

THE ISLAMIC LEFT AND THE LIBERATION OF OPPRESSED SOCIETIES: A CRITICAL ANALYSIS OF HASSAN HANAFI'S THOUGHT



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Abstract

This article examines the concept of the Islamic Left in Hassan Hanafi's thought and its relevance to the liberation of oppressed societies. Hanafi introduces the Islamic Left as a transformative intellectual framework aimed at addressing the multifaceted crises—political, economic, and social—faced by marginalized societies. He envisions this paradigm as a critical tool for dismantling systemic oppression and fostering societal emancipation. Using a critical literature review of Hanafi's major works, this study examines the core tenets of the Islamic Left and assesses its applicability in contemporary contexts. Hanafi's approach emphasizes liberation as a central goal of prophetic religious teachings, aligning social justice with the ethical and spiritual imperatives of Islam. His critique of societal structures highlights the need to challenge economic exploitation, political subjugation, and cultural hegemony. Furthermore, his vision advocates a significant paradigm shift in Islamic thought, urging a move from a theocentric worldview—centered on divine transcendence—to an anthropocentric perspective, which places human agency and dignity at the forefront of social and civilizational struggles. This article contributes to the broader discourse on religion and social justice by demonstrating the relevance of Hanafi's Islamic Left in contemporary efforts to combat inequality and foster progressive social change. It highlights the enduring significance of liberation theology within modern Islamic intellectual traditions.

Abstract

Artikel ini mengkaji konsep Kiri Islam dalam pemikiran Hassan Hanafi dan relevansinya dengan pembebasan masyarakat yang tertindas. Hanafi memperkenalkan Kiri Islam sebagai kerangka intelektual transformatif yang ditujukan untuk mengatasi krisis multifaset—politik, ekonomi, dan sosial—yang dihadapi oleh masyarakat yang terpinggirkan. Ia membayangkan paradigma ini sebagai alat penting untuk membongkar penindasan sistemik dan mendorong emansipasi masyarakat. Dengan menggunakan tinjauan pustaka kritis terhadap karya-karya utama Hanafi, studi ini mengkaji prinsip-prinsip inti Kiri Islam dan menilai penerapannya dalam konteks kontemporer. Pendekatan Hanafi menekankan pembebasan sebagai tujuan utama ajaran agama kenabian, menyelaraskan keadilan sosial dengan keharusan etika dan spiritual Islam. Kritiknya terhadap struktur masyarakat menyoroti perlunya menantang eksploitasi ekonomi, penaklukan politik, dan hegemoni budaya. Lebih jauh, visinya menganjurkan pergeseran paradigma yang signifikan dalam pemikiran Islam, mendesak perpindahan dari pandangan dunia teosentris—yang berpusat pada transendensi ilahi—ke perspektif antroposentris, yang menempatkan agensi dan martabat manusia di garis depan perjuangan sosial dan peradaban. Artikel ini berkontribusi pada wacana yang lebih luas tentang agama dan keadilan sosial dengan menunjukkan relevansi Kiri Islam Hanafi dalam upaya kontemporer untuk memerangi ketidaksetaraan dan mendorong perubahan sosial yang progresif. Artikel ini menyoroti signifikansi abadi teologi pembebasan dalam tradisi intelektual Islam modern.



INTRODUCTION

Initially, the teachings of Islam brought by the Prophet Adam to the Prophet Muhammad focused on social justice, brotherhood, and rejecting oppression. This means that Islam is a practical teaching that strives to dismantle a social order that is oppressive and discriminatory. Therefore, Islam is very identical to the theory of liberation (Wilda, 2019). In reality, at present, the leftist teachings are very thinly used in social problems faced by society. So that there are still rulers to perpetuate their power and even coercion and bloodshed occur. The concept of the Islamic Left can be a reference or concept to liberate society and can also be used as the main basis for society toward independence, awareness, and progress (Abdullah, 2003, p. 160).

