The Progressive Islamic Movement :
Study of Thinking Methodology by Abdullah Saeed

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Abstract: *The rapid of globalization and technological sophistication in the modernity era had made Islam and reality more tenuous, as if confused and weakened in responding to challenges and facing problems. This phenomenon encourages the spirit of contemporary Muslim philosophers in reconstructing Islamic foundations that are more responsive in dealing with problems. Abdullah Saeed introduced the trend of progressive Islam by using the progressive ijtihadi thinking method which tried to interpret the literalist-textualist teachings of classical Islam into a more humanist understanding of religion and is combined with contemporary scientific insights such as social sciences, humanities, and critical philosophy which makes Islamic religious teachings sallih likulli zaman wal makan. In the social landscape of humanity, progressive Islam considers the issue of riddah (apostasy) based on its socio-historical perspective, including affairs between humans and their Gods, not criminal acts so that the state does not have the authority to give death sentences for the perpetrators. Thus, the principles of Islamic teachings are able to go hand in hand with and not contradict UDHR article 18 by the United Nations. Therefore, this trend is expected to be able to answer important issues to find a solution, such as the issue of gender inequality, acts of violence against minorities, inheritance cases, or even an authoritarian state.*
Keywords: *Abdullah Saeed, Progressive Islam, riddah law*

Abstrak: *Pesatnya Globalisasi serta kecanggihan teknologi pada zaman modernitas sempat menjadikan islam dan realitas semakin merenggang, seakan-akan kebingungan dan melemah dalam menjawab tantangan dan menghadapi persoalan selama ini. fenomena ini mendorong semangat filsuf muslim kontemporer dalam merekontruksi pondasi islam yang lebih responsif dalam menangani persoalan. Abdullah Saeed mengenalkan tren islam progresif dengan menggunakan metode berfikir progressive ijtihadi yang mencoba menginterpretasi ajaran agama islam klasik yang literalis-tektualis menjadi pemahaman agama yang lebih humanis serta dipadukan dengan wawasan keilmuan kekinian sepertihalnya social sciences, humanities serta critical philosopy yang menjadikan ajaran agama islam sallih likulli zaman wal makan. Dalam Lanskip sosial kemanusiaan, islam progressive menganggap persoalan riddah (murtad) berdasarkan perspektif sosio historisnya termasuk urusan antara manusia dan tuhannya bukan tindak pidana sehingga negara tidak memiliki wewenang dalam memberikan hukuman bunuh bagi pelakunya. Dengan demikian,*

Prinsip ajaran agama islam mampu beriringan dan tidak berlawanan dengan UDHR pasal 18 oleh PBB. maka dari itu, tren ini diharapkan mampu menjawab isu-isu penting untuk dicarikan jalan keluarnya sepertihalnya persoalan ketidakadilan gender, tindakan kekerasan terhadap kaum minoritas, kasus warisan atau bahkan negara yang bersifat otoriter.
Kata Kunci: *Abdullah Saeed, Islam Progresif, Hukum riddah (murtad)*

INTRODUCTION

In terms of etymological, the word Islam comes from the word salima which has a meaning in Arabic is safe. From this word, the word aslama is formed, which means surrender, submission, and obedience, and its adherents are pronounced Muslim. Terminological meaning of Islam as a religion that originates from revelation and is based on monotheism or the oneness of God where the revelation comes from God which is presented to the Prophet Muhammad SAW as his last messenger for all mankind wherever and whenever.[1]

Basically, Islam seeks to provide solutions to every problem experienced by humans. Islam offers a perfect solution that is considered to provide justice and benefits for all humans. Islamic teachings are considered capable of bridging the reality of life that is always evolving with limited idealistic texts. Barriers and distances between the teachings of the text and reality make Muslims themselves into several groups. Some people consider the text as a problem solver from whatever developments and changes that occur in the world, some try to make the text as a basis for interacting with reality even though sometimes its application occurs very far from the text itself. Some people try to be moderate by not ignoring the text, but also not making the text too sacred so that all life must be in accordance with the text.

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[1] Rusdiana Navlia Khulaisie, "Rusdiana Navlia," *Islam Progresif Dan Kesetaraan Gender Menurut Pemikiran Abdullah Saeed* 5, no. 1 (2019): 1–11.

