

Human Trafficking In The Islamic View (Comparative Study Of Al-Azhar And Al-Misbah Interpretation)

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ABSTRACT

This study aims to examine and compare Islamic views on human trafficking based on two prominent tafsir works, namely Tafsir Al-Azhar by Buya Hamka and Tafsir Al-Misbah by M. Quraish Shihab. Human trafficking, as a form of modern slavery, is a global problem that is very contrary to human values. From an Islamic perspective, protection of human dignity and rights is strongly emphasized, including the prohibition of all forms of human exploitation. Tafsir Al-Azhar, with a contextual and sociological approach, emphasizes the importance of maintaining human honor and freedom and condemns slavery in the socio-cultural context of Indonesia. On the other hand, Tafsir Al-Misbah, with a linguistic and historical approach, highlights human trafficking as a violation of the principles of justice and humanity in Islamic teachings. This study found that although the two tafsirs have different approaches, both are in line in the view that human trafficking is an act that is prohibited in Islam and contrary to the universal values taught by the Qur'an.

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1. Introduction

Human Trafficking is defined as one of the most concerning humanitarian problems. This act is not only contrary to humanitarian values but also contrary to Islamic teachings which respect the dignity of every person. In the Islamic view, human trafficking is also referred to as Modern Slavery which must be fought. As Islam teaches that every human being has rights that must be respected. Human rights are greatly violated by treating humans as goods that can be bought and sold (Wahid, Suarni, and Fitri 2022). In the Islamic world, slavery is a very close issue and a crucial problem, therefore it really needs to be discussed. Humans were created by Allah to be glorified, not to be enslaved or traded, nor to be exploited. And a person's self-esteem must be good and should not be equated with animals (Ramadhani 2022). Contemporary slavery practices are contrary to the teachings of the Qur'an. Therefore, we need to deepen our understanding of the true values of humanity in Islam.

Slavery practices have been an integral part of human civilization since ancient Mesopotamia, even before Christ. Great civilizations such as Ancient Greece, Ancient Rome, and even Christian Rome have inherited and continued this practice. At that time, slaves were viewed solely as objects of ownership, like property that could be traded and used according to the owner's wishes (Nugraha 2019), including human trafficking, including the exploitation of children and adults for activities such as begging and busking, as well as prostitution practices

controlled by pimps, are modern forms of slavery. This crime involves recruiting, transporting, and harboring individuals with the aim of exploiting them for economic gain.

The Quran uses several words to refer to slavery, such as 'abd, raqabah, riqab, and maa malakat aimaanukum. Each pronunciation in the Koran is called in a different way, including; 'abd is mentioned 275 times, the plural riqab of the word raqabah is mentioned 3 times, and the word maa malakat aimaanukum is mentioned 15 times. Islamic law highly upholds human dignity, as in sharia law which shows strict and selective values of respect for humans in punishing anyone who violates human rights rules (Basri 2021).

Allah's respect for human rights in the world is confirmed in the Koran QS Al-Isra: 70

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾

Meaning: "Indeed, We have glorified the descendants of Adam and given them the ability to sail on the sea and walk on land. We also bestowed good fortune on them and made them superior to many other creatures that We have created with perfect advantages."

Human trafficking cases are a major problem in Indonesia. Based on data from the Ministry of Women's Empowerment and Child Protection (KPPA 2021), there were 305 cases of human trafficking identified in Indonesia. This figure is only an estimate of the actual number of cases. Meanwhile, based on research data (Basri 2021), research conducted by the International Organization for Migration (IOM) found that there were 1,022 cases of human trafficking in Indonesia. Of that number, 88.6% of the victims were women, 52% were exploited as domestic workers, and 17.1% were forced to become sex workers. Cases of violence and exploitation experienced by Indonesian Female Migrant Workers (TKW) in countries such as Saudi Arabia, Malaysia, and Singapore are clear examples of modern slavery. The inhumane treatment they receive from their employers reflects serious human rights violations.

From another perspective, there are two Muslim figures who have significant thoughts on the problem of modern slavery or human trafficking that occurs, namely Buya Hamka and Quraish Shihab. Buya Hamka, as a scholar, scholar, and writer, has poured out his thoughts on modern slavery which are poured into his works, such as "Falsafah Hidup" and Tafsir Al-Azhar. Meanwhile, Quraish Shihab, a prominent mufassir has also poured out his thoughts on modern slavery such as in his mental monument "Wawasan Al-Quran" and Tafsir Al-Misbah.