The meaning of the word left here is a concept of balance. Balance is an effort to be able to be between two equal things. Balance is an effort to be able to be between two equal things. In this case, balance does not need to require being in the middle, but like a scale, if the tendency is heavier to the right, then to be able to produce a balanced condition we must move to the left. So that the left tendency in this case is motivated by a social system that influences the left thinking. There is an influence from social conditions and circumstances where it occurs. Which is dominated by the right tendency. The right can be called stability, status quo, capitalism, and various other terms that are usually labeled for right terminology. Therefore, between right and left must be balanced. Do not just move with right thinking but there is a balance between left and right. Various problems faced in the midst of modern society (Mustaqim, 2015, p. 307). So that the need for liberation in order to be able to realize a gap and even take action to fight the various realities that are being faced. Especially in Indonesia itself (Khasri, 2019, p. 7).

Discrimination or social inequality in Indonesia itself seems to be a common thing so that it is normalized. Including Aceh, West Sumatra, Riau, Maluku and other areas (Muhammad, n.d.). Various issues of inequality are related to injustice experienced by the majority of people from minority groups such as the dissolution of the national agenda of the Jalsah Salanah of the Indonesian Ahmadiyah Community (JAI) which recently experienced the deprivation of its rights to hold large – scale meetings. In addition, social inequality also occurs in various schools such as discrimination in religious education in Aceh Singkil regarding Christian students which began in 2016.

However, until now there has been no school that provides Christian Religious Education and its teachers. Although in various schools there are students who are Christian. So that the treatment of these students is also different. Another thing that also happened in the West Pasaman area was the prohibition of worship, related to Sunday schools for learning Christian Religious Education getting opposition and restrictions on rights by the surrounding community.

Even other cases that occurred in Rempang also carved wounds and heated up again which gave rise to various incidents involving residents and the authorities. The previous one occurred on September 7, 2024, where residents commemorated one year of the forced eviction incident. Commemorating this activity is a form of community expression related to the rejection of the Rempang Eco City project and efforts to demand justice for human rights violations. However, on December 18, 2024, there was an attack on the surrounding community who rejected the establishment of the project. Causing nine residents to be injured while trying to catch the perpetrators of the destruction of the rejection banner. Meanwhile, the government continues with the project even though many residents reject the relocation.

Thus, the social problems faced by society, whether in the form of minority problems, poverty, ignorance, injustice, politics that oppress the common people, corruption, racism

and other social problems are an important effort to be solved in the context of the Islamic Left in Hassan Hanafi's ideas (Fatkhul, 2015, p. 134).

Hassan Hanafi is one of the thinkers who tried to realize freedom for humans. So he tried to initiate the emergence of ideas about the necessity for Islam to be able to develop progressive intellectual insights that are oriented towards liberation. For Hassan Hanafi, Islam is not a religion that is full of resignation so that its followers become rigid and have no strength in facing the strong currents of social change. In this case, Islam also teaches that it must be popular in order to be able to improve the value and quality of life in humans. So that Hassan Hanafi's social design is taken in the form of a revolutionary pattern of thought and a rejection of the idea of violence (*riotence*) (Ridho, 2020, p. 147).

The Islamic Left in Hassan Hanafi's thinking rests on three pillars in order to realize the revival of Islam, the Islamic revolution (the revolution of monotheism), and the unity of the people. The first pillar is the revitalization of the classical Islamic treasury. Hassan Hanafi emphasizes the importance of rationalism for the revitalization of the Islamic treasury. Rationalism is a necessity for the progress and welfare of Muslims to solve the current situation in the Islamic world.

The second pillar is the need to challenge Western civilization. He warns his readers of the dangers of Western cultural imperialism which tends to eradicate the cultures of historically rich nations. The third pillar is an analysis of the reality of the Islamic world. for this analysis he criticizes the traditional method that relies on texts (*nash*). For him, the Islamic world is currently facing various threats, namely, poverty, oppression, and backwardness from within. so that the Islamic Left focuses on the problems of this era (Shimogaki, 1993, pp. 7–8).

