

The Interconnection between Religion and Profane World: The Role of Religious Leaders in Enforcing Human Rights

Antonia Rahayu Rosaria Wibowo ^{a,*}

^a Research Center for Manuscript, Literature, and Oral Tradition, Research Organization for Archaeology, Language, and Literature, National Research and Innovation Agency, Indonesia

*Corresponding author: arosariawibowo@gmail.com

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Abstract

The *Document on Human Fraternity for World Peace and Living Together* emerged from a 2019 meeting between Pope Francis and the Grand Imam of Al-Azhar, Ahmad al-Tayyeb, in Abu Dhabi. Motivated by deep concern over global suffering and crises, the two religious leaders sought to articulate a vision of unity and peace. Decades earlier, in 1948, the United Nations General Assembly adopted the *Universal Declaration of Human Rights* (UDHR) in response to the aftermath of World War II. Although separated by 71 years, these two documents share fundamental connections.

This article explores the intersection of religion and the secular realm, as demonstrated by these texts. A comparative examination highlights the significant role of religious leaders in advocating for human rights beyond theological contexts. The study draws on desk research, incorporating primary data from both documents and secondary sources from academic journals and international organizations. Paul Ricoeur's hermeneutics approach was applied to analyze their themes and implications.

Findings reveal two key points of convergence. First, both documents emphasize seven types of human rights. Second, religious and world leaders express a shared commitment to peace and the protection of human

dignity. The role of religious figures in human rights enforcement is evident in their call for collective action, urging believers to unite against injustice and wrongdoing.

Keywords: *human rights, religious leaders, peace, Ricoeur's hermeneutics*

Abstrak

Dokumen Persaudaraan Manusia untuk Perdamaian Dunia dan Hidup Bersama merupakan buah dari pertemuan antara Paus Fransiskus dan Imam Besar Al-Azhar, Ahmad al-Tayyeb, di Abu Dhabi pada tahun 2019. Dokumen ini dibuat karena kedua pemimpin agama ini khawatir akan penderitaan dan krisis yang dialami dunia. Jauh sebelum itu, Majelis Umum Perserikatan Bangsa-Bangsa telah mengadopsi sebuah dokumen yang berjudul Deklarasi Universal Hak Asasi Manusia pada tanggal 10 Desember 1948. Dokumen ini diusulkan setelah Perang Dunia II. Meski terpaut 71 tahun, kedua dokumen ini saling berhubungan. Studi ini mengeksplorasi keterkaitan antara agama dan dunia sekuler, sebagaimana diilustrasikan oleh kedua dokumen tersebut. Telaah terhadap kedua dokumen tersebut menunjukkan peran penting yang dimainkan oleh para pemimpin agama di dunia sekuler, khususnya dalam advokasi hak asasi manusia. Artikel ini merupakan hasil dari penelitian kepustakaan dengan menggunakan data primer dari dua dokumen tersebut dan data sekunder dari jurnal dan publikasi organisasi internasional. Data dianalisis dengan menggunakan pendekatan hermeneutika Paul Ricoeur. Hasil analisis menunjukkan bahwa keterkaitan antara kedua dokumen tersebut dapat dilihat dari dua hal. Pertama, adanya kesamaan tujuh tipe hak asasi manusia yang disebutkan dalam kedua dokumen tersebut. Kedua, adanya kesamaan pemahaman dan tujuan dari para pemuka agama dan pemimpin dunia dalam mewujudkan perdamaian dan menjamin terpenuhinya hak asasi setiap orang. Peran para pemuka agama dalam menegakkan hak asasi manusia dapat dilihat dari pernyataan mereka yang mengajak seluruh umat beragama untuk bekerja sama guna menghancurkan kejahatan.

Kata Kunci: *hak asasi manusia, pemimpin agama, perdamaian,hermenutika Ricoeur*

Introduction

The Vatican holds a unique position as both the most centralized religious institution and a sovereign state with diplomatic relations across the world (Shelledy, 2004). The pope serves as the head of Catholicism within the Vatican and the leader of the Catholic

Church globally. This dual role stems from the doctrine of papal infallibility, which asserts that the pope is incapable of error under specific conditions. First formalized on July 18, 1870, during the First Vatican Council in the dogmatic constitution *Pastor Aeternus*, this doctrine outlines four key limitations: the pope must speak with supreme authority, address the universal Church, declare his teaching as definitive, and focus on matters of faith or morality (Washburn, 2016).

