordinary occurrence and that there is no holy element in it. 2) Desacralization of Politics (removal of the sanctity and authority of religion in politics), secularists assume that the condition for political change in the world is to make it free from religious authority. So that there is no longer the participation of religion in the development of world politics. 3) Deconsecration of Values (removal of the sanctity and absolute value of religion from life) in the declaration of human rights,<sup>48</sup> This can be seen from several articles below.

The first is the 16<sup>th</sup> article of UDHR,

Article 16 :

- (1) *Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.*
- (2) *Marriage shall be entered into only with the free and full consent of the intending spouses.*<sup>49</sup>

Examined the text above, there are several explanations that emphasize the idea of freedom, wherein the first point it is explained that human beings, both men and women, have the right to choose whom they want to marry without being differentiated on the basis of religion, race, and others. This has a specific purpose, where the role of religion, especially Islam, which has regulated the Shari'a, contradicts this statement. In the name of marriage the

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<sup>48</sup> Secularism is an understanding that is widely understood as an understanding that directs humans to the separation between the hegemony of religion and the world. See: Al-Attas, Islam and Secularism; Al-Attas, Prolegomena to the Metaphysics of Islam; an Exposition of the Fundamental Element of the World View of Islam.

<sup>49</sup> United Nations, "Universal Declaration of Human Rights," 1948.

condition that the agreement is only between the bride and groom is also not in accordance with the Shari'a recommended in Islam. This is in accordance with the worldview behind the formulation of human rights where the emergence of secular understanding has influenced points in many areas of life, one of which is the declaration of human rights.<sup>50</sup>

The next article is the 17<sup>th</sup> article

Article 17 :

- (1) *Everyone has the right to own property alone as well as in association with others.*
- (2) *No one shall be arbitrarily deprived of his property.*<sup>51</sup>

Next is article 17 of the declaration, at first glance perhaps in the explanation of the article there is nothing in accordance with Islamic law, but if it being examined more deeply the spirit of collecting assets built in this declaration has a capitalist element, where humans are allowed to accumulate as much wealth as possible. regardless of how the property is and its accountability to others. This is not in accordance with the Islamic worldview where the property is regulated in such a way with the concept of zakat both mal and fitrah in order to create a balance of social life, in contrast to the spirit possessed by capitalists. In Islam, God has sent down the Qur'an as a holy guide for all aspects of life. As Jamil Farooqui mentioned:

*"The Qur'an is a book of guidance revealed by Allah (Swt) to the last Prophet Muhammad (Saw) for the wellbeing of humankind. It proclaims fundamental truths that enable between us to comprehend the absolute reality, the world, human existence and the relations among these entities."*<sup>52</sup>

Next is the 21<sup>st</sup> of the declaration which says:

Article 21 :

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<sup>50</sup> Kasule, Contemporary Muslims and Human Rights Discourse; A Critical Assessment.

<sup>51</sup> United Nations, "Universal Declaration of Human Rights."

<sup>52</sup> Mohd. Yusof Hussain, Islamization of Human Sciences (Kuala Lumpur: IIUM Press, 2006), 27.

- (1) *Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.*
- (2) *Everyone has the right to equal access to public service in his country.*
- (3) *The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.*<sup>53</sup>

This article contains a political element in which the direction of the political system is aimed at a government that is free from religious doctrine. Starting from the standardization of freely elected leaders to every citizen has the right to equal opportunities in becoming a government.

In addition, making a state decision from the government based on the wishes of the people is not appropriate, for example, in Islam, the leader (*ulul amri*) is not free of criteria or everyone can be made a leader, Islam teaches *Ulil amri* in this ummah are people who have the ability to In the opinion, experts in every field of life and analysts in different fields of life, ranging from politics (both domestic and foreign), defense, justice, religion and others, in this case they are considered as political pillars that determine the fate of the people.<sup>54</sup> Islam has a role in politics, namely the discourse on Islamic political thought itself related to the *Khilafah* system as a legacy from the time of the Prophet Muhammad.<sup>55</sup>

In addition, Islam teaches that relations between people are not free from rules or values, not just a search for power, but looking at the common good as the main goal of action and decision. The highest authority in Islam is the power of God Almighty. This is referred to as the Theocratic system (God's Government).<sup>56</sup> Allah

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<sup>53</sup> United Nations, "Universal Declaration of Human Rights."