Therefore, Hasan Hanafi tried to liberate society from various threats. Through his various ideas, Hassan Hanafi tried to dismantle racism and imperialism. According to Hassan Hanafi, all of that is very contrary to Islam itself, which objectively rejects the concentration of capital individually, so that capitalism is described by Hassan Hanafi as one of the dictatorships and dominations that are always alienated from feudalism, reactionaries and imperialism (Sudarmadi, 2019, p. 67).

In addition, other research was also conducted by Muhammad Yuslih and Aiyuhan Nurul Ain (Yuslih & Ain, 2024) related to the theme "*Al-Turat wa Al-Tadjudid: Hassan Hanafi's Renewal Efforts and Their Relevance in the Indonesian Context*". And also researched by Muhammad Adress Prawira Negara (Negara, 2023) regarding "*Reconstruction of Islamic Theology: Analysis Study of Hassan Hanafi's Thought*". Further deepened by Adi Candra Wirinata (Adi Candra Wirinata & Thoriq Ad Dakhil, 2024) regarding the Ontological Status of God in Hassan Hanafi's Liberation Theology. However, this previous research only focused its discussion on economic problems in liberation theology. What distinguishes the author's research from previous research is that the author focuses more on the moral revolution to improve the dignity of the oppressed and prioritize egalitarian values and justice.

Therefore, the purpose of this article is to try to describe how the concept of liberation of oppressed people using the concept of Islamic Left perspective of Hassan Hanafi. The focus of the study in this article that must be achieved is especially regarding social justice that emphasizes the issue of oppression in the framework of Hassan Hanafi's thinking considering the relevance of this theme in contemporary discussions about social justice. By using this approach, this article will provide a new, more comprehensive contribution in understanding the liberation of oppressed people. For more details, the author will describe one by one the components in the article below.

Research on the liberation of oppression using Hassan Hanafi's theory is library research, namely a study based on using library literature, either in the form of notes or research results from previous studies, which are based on primary and secondary sources. Where in this method the author collects various related sources, both from primary sources or direct works from a thinker, namely Hassan Hanafi, and also secondary sources or those obtained from the hands of second, third, or subsequent authors, which are no longer primary. And also from other articles related to the problems in the research that the author raises. Therefore, the author collects various related sources and sorts them out so that the author makes them into writing.

BIOGRAPHY OF HASSAN HANAFI

Hassan Hanafi was born in Cairo, Egypt on February 13, 1935 (Hassan, 2015a, p. xii) and he is a Moroccan. His grandfather also came from Morocco and his grandmother came from the Bani Mur tribe, so that among them were the descendants of Gamal Abdul Nasser, the second President of Egypt. So that at the age of 5 years Hassan Hanafi had memorized the Qur'an (Zahriyal, 2015, p. 203). His patriotism and nationalism grew since childhood because he was faced with the reality of living under foreign occupation (Purwaningrum, 2020, p. 55).

His education began with basic education which was completed in 1948 then he continued his studies at Madrasah Tsanawiyah 'Khalil Agha' Cairo and also finished in 1952. While studying at Tsanawiyah Hassan Hanafi had been active in participating in discussions of the Muslim Brotherhood group. So at that time, he knew a lot about the thoughts that were developed and the social activities that were carried out. Even at that time he also studied Sayyid Quthub's thoughts on social justice and Islam (Zul, 2019, p. 65).

In 1952, after graduating from Tsanawiyah, Hassan Hanafi continued his studies at the Department of Philosophy, Cairo University and also finished in 1956 so that he received a bachelor's degree (Sadari, 2015, p. 40). Then he continued his education at Sorbonne University, in France. In 1966, he successfully completed his Master's and Doctoral programs, even with the thesis *Les Methodes d'Exegeses: Essei sur La science des Fondament de La Chonprehension Ilmu Usul Fiqh'* and his dissertation *L'Exegese de la Phenomenologie, L'etat actual de la Methode Phenomenologie et son Application au Phenomene Religiux'* (Ade, 2015, p. 3).