Because of its religious and political nature, the Vatican frequently engages with secular authorities on issues such as economic injustice, human rights, human dignity, and security. Although neither the Vatican nor the Universal Catholic Church functions as political entities, the Second Vatican Council emphasized the Church's responsibility to address global concerns. As a moral leader, the pope plays a significant role in international affairs, influencing dialogue and policy discussions. One major area of Vatican engagement is its relationship with the Islamic world (Shelledy, 2004).

The pope's visit to the United Arab Emirates from February 3–5, 2019, marked a pivotal moment in Catholic-Islamic relations. This historic event was the first papal visit to the Arabian Peninsula in the nearly 2,000-year history of the Catholic Church. During the visit, Pope Francis met with the crown prince and members of the Muslim Council of Elders. Alongside Grand Imam of Al-Azhar, Ahmad al-Tayyeb, he signed the *Document on Human Fraternity for World Peace and Living Together* (commonly referred to as the Human Fraternity Document). This declaration calls on all believers to unite in fostering peace and collaboration, promoting a culture of mutual

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respect rooted in the shared dignity of humanity (The Holy See, 2019).

The Human Fraternity Document aligns with the *Universal Declaration of Human Rights* (UDHR) by addressing global issues such as poverty, conflict, corruption, inequality, terrorism, and extremism (The Holy See, 2019). The UDHR's preamble similarly warns that neglect and disregard for human rights have led to atrocities that deeply wound humanity's conscience (United Nations, 1948). This shared emphasis on human dignity and justice underscores the interconnection between religious and secular efforts to uphold fundamental rights.

This article examines the connection between religion and the secular world through the Human Fraternity Document and the UDHR. Exploring the relationship between these two documents is valuable because they emerged in response to different global circumstances at different points in history. The UDHR was established after World War II to prevent future suffering (Christensen, 2020) and was adopted by the United Nations General Assembly in 1948. In contrast, the Human Fraternity Document was created to address widespread poverty, conflict, and hardship caused by factors such as the arms race, social injustice, corruption, inequality, moral decline, terrorism, bigotry, and extremism (The Holy See, 2019). It was signed and published in 2019.

Although 71 years separate these documents, the issues of human rights and global peace remain as pressing as ever. While the world has avoided another global war, human rights violations continue to occur across different contexts. More than seven decades after World War II, many people still struggle for justice and dignity, and

human rights violations persist in various forms. By analyzing the Human Fraternity Document and the UDHR, it is possible to understand the influence of religious leaders in the secular sphere and their role in advocating for human rights.

Literature Review

A thorough review of existing research reveals no studies that examine the Human Fraternity Document and the Universal Declaration of Human Rights together. While some scholars have analyzed the Human Fraternity Document alongside other writings, none have explored its relationship with the UDHR. For example, Červenková and Vizina (2021) examined the ethical dimensions of interfaith dialogue through Pope Francis's Document on Human Fraternity for World Peace and Living Together and his encyclical *Fratelli Tutti*. Similarly, Lasim (2022) compared the Human Fraternity Document with the Islamic concept of moderation.

Other studies have focused exclusively on the Human Fraternity Document. Michael (2019) argued that the document establishes a universal norm suitable for inclusion in Indonesian legislation, while Setyawan (2019) explored the theological perspectives of Pope Francis and Grand Imam Ahmad al-Tayyeb, the key figures behind the joint declaration. Setyawan highlighted that, despite theological differences, both leaders view religion as essential in shaping society and advancing human dignity.

Research on the UDHR follows a similar pattern, with scholars analyzing it as a standalone document. De Baets (2009) explored its relevance to historians, their rights, and research methodologies. Anam (2018) examined the universality of the UDHR, suggesting

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that cross-cultural and cross-philosophical engagement strengthens its legitimacy as an internationally recognized human rights standard. Hallo de Wol and Moerland (2023) reflected on the declaration's impact on human rights and the challenges it faces in the future. Christensen (2020) emphasized that human rights legislation resulted from a global collaboration among nations, debunking the notion that the human rights framework is solely a Western construct.

Additionally, some studies have examined the two documents separately within specific contexts. Sintang et al. (2022) explored how the Human Fraternity Document fosters religious harmony and openness in Sabah. Sinombor (2022) assessed the role of the UDHR in Indonesia's legal system, arguing that its presence should no longer be considered "soft law." Yunus, Setiawan, and Rohmah (2022) discussed the implementation of human rights within the Indonesian constitution.