Islam has urgency in the social status, as a source of values and norms that can help humans in producing a comfortable and orderly life order. Besides, controlling and regulating so humans are able to maintain good relations with others and get a prosperous life. Islam is present in the midst of human life as a carrier of happiness for the whole world (*rahmatan lil alamin*).[2]

As Muslims, the prophet Muhammad SAW has bequeathed a principle in carrying out Islamic teachings, namely *iqtishad* (moderate) or often called at-tawassuth (middle way), which means not extreme or excessive (at-taharuf) so that the basic concept of Islam is because of its essence.[3] This will have an impact on the community's paradigm towards Islam as a soothing religion without any tendency to violence in the social life of the community.

However, the rapid of globalization and technological sophistication in this modern era have resulted in the emergence of different lifestyles and human relations from the past. It has led to a gap between Islam and reality. Islam seems confused in answering every problem. This reality has given rise to the encouragement of contemporary Muslim thinkers in overturning this undeveloped situation and re-elevating Islamic foundations that are more responsive in dealing with the problems of the times. In this way, progressive Islam becomes a growing trend as a movement that tries to carry out new interpretations in order to place the position of Islam as a religion that is appropriate and in harmony with the times.

In the contemporary Islamic studies, the term of progressive Islam is still considered a new thing compared to several terms that have appeared previously, such as transformative Islam, inclusive Islam, liberal Islam. The paradigm of academics and activists addresses "Progressive Islam" as a variant of Islam that relies on a meaning and action of Muslims in seeking, fighting for, and upholding humanist values. This is realized in various ways, by developing civil society,

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[2] Yusdani Yusdani, "Pemikiran Dan Gerakan Muslim Progresif," *El-Tarbawi* 8, no. 2 (2015): 146–60, https://doi.org/10.20885/tarbawi.vol8.iss2.art3.

[3] Ahmad Dafit, "Islam Progresif Dalam Gerakan Sosial Dawam Rahardjo (1942-2016)," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran Dan Dakwah Pembangunan* 1, no. 1 (2017): 43, https://doi.org/10.14421/jpm.2017.011-03.

justice, gender equality, democracy, and pluralism which are based on the success of the oppressed and upholding the value of justice.

Progressive Islam is a new term in the Islamic world and the discourse of contemporary Islamic studies. Many new terms were addressed to Islam, such as transformative Islam, inclusive Islam, liberal Islam, and so on.[4] In the academic perspective, progressive Islam is a variant of Islam that focused on the description and form of action of the Islamic community in upholding and fighting for human values. It is realized through the development of civil society, gender equality, democracy, justice, and even pluralism guided by justice as well as siding with the oppressed.[5]

Progressive Islam is Islam that tries to provide solutions to human problems in an open, responsive, and friendly way through contextualizing the interpretation of Islam. In contrast to other Islamic terms that seem to close themselves off from new things or ideas that come from non-groups, such as militant and extremist Islamic groups that used conventional interpretive paradigms.[6] Morisson argued that progressive Muslims struggle with complex and controversial topics, intolerance, racism, patriarchy, intellectual stasis, homophobia, and identity politics.[7]

Progressive ijtihadists are equipped with various patterns of thought or orientations as well as diverse intellectual backgrounds. They can be considered as instinctive descendants of modernist intellectuals along the following lines: modernist → neo-modernist → progressive. Various names are used today for

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[4] Farish A. Noor, Islam Progresif: Peluang, Tantangan, dan Masa Depannya di Asia Tenggara, terj. Moch. Nur Ichwan dan Imron Rosyadi, (Yogyakarta: SAMHA, 2006), hal. 23

[5] Nur Hadi Ihsan, "Omid Safi's Concept of Progressive Muslims" 17, no. 2 (n.d.).

[6] Zuly Qodir et al., "A Progressive Islamic Movement and Its Response to the Issues of the Ummah," *Indonesian Journal of Islam and Muslim Societies* 10, no. 2 (2020): 323–52, https://doi.org/10.18326/ijims.v10i2.323-352.