Phenomenological Interpretation: Status Quo of Phenomenological Method and Its Implications on Religious Phenomena. In this work, he uses the interpretation method to understand phenomenology transform it into an implicative – dynamic phenomenology, and interpret it as an ideal religious intuition (Hassan, 2015b, p. xx).

The academic career produced by Hassan Hanafi was achieved in 1967 in the context of his appointment as Lecturer. And in 1973 he was also appointed as Head Lecturer and even received the title of Professor of Philosophy in 1980 at the Department of Philosophy, Cairo University, and also as head of the department at the University. He was also active in giving lectures in various countries, in this case in France (1969), Belgium (1970), Temple University Philadelphia USA (1971 – 1975). At this American University he was to fill a guest lecturer. Furthermore, he was also appointed as a guest lecturer at the University of Tokyo (1984 – 1985), even at the United Arab Emirates (1985). His career soared that he was also entrusted to become a program advisor at the United Nations University in Japan (1985 – 1987) (Zul, 2019, p. 65).

In the 1960s, it was the golden age of three views in Egypt, namely socialist, nationalistic, and populist which were formulated as Pan–Arabic ideology. In 1961 Hassan Hanafi received an award for the best scientific work in Egypt. The work was *Essai Sur la method d'Exegese* (Essay on the Method of Interpretation). So that the 900 – page dissertation was an attempt by Hassan Hanafi to be able to confront Usul Fikih (Islamic legal theory), to a modern philosophical school. Namely phenomenology released by Edmund Husserl. Even Hassan Hanafi was a young doctor who taught at the Faculty of Letters, Department of Philosophy, Cairo University with his Pan–Arabic studies (Nafi'ah, 2020).

In addition, he was also active in various fields of scientific community organizations such as the organization he was involved in, namely the Association of Philosophical Societies in Egypt, a member of the Qasia – Africa Solidarity Movement, and even became President of the Arab Community Union. In 1981 he initiated and even was appointed as editor – in – chief of the publication of the scientific journal Al – Yasar al – Islami. In this journal, he was famous for his thoughts and even received a harsh response from the ruler of Egypt at that time, namely: Anwar Sadat. In the end dragged Hassan Hanafi into prison (Zul, 2019).

It was from there that the journal al – Yasar al – Islami was never published again, but the thoughts of al – Yasar al – Islami continued to develop and never disappeared among Muslims so it became a very interesting study and even worthy of being studied and developed. Judging from the biography, although Hanafi rejected and criticized the West, Western ideas had entered his thoughts. Therefore, the big project that he had launched in the form of the Islamic Left showed his nature, namely a modernist – liberal. So that made Hanafi concerned with the conditions at that time and he tried hard to continue the project that he had designed so that he could make the Islamic world move to reach a peak as a whole. Hanafi also saw that Muslims at that time were in a phase that was not free or were treated and concerned in the shadow of the Western world (Zahriyal, 2015, p. 205). Therefore, the Islamic left plan through Islamic theology must be immediately built to create a framework of knowledge that can help Muslims, defend the weaker ones, and fight against authoritarian governments that prohibit the freedom and right to life that God has given them. All human problems, including cultural, social, economic, and political, must be discussed in Islamic theology (Wijaya, 2024, p. 287).

LIBERATION THEOLOGY IN ISLAM

Before entering into the discussion of the Islamic Left, we need to look at the idea of liberation theology first. Hanafi departs from his thoughts related to liberation theology that he sees in the field. Because of the gaps encountered such as social injustice, racism, social, economic, and political disparities. So through the theories he offers, we can open the horizons of our thinking about how important it is to foster an attitude of mutual respect and respect for the rights that must be owned by a person. So the next explanation will be discussed first related to liberation theology.