Despite the breadth of existing scholarship, no study has yet examined the interconnection between religion and the secular world through the Human Fraternity Document and the UDHR. This gap underscores the novelty of this article, which seeks to highlight the contributions of religious leaders in advancing human rights. To explore how religion and religious figures influence human rights enforcement through these two documents, this study employs Paul Ricoeur's hermeneutics approach.

Method

This article is based on desk research and follows a descriptive approach. It draws on primary sources, specifically the Human Fraternity Document and the UDHR. The Human Fraternity Document was selected due to its historical significance, marking the first papal visit to the Arabian Peninsula in two thousand years of Catholic history. The UDHR was chosen for its foundational role as the first international human rights declaration, initiated and adopted by world leaders after World War II. In addition to these primary sources, the article incorporates secondary data from academic journals and publications by international organizations. Once collected, the documents were analyzed, following Bowen's (2009) framework, which describes document analysis as a systematic process of reviewing and evaluating both printed and electronic materials.

To examine the relationship between these two texts, the study employs Paul Ricoeur's hermeneutics. Ricoeur's approach was chosen because it emphasizes individual understanding, experience, and perception in interpreting a text. He argues that comprehension involves connecting the text with a reader's imagination and lived experience, allowing new meanings to emerge through interpretation. This perspective contrasts with that of Gadamer, who contends that understanding a text requires reconstructing its original historical context and interpreting it through the reader's own contemporary framework (StudyCorgi, 2025).

Given the aim of this study—to explore the role of religion and religious leaders in advancing human rights—Ricoeur's hermeneutics provides a suitable analytical lens. He describes

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hermeneutics as the process of identifying distinct interpretative elements triggered by textual analysis. The core of this method focuses on the “world of the text,” seeking to understand it by fostering self-awareness through interpretation (Petrovici, 2013).

Ricoeur outlines three key steps in text analysis. First, the reader explores the text’s meaning, engaging with its internal world. Second, the reader interprets the text’s message, forming connections between their perspective and the text’s intrinsic ideas. Third, the reader integrates the interpreted meanings into their own understanding and lived experience, highlighting the relevance of textual analysis in shaping everyday life (Bembid, 2023).

Applying this three-step method revealed notable similarities between the human rights principles outlined in both documents. These commonalities demonstrate a shared vision between the two treaties—one initiated by religious leaders, the other by world leaders—centered on world peace and human rights protection. Moreover, the active engagement of religious leaders in promoting peace and safeguarding human rights serves as a crucial link between the two texts.

Result and Discussion

Document on Human Fraternity for World Peace and Living Together

The Document on Human Fraternity for World Peace and Living Together consists of an introduction, a main document, and a conclusion. The introduction consists of three paragraphs. Paragraph one mentions the role of faith in God in leading believers to see others as brothers and sisters, to safeguard all creations and the

whole universe, and to support the poorest and people in need. Paragraph two mentions the basic values mentioned in paragraph one, which become the spirit of holding discussions or meetings where participants can share problems in the contemporary world. Furthermore, this paragraph indicates that the arms race, social injustice, corruption, inequality, moral decay, terrorism, prejudice, and extremism are the root causes of people's suffering all across the world. Paragraph three states that the Document on Human Fraternity for World Peace and Living Together is the result of a fraternal and open discussion about a better future for all humans. It invites all believers to join in fostering the culture of mutual respect, which makes all people brothers and sisters.

The primary document is divided into five parts. The phrase 'in the name of' is used in the opening section to refer to all parties who will be affected by the document. All the parties are God, innocent human life that God has forbidden to kill; the poor, the destitute, the marginalized, and those most in need; orphans, widows, refugees, and those exiled from their homes and countries, Victims of war, persecution, and injustice, the weak, those who lived in fear, prisoners of war, and those tortured; people who have lost their security, peace, and the possibility of living together, becoming victims of destruction, calamity, and war; human fraternity; fraternity torn apart by extremism and hateful ideological tendencies; freedom, justice, and mercy; and people of goodwill. The list concludes with a declaration between Muslims and Catholics in the East and West. The declaration refers to discussion as the way, cooperation as the code of conduct, and reciprocal understanding as the technique and standard.