<sup>54</sup> Mahmud Hilmi, *Nizham Al-Hukm Al-Islami* (Kairo: Dar al-Hadi, 1978), 155; Ali Abdul Mu'ti Muhammad, *Filsafat Politik Antara Barat Dan Islam* (Bandung: Pustaka Setia, 2010), 255.

<sup>55</sup> Rohmatul Izad, "Akar Gerakan Teologi Politik Fundamentalisme Islam Abad Modern Perspektif Karen Amstrong," *Jurnal Islamika Inside* 4, no. 1 (2018): 9.

<sup>56</sup> Ahmad Mukri Aji, Nur Rohim Yunus, Havis Aravik, "Tolerance and Religious

as the ultimate Ruler of this universe and all created rules must be based on His high and eternal rule. This is in accordance with Islamic teachings, which have integrated several concepts such as the concept of divinity, humans and the relationship between them. God as the One Supreme Being, Eternal and Endless, will have links with other dimensions such as monotheism, uluhiyah, rububiyah and all of them.<sup>57</sup>

Furthermore, it will be explained several articles that have elements of liberalization subtly in the form of rules in the declaration, while some of these articles are as follows:

First is 2<sup>nd</sup> article in UDHR that declare,

*Article 2 :*

*Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.*<sup>58</sup>

There is an element of generalization in this article. Although it looks good if it does not distinguish humans by race, skin color, and gender, but in religion, there is a clear difference, if you consider that all religions are in the same order, then it has entered the doctrine of pluralism which is not in accordance with the teachings and Islamic worldview. Quoting Hamid Fahmy, in his book “Misykat” he explains that in the West, discussions about God himself sometimes feel like a *guyonan* (in Javanese it means a joke). For them, God is not something that falls into the *Thawabit* (permanent) category, but something that is *mutaghayyurat*

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Freedom in Legal, Human Rights and Islamic Perspectives,” Journal of Xidian University No. 1001 (2020): 1435.

<sup>57</sup> Tri Arwani Maulidah, “Reinterpretasi Relasi Tuhan Dan Manusia Syed Muhammad Naquib Al-Attas,” Jurnal Islamika Inside 4, no. 1 (2018): 74.

<sup>58</sup> United Nations, “Universal Declaration of Human Rights.”



(changeable).<sup>59</sup> If the worldview of God alone is different, then religion is clearly different because the main essence of religion is the concept of divinity. Furthermore, even in the concept of religion, both parties are clearly different and cannot be equated. One of the definitions of religion in the West is often associated with fanaticism, this is evident from one celebrity when answering what religion is, he said. *“My religion is song, sex, sand and champagne”*.<sup>60</sup>

Turning to the next article, its 3<sup>rd</sup> article declares,

*Article 3*

*Everyone has the right to life, liberty and security of person.*<sup>61</sup>

The focus in this article is on freedom, it does require an in-depth discussion of the word freedom itself, but looking at the explanations of the figures who stand behind this declaration it will be very clear what kind of freedom is meant. Almost all of Franklin’s “Four Freedoms” is a tangible manifestations of the process of liberalization and secularization of humans, especially Muslims, slowly. This proved to be quite successful, were at the end of the 19th century, the notion of secularism was increasingly sticking out in the Western system of life. Religious and theological factors are increasingly seen as faded and abandoned in most aspects of human life and the emergence of secularization as a form of new understanding and ideas that are considered capable of being the answer and new wind in life. It is written in a book,

*“Since the end of the 19 century there has been a growing recognition among students of religion that the theologies and institutions embodying religion have been transformed by the process of secularization.”*<sup>62</sup>

The next is the 13<sup>th</sup> article that declares if,

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<sup>59</sup> Hamid Fahmi Zarkasyi, *Misykat Refleksi Tentang Westernisasi, Liberalisasi Dan Islam* (Jakarta: INSISTS, 2012), 14.

<sup>60</sup> Zarkasyi, *Misykat Refleksi Tentang Westernisasi, Liberalisasi Dan Islam*.