Buya Hamka and Quraish Shihab's thoughts on Human Trafficking as Modern Slavery are now based on their understanding of Islamic teachings. They emphasize that slavery and human trafficking are phenomena that contradict the main principles of Islam. In contemporary times, Human Trafficking is defined as human slavery that involves taking over the power of individuals or groups of society that include them in a cycle of life that worsens social, economic, and political conditions (Aliyati 2020). The word "slave" in the Qur'an has two meanings: first, for devotion and worship, and second for unfair human exploitation (Ahmad Juraidi and Marzuki 2023). Based on the above background, this study aims to analyze, analyze and compare the thoughts of Buya Hamka and Quraish Shihab in answering the problem of Human Trafficking as Modern Slavery in Indonesia. It is hoped that this study can produce a

deeper understanding regarding the policies of the two figures in responding to Modern Slavery and provide solutions to the community to avoid Modern Slavery which is currently rampant.

2. Method

The research method applied in this journal is a qualitative method using literature study (library research) as its approach. The library research method is a research method that uses secondary data references, namely using data and information from journals, libraries, magazines, books, scientific papers, theses, ebooks, and others that have previously completed research on the topic we will study, namely those related to Human Trafficking in the Islamic perspective (comparative study of al-azhar interpretation & al-misbah interpretation).

Furthermore, in writing this article, data was collected through a Comparative Study in reviewing the literature, which took and compared the interpretations of the interpreters from their works in the form of books and readings related to the topic of this research. In addition, the data sources of this research also utilize primary data in the form of the Al-Quranul Karim, the book of tafsir al-Azhar written by Buya Hamka and the book of tafsir al-Misbah written by Prof. Dr. Muhammad Quraish Shihab, Lc., MA.

3. Result and Discussion

The Concept of Human Trafficking in Islam

In the Qur'an, there are several terms related to the meaning of slave or slavery, such as 'abd, raqabah, mâ malakat aimân (mamlûk), fata, and amah. The word 'abd comes from the root word 'abada-ya'budu, which means to worship, worship, or serve. In this context, the word 'abd has two meanings: first, servant or servant, namely all creatures before Allah SWT; second, slave, namely an individual who is owned by another individual. Meanwhile, the word raqabah comes from the root word raqaba-yarqubu, which means to guard or supervise, so that a person who guards and serves his master is called raqabah. The word malaka-yamliku, which means to own, is the origin of the expression mâ malakat aimân, and mamlûk refers to a person who is owned, so this term also contains the meaning of slave. In addition, the word fata, which means young man or young woman, is also used to refer to slaves (Ahmad Juraidi and Marzuki 2023).

Human trafficking is a serious crime involving the transfer and exploitation of individuals in a manner that violates human rights. The definition of human trafficking includes various forms of actions taken to manipulate, coerce, or deceive individuals into engaging in unwanted work or activities. Basically, human trafficking involves coercion, deception, or force to gain profit through human exploitation (Hasnawati 2022) . The essence of human trafficking lies in the elements of exploitation and unilateral use of profit.

Human Trafficking has several categories that are the main forms of human trafficking, including First, Sexual Exploitation for the purpose of prostitution, pornography, or other forms of sexual coercion. Second, Forced Labor which involves the transfer of individuals to work in very poor conditions without proper rights with the threat of violence or punishment. Third, Slavery and Slavery-like Practices, this is a person forced to work without proper compensation like a slave. Fourth, Child Exploitation which includes child trafficking for the purpose of employment, child prostitution, and also the use of children in criminal acts. Fifth, Organ Trade, namely the treatment of transferring and exploiting individuals by taking organs

illegally (Aisyah et al. 2020) . If someone experiences all of these treatments, then he can be sure to be a victim of human trafficking.

Islam teaches us about ethical principles related to humanity, including First, Justice (al'adl) which is the main foundation in every aspect of life. In Islamic teachings, everyone must be treated fairly, regardless of differences in social status, race, or belief, as explained in the Qur'an and Hadith. Second, Compassion (Rahmah) Islam emphasizes the need to treat others with freedom, empathy, and attention as exemplified by the Prophet Muhammad. Third, Life (hayat) Islam teaches that every life has value and the right to be respected and protected. Fourth, Social welfare (al maslahah) and human rights (Nugraha 2019).