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The second part is an invitation. This document invites all believers, intellectuals, philosophers, religious figures, artists, media professionals, and cultural men and women from all over the world to seek out the values of peace, justice, goodness, beauty, human fraternity, and coexistence to affirm their significance for salvation. The third part identifies why injustice and suffering happen in this world. Materialistic philosophies deify the human person and replace transcendental ideas with worldly values, resulting in a dulled conscience, a separation from religious aspirations, and an emphasis on individualism. Furthermore, it is stated that the growth of science and technology results in a loss of moral values and responsibilities, which contributes to dissatisfaction, loneliness, and despair. Frustration, solitude, and desperation fuel atheistic, agnostic, or religious extremism, as well as blind and fanatic extremism, all of which promote reliance and individual or societal self-destruction. Furthermore, major political crises, injustice, and inequitable distribution of natural resources have been identified as the root causes of the modern world's crisis. Next, this section discusses how denouncing the family and doubting its significance is a risky practice in today's culture because families play an important role in bringing children into the world, nurturing them, teaching them, and imparting moral values and domestic stability.

The fourth section emphasizes the necessity of increasing religious awareness and instilling it in future generations through education, moral values, and teachings. It is significant because religions want to believe in and glorify God, as well as to think that the universe was created by God and is dependent on Him so that all of God's creation is safeguarded. Besides, it is stated that religions must not promote war, hatred, fanaticism, violence, or the use of blood.

Moreover, this part emphasizes the role of religion in promoting peace by upholding the belief that authentic religious teachings promote peace, mutual understanding, human fraternity, and harmonious coexistence to restore wisdom, justice, and love, and raise religious consciousness among young people to prevent future generations from materialistic thinking and damaging policies based on greed and apathy; the conviction that all people have the right to freedom; the belief that in order to live a decent existence, justice must be based on mercy for all individuals; dialogue between beliefs, understanding, and development of tolerance; protection for places of worship, synagogues, churches, and mosques; the conviction that terrorism threatens people's security; citizenship is based on equal rights and duties, ensuring justice for everyone; Good links between the East and West are undeniably important for both; Recognition of women's rights to education, work, and political participation; Children's rights to grow up in a family and get nutrition, education, and assistance, as well as the rights of the elderly, the weak, the disabled, and the oppressed, are protected.

Part five is the Catholic Church and Al-Azhar's commitment to disseminating the document to authorities, important leaders, religious people all over the world, suitable regional and international organizations, civil society organizations, religious institutions, and thought leaders. They also agree to implement the declaration's principles at the regional and international levels, as well as requesting that those concepts be transformed into policies, decisions, legislative texts, courses of study, and circulating materials. They request that the proclamation be used as a research object in schools, colleges, and formation institutions to educate

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future generations about goodness, bring peace to others, and protect the rights of the downtrodden and the least in society.

The conclusion mentions some points as follows. The declaration encourages reconciliation and fraternity between believers, non-believers, and people of goodwill; the declaration might serve as a call to action for those with a good conscience who oppose violent extremism; the declaration exemplifies how trust in God can bring people together and boost their spirits; the declaration represents a bond between East and West, North and South, and all who believe in mutual understanding, cooperation, and love (The Holy See, 2019).

Universal Declaration of Human Rights

According to the preamble to the Universal Declaration of Human Rights (UDHR), the United Nations General Assembly declared that the UDHR is a shared standard for protecting individual rights and freedom. Furthermore, the United Nations General Assembly urged all individuals, societal agencies, and member states to promote respect for individual rights at the national and international levels through education and teaching. This document consists of 30 articles. The first 28 articles mention different individual rights owned by every person. Meanwhile, the last two articles, articles 29 and 30, mention how these rights and freedoms should be implemented. Table 1 below shows the individual rights owned by every person