<sup>61</sup> United Nations, “Universal Declaration of Human Rights.”

<sup>62</sup> United Nations.

- (1) *Everyone has the right to freedom of movement and residence within the borders of each State.*
- (2) *Everyone has the right to leave any country, including his own, and to return to his country.*<sup>63</sup>

In this article, humans are given the freedom to move and live in a country, but this freedom is a subtle way to support the liberalization project of humankind, because in real life, humans are not completely free, whereas in Islam God has revealed the Qur'an as we are sacred guidelines for all aspects of life. As Jamil Farooqui mentioned:

*The Qur'an is a book of guidance revealed by Allah (SWT) to the last Prophet Muhammad (Saw) for the wellbeing of humankind. It proclaims fundamental truths that enable between us to comprehend the absolute reality, the world, human existence and the relations among these entities.*<sup>64</sup>

So in another article is the 16 and 17<sup>th</sup> article that said,  
Article 16 :

- (1) *Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.*
- (2) *Marriage shall be entered into only with the free and full consent of the intending spouses.*<sup>65</sup>

Article 17 :

- (1) *Everyone has the right to own property alone as well as in association with others.*
- (2) *No one shall be arbitrarily deprived of his property.*<sup>66</sup>

As in the previous explanation, in addition to having an element of secularization, this article also has an element of liberalization by giving freedom to marry without any rules governing it.

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<sup>63</sup> United Nations.

<sup>64</sup> Hussain, Islamization of Human Sciences.

<sup>65</sup> United Nations, "Universal Declaration of Human Rights."

<sup>66</sup> United Nations.

## Article 18

*Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.*<sup>67</sup>

This article can be said to be the peak of liberalization and the shallowing of human aqidah, especially for Muslims with minimal knowledge of religion, where freedom of choice and change of religion has departed far from Islamic law and teachings. This article is aimed at the form of the doctrine of humanism, because it starts with looking at religion from its sacredness, considering it has run out and God has died (as Nietzsche thought), then the seeds that were sown then bear fruit into a declaration that has a dominant element against humanism, because the state- the originating country has this ideology. The result is that although religion is still mentioned in the articles in it, it is not the main choice and is given a narrow space.<sup>68</sup>

And the last article is the 19<sup>th</sup> article that declares,

*Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.*<sup>69</sup>

This article emphasizes the aspect of human freedom of opinion. In this case, freedom is given completely without any other rules regulating it. So that the end result is more or less the same as the previous articles, where the elements of humanism, secularism, and liberalism are true.

In general, this Western human rights program seems to support the ideas of upholding freedom, human rights, equality, etc. However, it is necessary for Muslim scholars to carefully see that in Islam there is also a similar thing and it is more supported

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<sup>67</sup> United Nations.

<sup>68</sup> Zarkasyi, Misykat Refleksi Tentang Westernisasi, Liberalisasi Dan Islam.

<sup>69</sup> United Nations, "Universal Declaration of Human Rights."

by aqidah and sharia, which are the foundations and guidelines of Islamic life. This is as explained by Yusuf Qordhowi that all matters related to the values of freedom, justice, equality, and justice, at the level of reality, still need to be fought for.<sup>70</sup>

## Conclusion

Freemasonry is indeed a closed organization that has received a lot of attention with all forms of conspiracies that they make, their role and influence in supporting the passage of the West's secularization program, which is the big enemy of Islam in ideology. One of the tangible forms and effects is the formation of the Universal Declaration of Human Rights with a fairly secular order under the auspices of the dignitaries of Freemasonry behind the scenes. Although it is quite difficult to delve deeper into the roots of freemasonry, their guises and plans have begun to be observed little by little. This has become a point of concern that is quite worrying for all groups, especially Muslims because with the secularization process, it is clear that the world order will be made freely so that they are able to apply the ideals that have been attached to the organization, namely the New World Order.[]

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<sup>70</sup> Muhammad Subhan Setowara, "The Yusuf Qardhawi's Thought on al-Daulah al-Shar'iyah al-Dusturiyyah and its Relevance to the Concept of Indonesian Polity." Ulumuddin, Journal of Islamic Legal Studies 1, 2 (2020): 24.

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