[7] Morrison, H. (2004). Progressive Muslims: On Justice, Gender, and Pluralism.MESA Bulletin, 38. 118-119. Diakses dari www.jstor.org.

progressives, which may include 'liberal' Muslims, 'progressive' Muslims, 'ijtihadists', 'transformers' or even 'neomodernists'. This is not a form of an action or a movement but simply a broad trend with multiple voices in it. These include modernist Muslims, liberals, feminists, and even reformist traditionalists.[8] Many progressive ijtihadi figures are based in the West and in Muslim countries where there is considerable intellectual freedom. The most important characteristics of those with an affinity for this trend include:1) Some of them considered that most of the traditional Islamic laws really need a transformation of change to be more substantial direction. So. they are able to answer the challenges and needs in the new era. They indicated that there are several traditional Islamic studies that are dynamic and stagnant to change along with the times, so there is a need for laws that are in accordance with the needs or interests of contemporary Muslims.2) They have more up to date perpective in solving problems using ijtihad methodology more solutive and humanis. 3) They have a very strong idealism about the perspective of social change, whether in the moral, legal, intellectual, technological, or economic aspects of Islamic law. 4) They have never shown a tight attachment to a particular school of law and theology in their approach. 5) More emphasis on aspects of gender justice, human rights, social justice and harmonious relations between Muslims and non-Muslims.[9]

Therefore, progressive Islam has a different substance from other Islamic terms which in other terms only move in the discourse aspect, but progressive Islam expands the paradigm of thinking. So that what happens is not enough just liberalization of thought but social liberation in its thinking paradigm. This research discussed the methodology of Abdullah Saeed's thought on the progressive Islamic movement in the social order.[10]

The researcher did not conduct observational studies and interviews with experts. Researcher collected some related research from various literatures. So, it

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[8] Abdullah saeed, 'Islamic Thought An Introduction', Taylor & Francis e-Library: France. 150
[9] Abdullah saeed, 'Islamic Thought An Introduction', Taylor & Francis e-Library: France. 151
[10] A. Ilyas Ismail, "Islam Progresif Indonesia : Telaah Pemikiran Dan Gerakan Jaringan Islam Liberal (Jil)," *Alqalam* 36, no. 01 (2019): 67–84, http://dx.doi.org/10.21111/klm.v14i1.358.

can be concluded that the author uses a normative approach with the Library Research method.

The first step to do in Library Research is to make research questions in this case. It will help find keywords for searching library catalogs or databases. After that, determine the source and find the topic. Then, evaluate the sources obtained whether the sources are current or not, who are the authors, are they experts, and the information is biased. After that, note the important concepts in the research and focus on gathering information that answers the research questions.[11]

LITERATURE REVIEW

Background of Abdullah Saeed's Life

Abdullah Saeed is an expert or professor in the field of Arabic and Islamic studies at a from the University of Melbourne. Saeed was born in the Maldives. Saeed initially studied in Saudi Arabia to learn Arabic. He received formal education from 1977 to 1979 at the Basic Arabic Institute. He continued his studies at the secondary level majoring in Arabic in 1979 and finished in 1986 at the Islamic University of Saudi Arabia in Medina (1982-1986). He obtained an academic degree at the University of Melbourne Australia majoring in Asian languages and anthropology in 1933. With his long teaching service there, Abdullah Saeed became a senior lecturer and was given full trust as a member of the professor association in 2000. Abdullah Saeed was named a professor in Arabic and Islamic studies in 2003.[12]

As Muslim intellectuals is very appropriate to be addressed to Abdullah Saeed. He is very productive in making various scientific references that have been published: First, The Qur'an: Introduction (an introductory book on how to

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[11] Blinn college library
[12] https://en.m.wikipedia.org/ accesed 21 Februari 2021

communicate with the Qur'an) was published in London and New York. York: Routledge, 2008. Second, Islamic Thought: An Introduction (a book on the ideas of Islamic thought) was published in London and New York: Routledge, 2006. Third, Interpreting The Qur'an: Towards A Contemporary Approach (methodology of the Qur'a interpretation) published in London and New York: Routledge, 2006. Fourth, as editor of the book on Contemporary Approachs to the Qur'an in Indonesia which was published in 2005.[13]

Abdullah Saeed focused on contemporary Islamic. He believed that the teachings that ultimately lead to Islamic values need to be salih li kulli Zaman wa Makan, meaning that whatever teachings are offered are always good and run in balance in responding to the needs of each era. progressive Muslims is a movement that distances itself from the text-dominant Islamic paradigm to a more dynamic dimension of progressive Islam.[14] Mohammad Abid Al-Jabiri said that the dominance of the text is included in Bayani reasoning according to Islamic perspective.[15] . This method is usually called progressive ijtihadi.