Islamic liberation theology is an idea that emphasizes the struggle for social liberation carried out by oppressed people who currently face much suffering and discrimination. So, there is a need for social efforts or movements to reconstruct damaged societies so that they are back in accordance with the teachings of Islam. For reach liberation social that can accepted by society wide (Ramadhan, 2023, p. 224).

The social movement offered by Hassan Hanafi is in the form of theology liberation. For him, theology is not only just a religious dogma that does not own meaning, but become a science that pays attention struggle social. He proposed a perspective new to

Islamic theology which has an approach scientific and relevant to life daily as an alternative to the critical perspective that theology tends abstract and too related to things metaphysical. Make belief contribute to true ethics and encourage action man (Wirinata, 2023).

Hassan Hanafi started idea that Islam must create outlook progressive lifethrough dimensions liberation. According to him, Islam does not Again become system handover self that makes people Muslim No empowered face strength current progress society. He penetrated all aspect teachings religious and carry out project big that with his revolutionary style (Yuslih & Ain, 2024).

Hanafi created a draft of new Islamic theology to make theology classic not only as empty religious dogma but also as the moral foundation and inspiration for action. Therefore, Hanafi's ideas related to theology try to change theology traditional in nature theocentric going to anthropocentric, diverting focus from God to human (earth), from text to meaning. Thought. This is based on at least two reasons. The first is is that clear ideology (theology) needed in the middle dispute global ideology. The second is the importance of theology, which is not only theoretical but also practical, and can start movement in the history liberation (Permana, 2023).

Through theology liberation, this is it emphasizes that every form of oppression, is good. In a way, race, religion, gender sex, and robbery right must be rejected. Because every man owns the same degreebefore God, which distinguishes him just levels his piety. Through approach, this is Hanafi's attempt to restore Islam as a caring religion to problem humanity and liberation individuals from all forms of social injustice that hinders freedom.

THE ISLAMIC LEFT OF HASSAN HANAFI

The Islamic Left is a continuation of the journal *Al-Urwa al-Wutsqa* and *Al-Manar* which are related to the Al–Afghani agenda. Namely against colonialism and also backwardness, voicing freedom and social justice and uniting Muslims into an Islamic bloc or Eastern bloc. Therefore, the Islamic Left itself is a refinement of the modern Islamic agenda that can express the reality and socio – political tendencies of Muslims. However, the Islamic Left itself did not just appear out of nowhere, in fact it is not something that is made up or made up, in the Islamic movement it also appeared in the midst of a vacuum after the Al–Afghani agenda experienced a crisis and was distorted in *Al-Manar* (Shimogaki, 1993, p. 85).

Hassan Hanafi is known as a thinker and reformer of the Islamic Left who emptied the *Turats wa Tadjdid project* . The project is based on a dialectic divided into yesterday (*al-madhi*) which is personified with *turats qadim* (classical treasury), tomorrow (*al-mustaqbal*) which is personified with *turats gharbi* with contemporary reality (*al-waqi*) so that for him humans are in these three circles (Hassan, 2003, p. iii). Therefore, when we hear the word "Left" we will think that the opposite of left is "Right". So what humans think when they hear the word left is something negative while the word right is positive. However, on the other hand, "Left" here has a different meaning from the others. In religion there are no groups, either left or right. However, the word left is usually used for political groups. Therefore, in this case, Hassan Hanafi sees that the left here is an Islamic revolutionary that we know as the "Islamic Left" (Nafi'ah, 2020, p. 87). In this case, it fosters an awareness of social order and rebels and also fights against *the status quo*, even siding with the poor, oppressed and unfortunate people (Hassan, 2011).

The use of the name "Left" here is certainly for a very clear reason, where the dominance of the "Right" has so far dominated and marginalized the existence of the left.

so that Hassan Hanafi said that in the field of theology, Asyariah is left, while Mu'tazilah is right. In the field of philosophy, Ibn Rushd is left while al – Farabi is right. Furthermore, in the field of fiqh, Malikiya is left while Hanafiah is right. So the name left is deliberately used as part of a minority movement to be able to fight the hegemony of the majority and the mainstream (Mustaqim, 2015). So in Hassan Hanafi's view, the use of the word "Left" is very important because in an academic image the word connotes resistance and criticism. According to him, the Islamic Left is a real result of the Islamic Revolution in Iran which is also one of Islam's responses to the West (Putra, 2019).