In the historical perspective of Islamic tradition in classical times, human trafficking has a different context compared to modern understanding. In the early days of Islam, the practice of slave trading was part of the social system that was common in society. However, Islam came with principles that aimed to improve and reduce these practices (Basri 2021) . The Qur'an and hadith provide clear guidelines on the treatment of slaves, emphasizing the need to protect their rights and encouraging their release as a form of charity. Allah commands that slaves be treated well and offers freedom as a form of atonement for sins QS. Al-Balad Verse13.

فَأَكْرِمْ

Meaning: "(namely) releasing slavery (slaves)"

Although slavery at that time was not completely abolished in practice, Islam encouraged a better humanitarian attitude and introduced various ways to free slaves. In addition, Islam provided space for the abolition of slavery by providing incentives for owners to free slaves and protect them from exploitation (Ramadhani 2022). Meanwhile, in the modern era, slavery takes the form of exploitation of migrant workers, sexual slavery, and forced labor. Victims of slavery are vulnerable groups such as women, children, and migrants, exploited by criminal networks, businesses, and even unscrupulous governments. In the modern era, victims of slavery are often forced to work in inhumane conditions, under the threat of violence, and without decent wages. In this historical context, the Islamic view of human trafficking is more focused on improving the treatment of slaves and reducing the practice rather than its total elimination, reflecting evolutionary steps in broader social and legal understanding. Over time, the interpretation and implementation of Islamic teachings on slavery and human trafficking have continued to develop in line with more universal values of justice and human rights.

Causes of Human Trafficking in the Contemporary Era and Its Solutions from an Islamic Perspective

Basically, human trafficking or modern slavery today cannot be viewed from just one side, because many factors are interrelated and cannot be ignored, so that this problem becomes systematic and structured. One of them is poverty. In Indonesia, structural poverty can be understood as a systematic effort to deprive humans or groups of people of their capabilities (capability deprivation), which causes them to be trapped in a cycle of life that impoverishes, is marginalized socially, economically, and politically. Poverty can trigger various actions and behaviors in society, such as efforts to find income, from halal work to all means to get money. Coupled with the development of the era and globalization, other factors have emerged such as consumerism culture, which encourages some people to justify all means to meet their living

needs. The second factor is education, which causes high rates of violence against children and women. Many people are cut off from formal education or are not even familiar with it, so they lack skills and become marginalized groups. The third factor is lifestyle, while the fourth factor is the culture of *filial piety*, which emphasizes the obligation of children to be devoted to their parents. Many children are sold by their parents for money, and the children have no choice but to follow their parents' wishes (Aliyati 2020).

The discussion of Slavery in the Qur'an always leads to the abolition of slavery, and it is explained that there are three main steps that can be taken to slow the development of slavery in the long term. First, Close all loopholes of modern slavery. The Qur'an instructs Muslims to stop the practice of enslaving prisoners of war as it has happened in the past. To achieve this, the Qur'an provides two options for freeing prisoners: without ransom or by paying ransom. Any action that is considered a form of slavery must be punished strictly, whether it is carried out by individuals, groups, or countries.

Second, treat "slaves" in a humane manner. As Allah says in Surah An-Nisa verse 36, "Worship Allah and do not associate anything with Him. Do good to parents, relatives, orphans, the poor, neighbors near and far, friends, travelers, and those whom your right hands possess. Indeed, Allah does not like the arrogant and boastful." The Qur'an emphasizes that slaves deserve good treatment. They need to be treated humanely, as is the good treatment given to parents, orphans, the poor, neighbors, friends, and other fellow human beings. With this teaching, slaves in Islam are no longer significantly different from free people. This makes them not feel insulted by their status or past as slaves.

Third, "freeing" the "slaves" step by step. This is the main principle and ultimate goal of the Qur'an in freeing slaves. The goal is to help slaves or those who have their necks tied to escape from the trap of unfreedom. Because it cannot be done instantly and directly, its implementation requires a long time, approach, and technique. One of the manhaj for this is the use of zakat (Ahmad Juraidi and Marzuki 2023). By looking at the positive impacts of the actions taught by the Qur'an, we can understand why the Qur'an does not abolish slavery directly. The steps taken by the Qur'an have been proven to minimize the risks to a minimum.