DISCUSSION

Thinking Methodology by Abdullah Saeed in Progressive Islamic Movement

Based on the trend thinking of muslim, progressive Islam was grouped into six types with various religious and epistemological features. He described in his book, namely:[16]

> *The existence of this millennial period gave rise to several trends in Islamic thought - However, I have made a conclusion that it should be in a fairly broad realm, the main trends that have emerged to date: legal traditionalists, theological puritans, political Islamists, Islamic extremists, Muslim secularists, ijtihadists progressive.*

There are several trends of progressive Islamic thought according to Abdullah Saeed's:

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[13] Khulaisie, "Rusdiana Navlia."

[14] Ismail, "Islam Progresif Indonesia : Telaah Pemikiran Dan Gerakan Jaringan Islam Liberal (Jil)."

[15] M. Amin Abdullah, Islamic Studies di Perguruan Tinggi: Pendekatan IntegratifInterkonektif (Yogyakarta: Pustaka Pelajar, 2006), 184-226

[16] Abdullah saeed, 'Islamic Thought An Introduction', Taylor & Francis e-Library: France. 150

a. The *Legalist-Traditionalist*, this group focuses on more classical laws or rules (fiqh) initiated by pre-modern period scholars.

b. The *Theological Puritans*, this group focuses more on aspects of Islamic doctrine and ethics

c. The *Political Islamists*, this group is more inclined to the realm of Islamic politics which wants the establishment of an Islamic state ultimately

d. The *Islamist Extremists*, this group tends to be more extreme. So, they do not even hesitate to use violence against. Anyone who is considered a good opponent who comes from Islam and also non-Islam

e. *The Secular Muslims*, this group has the view about religion has become their respective interests (private matter)

f. *The Progressive Ijtihadists,* is a Muslim philosopher who has a more fundamental thinking horizon, both classical Islamic treasures insight (classical period) and is able to interpret it into a more dynamic understanding of religion through modern thinking methodologies (science, social sciences and humanities). so as to be able to answer a recent anxiety experienced by contemporary Muslim society.[17]

Abdullah Saeed's thought mapping table[18]

No	Thought Trends	Epistemology	Purpose
1	*The Legalist Traditionalist*	pre-modern scholars became the main actors in its interpretation and development	To get authentic Islam like the previous generations of Islam
2	*The Theological Puritans*	Dimensions of Islamic doctrine and ethics	Fulfillment of inner desires

[17] Abdullah saeed, 'Islamic Thought An Introduction', Taylor & Francis e-Library: France. 150

[18] Islam Liberal et al., "Contemporary Islamic Thought in Contemporary Islamic Thought in Contemporary Islamic Thought in Contemporary Islamic Thought in Indonesia Indonesia Indonesia Indonesia Indonesian N N N and and and and Malay World Malay World Malay World Malay World," *Journal of Indonesian Islam*, n.d., 1978–6301.

3	*The Political Islamists*	Moving in the world of Islamic politics	To build an Islamic state
4	*The Islamist Extremist*	Using anarchic paths or rules	Eradicating or getting rid of an individual or a group that has a perspective that is opposite to that of the group, whether it's a person who embraces Islam or non-Muslims
5	*The Secular Muslims*	placing religion as an interest and a more individualistic (private matter) business in the order of life	To provide convenience in carrying out actions both private and public matters
6	*The Progressive Ijtihadists*	carry out ijtihad through the interpretation of religious doctrinal	Fulfill and accommodate all problems in accordance with the times

Tariq Ramadan mentioned that group Muslim trends into 6 groups where this has similarities with Abdullah saeed description, including : "*Scholastic Traditionalism*," "*Salafi Literalism*," "*Salafi Reformism*," *Political Literalist Salafism*," "*Liberal or Rational Reformism*," "*Sufism*".[19]