Hassan Hanafi rejects the assumption that in Islam there is no such thing as 'Right and Left', there is only Islam it self. According to him, this view is only naive and only refers to principles, or even something that is outside the historical reality of Muslims, so it is a – historical. So that this view for Hassan Hanafi does not start from the socio – cultural reality of the people in the past or present. Then he emphasized that if we think empirically, we will be able to see that Muslims are in a conflict of interest between the "Left" (oppressed) and "Right" (oppressor) groups.

In Hassan Hanafi's view, those who are anti – "Left" want to maintain the political, social, cultural *status quo* and the reality of a class system that is repressive towards Islamic society. In the Leftist Islamic movement, Islam is not something that is *heretical in nature* , even though for the first time it will look strange after the revolutionary agenda and ideas once announced by Al – Afghani in *Al-Urwa al-Wutsqa* are no longer so loudly heard. The characteristics seen in the Islamic Left are contained in the text of the Qur'an and classical Islamic traditions. Which contains slogans that are very enthusiastic revolutionary, radical and side with the oppressed community. In the slogan, it raises the awareness of the Muslim masses to be able to move and create awareness. And also the left terminology here makes Muslims aware that they are in a situation of oppression and backwardness (Nafi'ah, 2020, p. 87).

Therefore, there is something called Left or Right in the scope of Islamic thought and it occurs in the behavior of people or even groups that carry the name of Islam. The real meaning of Islamic Left here is Left in Islamic thought which is a product of classical thought which is usually called *Turats* . And in the behavior of Islam, the rulers, the people and even its intellectuals throughout history. So that the Right and Left views on Islamic thought are a reflection of social conditions that show the existence of two classes. So that each of these classes tries to defend its right to build a theoretical framework that can be taken from the traditions of society in religious forms. So that there is one elite class trying to control the means of production infrastructure and even the political power apparatus and exploit the other minority class (Wilda, 2019, p. 118).

From the illustration of Hassan Hanafi's Islamic Left project, it includes various dimensions of thought that prioritize the liberation of oppressed people and opposition to imperialism. Islamic Leftism as a movement of thought that is rooted in the desire to restore the rights of the oppressed and build a more just and democratic society. In this case, the Islamic Left is not only a political label but also a manifestation of the revolutionary spirit in Islam. Which emphasizes that religion must be understood as a tool to free humans from the shackles of injustice.

THE RELEVANCE OF LIBERATION FROM OPPRESSION TO THE ISLAMIC LEFT

Liberation here means that society is free from various social problems, and repairs the social system that has been damaged by various human actions. The dominance of the rulers, be it the State, religion, tradition and so on when it has been *established*,

therefore tends to perpetuate *the status quo*, which is "oppressive" for a certain social class and communication. Whereas the Islamic Left is a liberating force against exploitative tendencies, oppression and injustice. The arrival of the Islamic Left here is basically to change *the status quo* and eradicate oppressed groups and groups that are also weakened. In this case, it can be seen that how we oppose what is called slavery, economic, political and gender injustice and even the exploitative tendencies carried out by the *status quo*. So that a society that does bad things, be it oppressing other people, we can say that it is a society that has no morals (Mustaqim, 2015). Therefore, in the concept of the Islamic Left, Hassan Hanafi highly values the oppressed society, for him the freedom of the oppressed society must be freed. While this freedom is a responsibility and also a demand. Society is free – independent, leading. That is the centralization and also the practical action explained in the Qur'an (Hassan, 2004, p. 29).