Table 1.
Individual Human Rights Based on the UDHR Document

No	Article	Types of Rights
1	Article 1	Every person is born free, with equal dignity and rights.
2	Article 2	Every person's rights and freedom cannot be differentiated based on race, color, gender, language, religion, political or other opinions, national or social origin, property, birth or other statuses, or the political, jurisdictional, or international status of the country or territory to which a person belongs, whether independent, trust, non-self-governing, or subject to any other form of sovereignty limitation.
3	Article 3	All people have the right to life, liberty, and security.
4	Article 4	Right to be free from all forms of slavery and the slave trade.
5	Article 5	The right to be free of torture, harsh, inhumane, or humiliating treatment or punishment.
6	Article 6	The right to be recognized as a person before the law, everywhere.
7	Article 7	The right to equal legal protection from all forms of discrimination.
8	Article 8	Right to an effective remedy if competent tribunals violate one's fundamental rights.
9	Article 9	Right not to be arbitrarily arrested, detained, or exiled.
10	Article 10	Right to a fair and public hearing to assess one's rights and obligations, as well as any criminal charges brought against him or her.
11	Article 11	1. When someone is charged with a criminal offense, he or she is presumed innocent until proven guilty. 2. No one can be held guilty of a penal offense arising from an act or negligence that does not constitute a penal violation under national or international law. Furthermore, a guilty individual cannot be charged with a more severe sentence than that which was in effect at the time the offense happened.
12	Article 12	Individuals have the right to maintain their privacy, family, home, communication, honor, and reputation without intrusion.
13	Article 13	1. The right to free movement and residency within a state's borders. 2. The right to leave one's nation and return.

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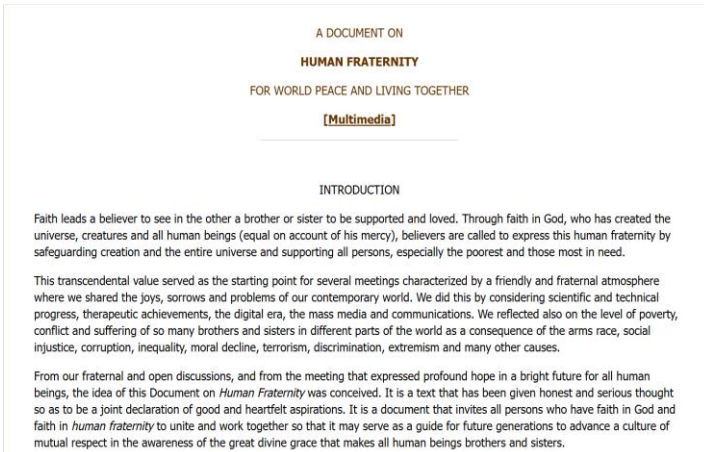
14	Article 14	1. The right to seek and receive asylum from persecution in other countries. 2. This right may not be used to prosecute non-political offenses or conduct that violates United Nations principles and purposes.
15	Article 15	1. Right to nationality. 2. The right not to be arbitrarily denied nationality or to alter one's nationality.
16	Article 16	1. The right to marry and start a family when one reaches the marriage age. This right cannot be violated due to race, nationality, or religion. 2. Marriage can be performed with the free and full agreement of the intended spouses. 3. Both society and the state should protect families.
17	Article 17	1. The right to own property, whether alone or with others. 2. The right not to be arbitrarily stripped of one's property.
18	Article 18	Right to free thinking, conscience, and religion. It involves the right to change religion or belief and to practice, teach, worship, and devote to the religion or belief alone or with others.
19	Article 19	Right to freedom of thought and speech. It involves the right to freely express one's thoughts as well as the right to seek, receive, and share information and ideas via any medium.
20	Article 20	1. Right to peaceful assembly and association. 2. The right not to be coerced into joining an association.
21	Article 21	1. Citizens have the right to participate in their country's government, either directly or through elected representatives. 2. The right to equal access to public services within one's own country. 3. Elections should be held with universal and equal suffrage, using secret or free voting processes.
22	Article 22	Right to social security and to exercise one's economic, social, and cultural rights.
23	Article 23	1. The right to work, the ability to choose a job, fair and favorable working conditions, and unemployment protection. 2. The right to fair remuneration for equal work. 3. When someone works, he or she is entitled to fair compensation and social protection. 4. The right to organize and join a labor union to safeguard one's interests.

24	Article 24	The right to rest and recreation includes fair working hours and paid time off.
25	Article 25	1. The right to food, clothes, shelter, medical care, necessary social services, and security in the event of unemployment, sickness, disability, widowhood, old age, or any other loss of livelihood due to circumstances beyond one's control. 2. Mothers and children can receive specialized aid and care. All children, whether born in or out of wedlock, receive equal social support.
26	Article 26	1. Right to an education. 2. Education should fully develop the human personality while also strengthening respect for human rights and freedoms. 3. Parents have the right to make educational decisions for their children.
27	Article 27	1. The right to participate in cultural activities, appreciate the arts, and benefit from scientific advancements. 2. The right to defend moral and material interests arising from one's scientific, literary, or creative efforts.
28	Article 28	The right to a social and international order in which to realize the rights and freedoms enshrined in the UDHR declaration.