Muslim qualifications according to Tariq Ramadan
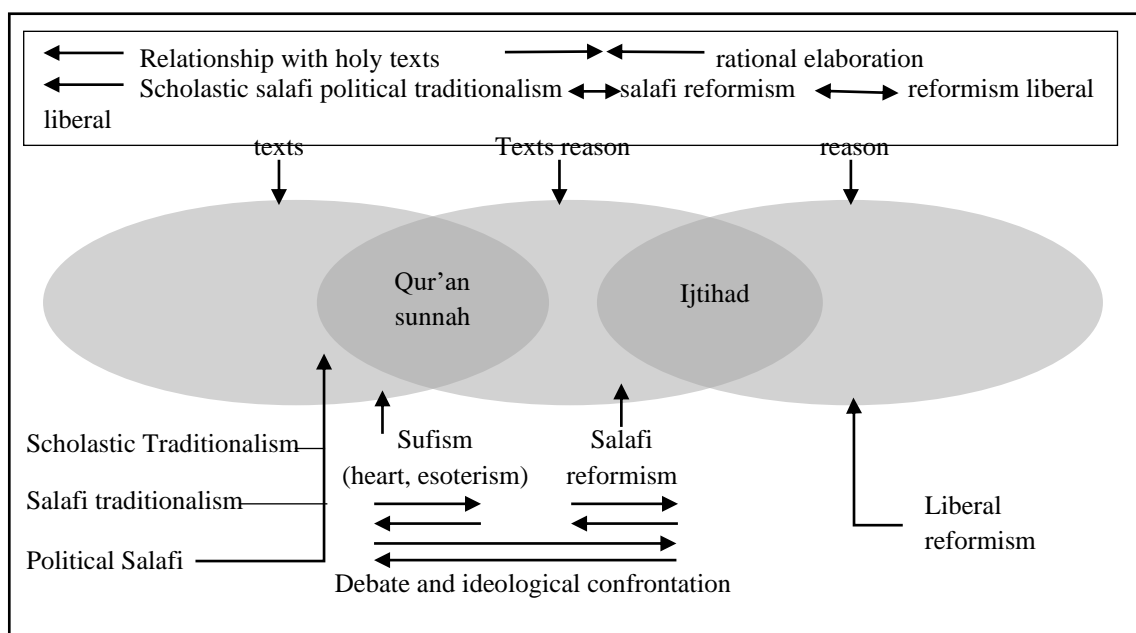
[19] Tariq Ramadan, Western Muslims and the Future of Islam (New York: Oxford University Press, 2004), 24-28

It has been discussed previously about the epistemological style of contemporary Islamic scholarship, Abdullah Saeed's perspective, which has a distinction from the epistemological style of classical Islamic scholarship. Al-Qur'an as the center of the departure of an interpretation which is still a very familiar style used by traditional epistemology. It is still considered as important in carrying out an interpretation, but contemporary Islam has combined with new epistemological components in it as well as social sciences and humanities and critical philosophy. In the use of methods and approaches, Abdullah Saeed does not explain clearly, but the use of the term Modern Western Education is one of the important things in Contemporary Islamic Studies by Abdullah Saeed. Issues that are very closely related to contemporary humanities issues are clearly mentioned, such as gender justice, human rights, social justice, and the close harmonious relationship between Muslims and non-Muslims. The old epistemology that used the ulum al din approach will not be relevant and be solution in answering contemporary humanities problems that are developing in this era.[20]

Progressive Muslims used the progressive ijtihadi thinking method by Abdullah Saeed. This method is used as an intermediary between the backwardness of the way of thinking with scientific analysis and then developed to answer the problems of modernity and meet contemporary human needs.[21]

Problems that occur in the midst of society in this modernization era, contemporary progressive ijtihadi is the answer in responding to various problems because Islamic teachings should be appropriate or relevant to the development and progress of the times. Without a progressive ijtihadi approach, Islam seems inclusive and makes people feel narrow and causes mistakes in viewing their

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[20] Ade faqih Kurniawan, "Islam Progresif, Sebuah Pergeseran Paradigma Beragama.Pdf" (Banten: IAIN SMH Banten, n.d.).
[21] Qodir et al., "A Progressive Islamic Movement and Its Response to the Issues of the Ummah."

religion. It is prove that Islam will not be relevant to the development and progress of the times.

Abdullah saeed explained that progressive Islam is a trend of thought and not a movement. With various aspects in it, including: feminist, modernist Islam, liberal and some traditionalist Muslims who have been transformed. Progressive Islam is a trend of contemporary Islamic thought that becomes an answer to relevant problems in navigating the development and progress of the times through contextualization of the text.[22] Thus, making the teachings of Islam ālih li kulli zamān wa makān. Scientific epistemology is used through dialogue on ways of thinking and also the analysis of religious science (ulum al-din) with science in the modern social.