In this way, the liberation of society from oppression, whether in the form of threats of colonialism, imperialism, capitalism or from the economic or political side will be eradicated by implementing the concept of the Islamic Left. The Islamic Left, which in general is masked in three pillars, is to advance and prosper society at this time. Meanwhile, Hassan Hanafi introduced Mu'tazilah. Because Mu'tazilah has rationalism and responsible freedom. While Muslims are now facing a crisis of freedom and democracy (Abdullah, 2003, p. 160).

Hassan Hanafi's call for the Islamic Left to free the culture of society from oppression, he issued a mission in the form of building an independent national political system, as well as strengthening the network of brotherhood with the Islamic nation. In addition, it also supports a revolutionary movement of the colonized and oppressed. Indeed, Islam emerged for those who experience oppression. And this Islamic Left is present to free society and also Muslims from colonization, whether in the form of colonization of the rulers with those who are controlled or superiors with subordinates, even oppressors with the oppressed. So Hassan Hanafi in his early intellectual period also discussed the necessity to develop a discourse of life that is progressive and liberating. This liberation is a requirement to form a society based on the values of Islamic social justice. Hassan Hanafi also said that Islam should position itself as the orientation of the existing populist ideology. So that when society is faced with oppression, society will lose its identity (HK, 2021, p. 51).

The Islamic Left also builds commitments to various social problems faced by society, therefore these commitments can be realized in the form of social action in order to build and also uphold the values of justice, equality, and humanity. Therefore, these movements are directed towards practice to liberate humans, not to confine dogmatism or ideology. However, from the oppressive socio – political structure, as is clearly seen, it gives rise to poverty, ignorance, marginalization of society, and other social problems (Mubin, 2015, p. 135).

Therefore, the Islamic Left here is a success of the Islamic revolution in Iran in 1979 which has given a very big impact on the Arab world. As the Islamic Left here is a very good text to be able to test the impact of the revolution on intellectual discourse. Through this reaction we can confirm how important the Islamic revolution is in history. Even the Islamic Left is not only Hassan Hanafi's response to the Islamic revolution in Iran, but through his thoughts on "Religion and Liberation" in a socio – political context. Hassan Hanafi does not only discuss revolutionary issues related to the Arab – Islamic world but is also closely related to the revolution and liberation theology in third world countries and revolutionary elements in other religions.

The Islamic Left is also a very important text to study the development of the Islamic movement, especially in the movement that first emerged since Jamaluddin Al – Afghani. Because basically the journal called itself the "successor" of the journal *al-Urwa al-Wutsqa* published by Jamaluddin and also Abduh. While Hassan Hanafi's initiative was driven by two things: *First* , he tried to match the greatness of Al – Afghani's name and *second* , he did a very big job of defining the future of the Islamic movement (Shimogaki, 1993, p. 11). Therefore, the Islamic Left needs to be implemented because looking at the current state of society, it seems that more or less society is experiencing oppression such as leaders and people, between the rich and the poor, minorities, social inequality. Even the law only sides with those who have power.

In Indonesia itself, social inequality is very clear, such as the recent rejection of the Ahmadiyah congregation against the annual meeting of the Ahmadiyah congregation throughout Indonesia by the authorities and even the local government. So that the road was closed and fully guarded by the police. The police also raided people who entered and left the village. And the prohibition on people who do not have a Manislor ID card is prohibited from entering the village. It is clear that the prohibition of these activities is a violation of human rights related to religious freedom. So that the prohibition was carried out under pressure from intolerant groups based on the Governor's Regulation prohibiting Ahmadiyah activities. Although here there are reports of human rights violations against members of the Ahmadiyah congregation, such as the forced closure of places of worship and physical attacks. The government tends not to take firm action to protect them. This shows injustice in law enforcement and protection of religious freedom.

Another thing also happened in the West Pasaman area, the rejection of Sunday School activities and Christian worship began in 2023, when an intolerant group issued a statement rejecting the existence of the Church and Christian religious activities in the area. So that the community held a large – scale demonstration to demand the closure of Christian places of worship, on the grounds that the existence of the Church was considered disturbing the peace of society and contrary to local community values. During that period, Christian congregations who worshiped experienced intimidation from intolerant groups. Several reports stated that they were threatened and prohibited from gathering or carrying out worship in public places.