The Views of Al-Azhar and Al-Misbah Interpretations on Human Trafficking

a. Tafsir Al-Azhar by Buya Hamka

Buya Hamka wrote his Tafsir Al-Azhar using the Tahlili method, in which he interpreted verse by verse in sequence. In the Tafsir Al-Azhar, Buya Hamka provides a firm view on human trafficking and links it to the basic principles of justice and humanity in Islam. Buya Hamka emphasizes that human trafficking is very contrary to Islamic teachings which uphold the rights and dignity of every individual. Regarding human trafficking, Buya Hamka refers to several verses of the Quran that emphasize basic rights and protection of individual freedom. Buya Hamka refers to the word of Allah in Surah Al-Balad verse 13 as one of the arguments:

فَأَنْزَلْنَاهُ رِجَابًا

"(namely) releasing slavery (slaves)"

In the Al-Azhar interpretation, Buya Hamka said that Surah Al-Balad verse 13 talks about "the climbing path" and relates it to the problem of slavery and oppression. He said that this verse encourages humanity to fight against slavery and all other forms of injustice, including slavery. Buya Hamka also reminded that many people were oppressed in history, and

as believers, we are obliged to fight injustice. He emphasized the values of humanity and justice, encouraging people to actively participate in building a society that is free from slavery and persecution (Hamka 2020).

In addition, Buya Hamka linked his opinion to the Islamic principle that rejects exploitation and slavery. In Tafsir Al-Azhar, Hamka emphasized that human oppression is a very terrible type of oppression because it involves taking over basic human rights and their freedom, which is clearly contrary to the Islamic principle of justice and protection of human rights. Therefore, Buya Hamka stated that human oppression is a serious violation of the moral and ethical principles stipulated in the Qur'an and Sunnah.

b. Tafsir Al-Misbah by Quraish Shihab

Quraish Shihab wrote his Tafsir Al-Azhar using the tahlili method. In his tafsir book, "Tafsir Al-Misbah", M. Quraish Shihab provides a clear perspective on human rights violations. He argues that human trafficking, also known as human trafficking, is a type of contemporary slavery that violates the right to individual freedom. One of the arguments used by Shihab to show the prohibition of human trafficking is QS. An-Nur verse 33 which means: "And do not give to those who are not entitled to it, and the reward of those who believe and do good deeds is a great reward". According to Shihab, the word "al-bigha" in this verse can be interpreted as exceeding the limits, including in cases of crimes involving exploitation and abuse of humans (Anwar 2023).

In addition, Shihab emphasized that human trafficking violates justice and the principles of humanity. He stated that Human trafficking is a violation of human rights and involves sexual exploitation, forced labor without wages, and the taking of life for organ harvesting (Shihab 2003). Therefore, Shihab interpreted that the Qur'an prohibits all forms of slavery and human exploitation, including those that occur in modern times, such as human trafficking. Shihab also emphasized the importance of maqasidi values in dealing with human trafficking in this context. Values such as justice, humanity, equality, freedom and responsibility must be prioritized in dealing with human trafficking cases. In addition, maqasidi aspects such as preserving religion, soul, mind, property, and descendants are also important in preventing and overcoming human trafficking. Therefore, Shihab offers a comprehensive perspective based on Islamic values in dealing with the problem of human trafficking.

c. Tafsir Al-Munir by Wahbah Zuhayli

The author also presents another interpretation as a comparison, namely, Tafsir Al-Munir, written by Prof. Dr. Wahbah az-Zuhaili, described human trafficking as a type of contemporary slavery that is strictly prohibited by Islam. This interpretation states that Islam upholds human dignity and honor as its main principle. The teachings of the Qur'an and the Sunnah of the Prophet Muhammad violate every form of human exploitation, whether it is physical, mental or economic slavery. In Surah An-Nisa verse 29, Allah does not allow human beings to seize other people's property in wrong ways, such as trading with other people. According to Tafsir Al-Munir, acts such as human trafficking are completely contrary to Islamic teachings, because Islam teaches the values of brotherhood, justice and freedom. As a result, human trafficking must be stopped because it degrades human dignity and violates human rights guaranteed by Islamic law. (Prof. Dr. Wahbah Az Zuhaili 2013).