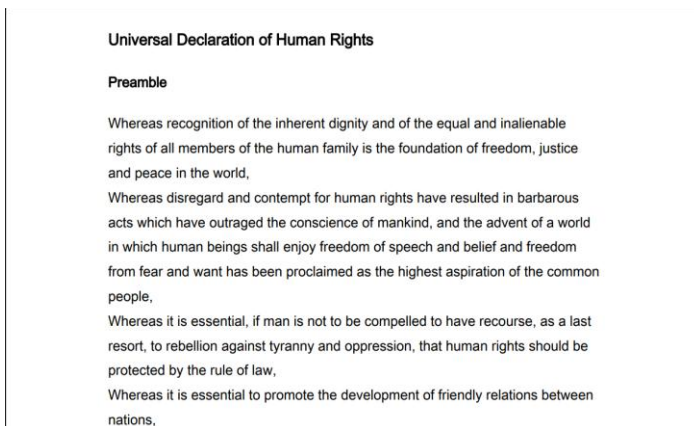
Interconnection between the Human Fraternity and the UDHR

Paul Ricoeur stated that the first stage in text analysis is to explain its meaning. This essay evaluated two texts: the Human Fraternity Document and the Universal Declaration of Human Rights. Picture 1 below shows the front page of the two documents

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Picture 1. The Human Fraternity Document (The Holy See, 2019)



Picture 2. The Universal Declaration of Human Rights
(United Nations, 1948)

The titles of the two texts reveal their intended purpose. First, the Document on Human Fraternity for World Peace and Living Together aims to achieve universal peace that everyone can enjoy. That goal can be reached by implementing the concepts indicated throughout the document, as described in the previous section. Furthermore, this text is intended to be utilized as a guide for future generations to build a culture of mutual respect that respects the divine grace that binds all people (The Holy See, 2019).

The UDHR serves as a common norm for protecting individual rights and freedoms. The United Nations General Assembly, which created the Universal Declaration of Human Rights (UDHR), urged individuals, organizations, and member governments to promote individual rights via education at both national and international levels. The similarities between these two agreements stem from their mention of human rights. Table 2 below shows the interconnection between those two documents.

Table 2.
The Interconnection between the Human Fraternity Document and the UDHR

No	Types of Rights	Human Fraternity Document	UDHR
1	Right of a family and children	The family, as the basic core of society and humanity, is essential in bringing children into the world, raising them, teaching them, and providing them with a firm moral basis and home stability. One of the most harmful evils is to criticize, detest, or undermine the family institution. The duty of protecting children's fundamental rights to grow up in a family setting and to get nutrition, education, and support falls on both the family and society.	The family is the natural and important group unit of society, and it is entitled to be protected by both society and the state (article 16, verse 3). Parents have the right to choose what type of education their children will get (article 26, verse 3).
2	Right to education	We also believe in the importance of raising religious awareness and reviving it in the hearts of future generations through	Everyone has the right to an education (Article 26, verse 1). Education must be aimed towards the whole development of human

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		outstanding education, adherence to moral standards, and sound religious teachings.	personality and the enhancement of respect for human rights and fundamental freedoms (article 26, verse 2).
3	Right to life	He is the Creator, who endowed us with divine knowledge and gave us the gift of life to safeguard it. It is a gift that no one has the right to take, threaten, or use for selfish benefit. Indeed, everyone must protect this gift of life from conception until its final demise. As a result, we oppose all practices that harm life, including genocide, terrorism, forced displacement, human organ trafficking, abortion, and euthanasia.	Everyone has the right to life, liberty, and personal security (article 3). No one shall be tortured or subjected to cruel, inhumane, or humiliating treatment or punishment (article 5).
4	Basic human rights	Every person has the right to be free, to believe, think, talk, and act as they like. When God created humanity, He intended for them to be diverse in terms of religion, race, gender, ethnicity, and language.	Everyone is entitled to all of the rights and freedoms outlined in this declaration, without regard for race, color, gender, language, religion, political or other opinions, national or social origin, property, birth, or other status (article 2). Everyone has the right to freedom of thought, conscience, and religion (article 18). Everyone has the right to free opinion and expression (Article 19).
5	Right to nationality	Citizenship is based on equality of rights and duties, ensuring justice for everyone.	Everyone is entitled to have a nationality (article 15).