Despite reports of human rights violations, the actions of the security forces tended to side with the opposition. The police tended to take a calming approach without providing adequate protection for the Christian congregation. So the government issued an official statement supporting the rejection of Sunday School and Christian worship activities, on the grounds of maintaining harmony between religious communities and preventing social conflict. In a situation like this, it caused discomfort and fear among the Christian congregation, who felt marginalized and did not receive protection from the local government. They considered that their right to worship freely had been violated.

Another case also occurred in Rempang, Batam, this can also be categorized as a very striking social gap, especially in the context of land rights and protection of indigenous peoples. In this case, the forced eviction of thousands of Rempang Island residents for the Rempang Eco City project created significant social injustice. Residents who had lived there for years were forced to leave their homes without a clear solution regarding relocation or compensation. The government and BP Batam labeled Rempang residents as "squatters" because they did not have land certificates, even though they had settled there for a long time. This labeling created a gap between indigenous peoples and the government who considered them to have no right to the land they occupied.

These human rights violations committed by security forces in the face of residents' rejection, including tear gas and even violence. In fact, this actually worsens the situation and increases social inequality by creating insecurity for residents who defend their rights. The injustice of the promised large – scale investment projects does not consider the social impacts on local communities. The ambiguity regarding compensation and relocation increases the gap between economic interests and community welfare. The project can cause gentrification where indigenous residents lose access to resources and housing. Thus increasing their vulnerability to poverty. This creates a deeper economic gap between local communities and investors.

Seeing the case of the social gap that is being faced by society, here it is not only related to religion between the majority and the minority but also related to other social problems. Therefore, we need to re – establish the concept of justice for all levels of society and regardless of status, race, religion or culture. Every human being has the right to freedom in living their lives. Even law enforcers who should protect society should also see the side of truth. Likewise with the local government, every citizen must get their own freedom.

Therefore, in Indonesia itself, so that there is no social gap, freedom and maintaining one's rights are needed. So that people no longer feel oppressed and the law treats them fairly. In fact, the Islamic Left project that is the idea of Hassan Hanafi, the author feels is very relevant to be applied to maintain social balance. The real goal of the Islamic Left here is not to only side with the oppressed people, but aims to restore their rights and freedom in living their lives. Islam itself has also emphasized that the principle of justice is a very fundamental thing that has been ordered by Allah and even instructs people to uphold justice in every action. As justice here means treating every individual according to their rights, regardless of social status or background. Islam also emphasizes that justice must be applied in all aspects of life, including government and justice. In order to create a harmonious society. Even justice is also related to the supremacy of law, where the two complement each other.

CONCLUSION

This study on the liberation of oppressed communities and its connection to Hassan Hanafi's concept of the Islamic Left underscores the pivotal role of Islam in advocating for social justice and defending the rights of marginalized groups. Hanafi's Islamic Left emerges as a transformative framework that prioritizes a moral and intellectual revolution to restore the dignity of the oppressed, emphasizing egalitarian values and the pursuit of justice. He advocates for Islam to serve as a tool of liberation rather than subjugation, urging resistance against systemic social injustices.

Hanafi's vision challenges the status quo that perpetuates inequality and privileges the wealthy, aligning with the Islamic Left's commitment to empowering the *mustadh'afin* (oppressed) in reclaiming their agency. This study introduces a novel analytical approach by linking Islamic teachings to contemporary social movements, demonstrating the relevance of Islamic principles in addressing modern socio – economic and political challenges. By integrating theoretical insights with practical implications, this article not only enriches the discourse on liberation theology in Islam but also inspires actionable strategies for dismantling oppression. It reaffirms the enduring relevance of Hanafi's Islamic Left as a guiding framework for fostering justice, equality, and human emancipation in today's world.

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