Progressive Muslim is a movement for reinterpretation of classical Islamic teachings initiated by contemporary Muslims using contemporary scientific methodologies. They can be used as solutions in responding to life's challenges and problems. Abdullah Saeed tried to ensure that classical Islamic teachings cannot be used as an "antidote" in solving problems experienced by contemporary Muslim society, unless these teachings are able to be integrated with modern knowledge.[23]

Overall, the Qur'an is *qat'i al-wurud* (absolute from Allah), but there are groupings of verses that are considered very clear, one meaning (*qat'i al-dalalah*) and absolute have varied meanings. or multiple interpretations and can contain various meanings (*dzanni al-dalalah*), the latter grouping is what makes the ijtihad space more open with optimal functioning of the ratio.[24]

The real orientation of progressive thinking is to want the values of justice, goodness and beauty to be upheld as universal Islamic values which are the basis

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[22] Ach. Maimun, "Gagasan Pemikir Islam Progresif; Beragama Secara Otentik Dalam Kehidupan Kontemporer," *KABILAH : Journal of Social Community* 2, no. 2 (2018): 218–36, https://doi.org/10.35127/kbl.v2i2.3135.

[23] Fathurrosyid, "Islam Progresif Versi Abdullah Saeed: Ikhtiar Menghadap Problem Keagamaan Kontemporer," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* Vol. 10, N, no. Hermeneutika Abdullah Saeed (2015): 285–308, http://ejournal.stainpamekasan.ac.id/index.php/alihkam/article/view/722/652.

[24] Interkoneksi Ulum Al-diin, Dirasat Islamiyyah, and D A N Al- Ulum, "Al-Ijtimaiyyah Sebagai Komponen" 3 (2017).

or guidelines for various laws. So, it is clear that progressive ijtihadi has no other purpose, namely to emphasize interpreting traditional religious foundations to accommodate contemporary and not to create new teachings or a religion. Abdullah Saeed also offered three models of ijtihad which are believed to be able to influence their respective times throughout the history of Islamic law:

No.	Classification Type	Definition
1	*Text-based-ijtihad*	Ijtihad method is dominated by classical jurists who have had a great influence on traditionalist thinkers. The text is one of the references in this teaching model. it texts of the Qur'an, hadith or in the form of the opinions of previous scholars, better known as *ijma'* and *qiyas*.
2	*Electic Ijtihad*	A step in finding a way out related to choose a text or an opinion of the classical scholars which is more dominant in supporting the opinions and positions they believe in.
3	*Context-text ijtihadi*	A model of ijtihad that better understands legal issues in the contemporary (modern) and historical context

The progressive ijtihadists are more likely to adopt this third model. Legal problems can be found solutions through classical methodology based on the text of the Qur'an, understand it, and usually correlate the text with its socio-historical context. This is different from progressive thinkers do, which use the current context as a reference in connecting a text. So, it can be relevant with the times and can be applied. Muqtader khan, Bassam Tibi, Tariq Ramadlan, Farick Esack, Aminah Wadud, Ebrahim Moosa and Irshad Manji are figures who belong to progressive scientific thinkers.[25]

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[25] Fathurrosyid, "Islam Progresif Versi Abdullah Saeed: Ikhtiar Menghadap Problem Keagamaan Kontemporer."

Social Analysis in the Progressive Islamic Movement (Law *Riddah*)

The phenomenon that can be taken from the riddah case is apostasy. Based on the Universal Declaration of Human Rights (UDHR) article 18 was declared as a human right. Meanwhile, in classical Islamic perspective, killing is the answer to the punishment of apostasy. So, a statement arises whether this Islamic teaching is contrary to human rights that were initiated and agreed upon by the United Nations? And does Islam really close the freedom of a Muslim in embracing other religions?

Riddah is defined as a transfer from Islam to another religion without coercion.[26] Most of the classical scholars gave their understanding of riddah as a forbidden for someone to turn to a religion other than Islam. Riddah is a form of criminal act (hudud) which results in the death penalty. At that time, riddah was associated with rebellions against the believers.