6	The importance of human rights	It is also vital to reinforce the bond of fundamental human rights to secure a dignified existence for all men and women in the East and West while avoiding double-standard politics.	All humans are born free, with the same dignity and rights. They are endowed with reason and conscience and should treat one another in a spirit of fraternity (article 1).
7	Right of the vulnerable	Protecting the rights of the elderly, disadvantaged, disabled, and oppressed is a religious and social obligation that necessitates strict regulation and adherence to relevant international agreements.	Motherhood and childhood demand special attention and support. All children, whether born in or out of wedlock, shall get equal social support (article 25, verse 2).

After identifying the meaning of the text, the second step in Paul Ricoeur's hermeneutics involves interpreting its significance to reveal the interaction between the reader's perspective and the world within the text. Table 2 presents seven key similarities between the Human Fraternity Document and the UDHR, illustrating their shared commitment to promoting peace by ensuring the fulfilment of human rights for all. This shared concern reflects the connection between the text's world and the reader's reality. The text's world consists of the various types of human rights outlined in both documents, while the reader's world represents the urgent need for a universal standard to achieve global peace.

In the case of the Human Fraternity Document, one of the pressing concerns is the potential politicization of religion, which could endanger human civilization (Sofjan & Gaudiawan, 2022).

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Similarly, the devastation of World War II and its widespread casualties compelled world leaders to establish the UDHR as a safeguard against future suffering (Duan, 2017). By examining these documents through Ricoeur's hermeneutics, it becomes evident that despite their different origins, both texts address profound global challenges and offer a path toward human rights protection and lasting peace.

The third step of Ricoeur's hermeneutics is putting the result of text interpretation into the reader's reality and consciousness. The interaction between the text world and the reader's world shows that the two documents share the same purpose, namely, creating peace for all people by ensuring that their human rights are fulfilled. It is easy to bring this interpretation to the reader's reality and consciousness because the current world situation shows a lot of human rights violations. Tirana Hassan, the executive director of the Human Rights Watch, wrote that the ongoing conflicts in Ukraine, Myanmar, Ethiopia, and the Sahel region, as well as renewed hostilities between Israel and Hamas and Sudan, have caused significant suffering. In Bangladesh, Libya, and Canada, governments faced challenges in dealing with the hottest year on record, as well as wildfires, droughts, and storms that affected millions. Global economic disparity and policy decisions have led to increased resentment and hardship for many individuals. The Taliban's gender persecution in Afghanistan exemplifies the strong backlash against the rights of women and girls, as well as homosexual, gay, bisexual, and transgender individuals (Human Rights Watch, 2024).

Looking at Table 2 above, seven points or seven types of human rights are similar in the two documents. It shows that those seven points are still relevant after 71 years. The UDHR was drafted because of World War II, and the Human Fraternity Document showed the concerns of two religious leaders. They agree on the causes of global poverty, conflict, and misery, which include the arms race, social injustice, corruption, inequality, moral degradation, terrorism, prejudice, and extremism (The Holy See, 2019). The fact that a text initiated by religious leaders and a text initiated by world leaders share a common understanding and purpose shows that peace is a universal vision. As a universal vision, peace is dreamt of by all people without exception. Hence, those two documents are related to the reader's reality.

Another reader's reality that can be seen from the interconnection between the two documents is the reality that religious leaders have an active role in creating peace and ensuring human rights enforcement. The active role of religious leaders can be seen in the statements of Pope Francis and Grand Imam of Al-Azhar, Ahmad al-Tayyeb, when they signed the Human Fraternity Document. Pope Francis said, "The Document on Human Fraternity, which I signed today in Abu Dhabi with my brother, the Grand Imam of Al-Azhar, called all those who believe in God and human brotherhood to unite and work together". Meanwhile, the Grand Imam of Al-Azhar, Ahmad Al-Tayyeb, said, "My message to the world's youth in the West and East: Make the Human Fraternity Document a charter for good, destruction of evil, and the end of hatred" (Al Jarwan, 2021).

The remarks of Pope Francis and the Grand Imam of Al-Azhar are equivalent to the precepts of both religions. Christian theology

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firmly advocates for equal rights for all persons. This support comes directly from the center of Christianity, in the person of Jesus Christ. This movement is motivated by a new interpretation of the biblical gospel. Jesus was a pioneer in human rights advocacy, and his legacy remains relevant in today's problems (Lohmann, 2023). In Catholic social teachings, in particular, the teaching of human rights began when the pope, Pope Leo XIII, issued the encyclical *Rerum Novarum* on May 15, 1891. This document focused on the inequality caused by industrial capitalism and how the church could respond to create an equal social order. Next, around World War II, there were three encyclicals issued, namely *Quadragesimo Anno* by Pope Pius XI in 1931, *Mit brennender Sorge* (With Burning Anxiety) by Pope Pius XI in 1937, and *Summi Pontificatus* by Pope Pius XII in 1939. Last, three documents from the 2nd Vatican Council, namely *Pacem in Terris* by Pope John XXIII in 1963, *Gaudium et Spes* and *Dignitatis Humanae* by Pope Paul VI in 1965, focused on the Church's new position related to human rights (Calo, 2015).

Among those three documents from the 2nd Vatican Council, *Dignitatis Humanae* was concerned with religious freedom. It accepted the "consciousness of contemporary man". *Dignitatis Humanae* argued that religious faith is founded on a free decision based on a personal search for truth, analogous to the freedom and judgment of conscience. This intrinsic freedom of the human person is thus a prerequisite that the state must uphold, requiring the state to refrain from interfering in religious affairs. The Church's social teachings emphasized human dignity. Conscience, practical reason, free action, and responsible moral self-determination have all been widely accepted as ethical foundations in theology. These principles

are essential to a modern understanding of human dignity (Müller, 2020).

Then, Islamic beliefs hold that human rights are inherent in all individuals, regardless of age or mental state, and are founded on the divine covenant (*'ahd*) (Mol, 2019). Furthermore, Islam acknowledges that human rights are not a concession to the West, but rather a commitment to fairness and reasonableness (*sira al-'uqala*). People must acknowledge the moral basis for human rights to enforce them. To fulfill Islam's universalist promise, Muslims must legalize human rights in a way that non-believers and people of all religions may embrace (Amirpur & Overbeck, 2023).

In a more specific context, two documents were published on Islam and human rights. In 1981, the Universal Islamic Declaration of Human Rights was adopted in Paris, stating that no one should encounter discrimination based on race, color, gender, origin, or language. This declaration advocates for the protection of non-Muslims' religious freedom, citing the Quranic precept that "there is no compulsion in religion." It allows minorities to use their laws for civil and personal matters. After that, in 1990, the Cairo Declaration on Human Rights in Islam emphasized that there should be no religious discrimination, and article 18 emphasized the need for religious security (Iharchane et al., 2017).

Previously mentioned Catholic and Islamic teachings on human rights demonstrate that religions promote the realization of human rights. Furthermore, the remarks of Pope Francis and the Grand Imam of Al-Azhar demonstrate a good stance toward realizing human rights. Both religious leaders agree that dialogue and cooperation among God's believers are needed to end hatred and evil

in this world. Dialogue is important because it is a circumstance in which a Muslim and a Christian meet. Moreover, dialogue can also be interpreted as a channel to establish interfaith cooperation for shared humanitarian goals. Dialogue is a source of hope because it allows people of other faiths to form deep and close relationships (See, 2005; Driessen, 2022).

Conclusion

Based on the analysis, the connection between the Human Fraternity Document and the UDHR can be observed in two key aspects. First, both documents highlight seven similar human rights. Second, they reflect a shared commitment among religious and world leaders to promote peace for all. This common purpose underscores the interconnectedness of religious and secular perspectives when discussing peace and human rights.

Given this connection, religious leaders play a crucial role in advancing peace and advocating for human rights. Pope Francis and Grand Imam of Al-Azhar, Ahmad al-Tayyeb, exemplify this through their endorsement and promotion of the Human Fraternity Document. They have urged their followers to engage in dialogue and collaborate in efforts to uphold human rights and global peace.

This article serves as a preliminary exploration of the relationship between a document shaped by religious leaders and one formulated within the political sphere of the United Nations. While the UN functions as a political stage where national leaders assert influence, the Human Fraternity Document remains relatively new. Its potential impact on global politics, particularly given its backing by two influential religious figures with extensive congregations,

warrants further study. One tangible result is the UN General Assembly's designation of February 4 as the International Day of Human Fraternity, an observance initiated in 2021 (United Nations, 2020).

Future research on the intersection of religion and global politics presents a compelling opportunity. Additionally, the spirit of the Human Fraternity Document may inspire new peace movements. As its influence expands, diverse methodologies and interdisciplinary collaboration will be essential for a deeper understanding of its effects.

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