Saeed tried to explore the development of ideas and thoughts about *riddah* by tracing from a historical perspective. In the Mecca phase, the essence and substance of the meaning of religious freedom are issues that are closely related between humans and God. Correcting the law for riddah is a sin between the servant and his god because this is an individual matter. This is not a crime.[27] In Medina phase, new meanings were found on the matter of riddah, even though religious residents were still side by side without an excessive emphasis on the superiority of Islam.[28] It was only at the time of the caliphate that the superiority of Islam was able to decorate the meaning of riddah. The Islamic community is associated with political power within it. During the reign of the Umayyads and the beginning of the Abbasid dynasty, a meaning of political honor met the superiority of Islam so it made something different as a subversive act, where criminal acts that must be punished

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[26] Anik Faridah, "Trend Pemikiran Islam Progresif (Telaah Atas Pemikiran Abdullah Saeed)," *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 7, no. 2 (2013): 1–12.

[27] Abdullah saeed, 'Islamic Thought An Introduction', Taylor & Francis e-Library: France. 153

[28] Maimun, "Gagasan Pemikir Islam Progresif; Beragama Secara Otentik Dalam Kehidupan Kontemporer."

For Abdullah Saeed, historical growth should place pleasure in the real order as a sin and not a crime. Moreover, now is different situation to the past. It can be seen from the critique of classical Islamic legal thought regarding riddah for the following reasons: almost 150-200 verses of Qur'an support freedom in religion, choosing and sorting beliefs and others. There are no findings explain explicitly about the punishment of apostates in the world. It is only found in the Hadith.[29] The law of riddah is more dominantly based on ijtihad, not directly from God. Faith is a matter between the servant and his god. This riddah law has a risk. The risk is very close to the community because it can kill creativity and innovation of thought as human right. Thus, riddah is more precisely results in sin not a crime.

Therefore, if you look at the translation from a historical perspective, Article 18 of the UDHR is not against the principles of Islamic law. In order to solidify his opinion, Abdullah Saeed published the comments of the former head of Pakistan's judicial tribunal, Rahman, who said::

> *"The position that emerges, after a survey of the relevant Qur'anic verses, can be summed up by saying that not only is there no punishment for apostasy given in the Book but that God's Word clearly describes the natural death of apostasy. He will be punished only in the afterlife.[30]*

According to Abdullah Seed from Muhammad Hashim Kamali's opinion stated:

> *"It can be said to conclude that apostasy was a punishable offense in the early years of Islam because of its subversive effect on the nascent Muslim community and state. The evidence in the Koran, on the other hand, clearly supports freedom of belief, which naturally includes freedom to convert… The Koran does not at all provide for a temporary punishment for apostasy, nor did the Prophet, peace be upon him, put anyone to death for that."*

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[29] Ahmad Izudin, "Gerakan Sosial Dan Nalar Islam Progresif: Mencari Titik Temu Kerangka Metateori," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran Dan Dakwah Pembangunan* 1, no. 2 (2018): 281, https://doi.org/10.14421/jpm.2017.012-04.

[30] Abdullah saeed, 'Islamic Thought An Introduction', Taylor & Francis e-Library: France.

This summary is fact consistent with the majority of the votes of the Muslim countries that are members of the United Nations. Most of muslims countries are members of the United Nations and about 11 of the 57 Muslim countries at the United Nations have not signed the UDHR. The majority of Muslim countries perceived the UDHR as a meaningful and relevant document. In general, it will be accompanied by domestic implementation.

CONCLUSION

Abdullah saeed admitted that the progressive ijtihadi that offerred as contemporary Muslim thought still faces many obstacles. This obstacle comes from internal, namely the unpreparedness of the Muslim community itself in the diversity of opinions and a very high sense of love for the takfir culture that starts from the truth claim. Even, the cynical response and considered as a deviation is still felt by some Muslim scholars.

Abdullah Saeed argued that the thought of Muslim progressive is the result of the development of modernist thought trends which will produce neo-modernists and will lead to progressives eventually. It is recognized that progressive Muslims are not a movement but merely a trend that accommodates various groups. Groups that are more inclined to the universal values of Islam so they can answer the challenges and desires of modern society. Omid Safi also mentioned that there are many important issues that progressive Muslims may need to find problem solving, including acts of discrimination against minorities, both ethnic and religious affiliations, gender injustice, non-enforcement of freedom of expression, violations of human rights. human rights, authoritarian government, inclusiveness of one's own religion and inequality in the case of wealth distribution or inheritance.

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