d. Similarities and Differences in the Interpretations of Al-Azhar, Al-Misbah, and Al Munir on the Problem of Human Trafficking

Tafsir Al-Azhar by Buya Hamka, Al-Misbah by M. Quraish Shihab, and Al-Munir by Prof. Dr. Wahbah az-Zuhaili have the same view on human trafficking, namely strongly opposing all forms of human exploitation. These three interpretations agree that human trafficking violates the principles of justice, dignity, and humanity taught in Islam. All refer to verses of the Qur'an that emphasize the importance of protecting human rights and the importance of social justice. However, there are differences in the approach of each interpretation. Al-Azhar emphasizes the social context of Indonesian society and is more contextual to social reality, often linking human exploitation to the experience of colonization. Al-Misbah focuses more on linguistic analysis and the enforcement of human rights globally, with a more scientific style. Meanwhile, Al-Munir uses a stronger Islamic legal approach, emphasizing the application of sharia to take firm action against human trafficking. In terms of language style, Al-Azhar is more popular and simple, Al-Misbah is scientific and profound, while Al-Munir is academic with a focus on the aspects of Islamic law. In this hall, the author makes a summary of the similarities and comparisons in his book discussing Human Trafficking Perspective of Interpretation of Al Misbah, Al Azhar and Al Munir.

Name of the Book	Equality
1. Al Azhar Interpretation	All three commentators agree that Islam clearly forbids exploitation of human beings in any form, including human trafficking. They base this belief on verses of the Qur'an that prioritize justice, freedom, and human dignity.
2. Interpretation of Al Misbah	
3. Interpretation of Al Munir	
	All three show that, according to Islam, every human being is created with equal dignity. The Qur'an forbids treating humans as commodities and slavery.
	Citing various Qur'anic verses that encourage justice, prohibit coercion, and emphasize the protection of human rights, these commentaries also emphasize the importance of social justice and freedom.

Name of the Book	Difference
Interpretation Approach and Focus	
1. Al Azhar Interpretation	using a more contextual and relevant approach to the social situation in Indonesia.
2. Interpretation of Al Misbah	M. Quraish Shihab presents an in-depth interpretation and linguistic approach to each word and meaning of the verse.
3. Interpretation of Al Munir	Wahbah az-Zuhaili takes a stronger approach to Islamic law, linking the issue of human trafficking directly to sharia

principles.

Social and Cultural Context

1. Al Azhar Interpretation has a context that is closer to Indonesian society and focuses on social reality, so this interpretation often links human oppression with colonialism and occupation, which can also be considered a form of human exploitation.
2. Interpretation of Al Misbah more global in nature and covers current issues such as human rights in general, highlighting justice and equality in various forms, including human trafficking.
3. Interpretation of Al Munir more closely aligned with the perspective of classical and modern Islamic law, as well as an emphasis on punishment and sharia rules that must be enforced to protect humans from all forms of exploitation.

Style of Language and Hermeneutic Approach

1. Al Azhar Interpretation using simple language that can be understood by the general public, with a light and simple speaking style, suitable for ordinary Muslims.
2. Interpretation of Al Misbah using a scientific approach with a more formal language style, as well as an in-depth explanation of the linguistic aspects of the Qur'an.
3. Interpretation of Al Munir has an academic and legalistic style, with many references to fatwas and opinions of great scholars in the classical interpretation and Islamic law traditions.

As a writer, I see that human trafficking is a very serious violation of human rights and is contrary to the Islamic principle of respecting the dignity and honor of every person. The Tafsir of Al-Azhar, Al-Misbah, and Al-Munir agree that human exploitation must be opposed because it violates the principles of humanity and the values of justice found in the Qur'an. In order to eradicate this practice, there needs to be collective awareness and strong implementation of the law.

4. Conclusion

Based on a comparative study of the Tafsir Al-Azhar and Tafsir Al-Misbah on the issue of human trafficking, it can be concluded that both interpretations agree that human trafficking is an act that is very contrary to the principles of Islamic teachings. Tafsir Al-Azhar by Buya Hamka, with a contextual approach, emphasizes the importance of maintaining individual dignity and freedom and condemns all forms of slavery and human exploitation. Hamka focuses more on the application of AL values in the social life of society, especially in the context of Indonesia. Meanwhile, Tafsir Al-Misbah by Quraish Shihab, with a more academic and linguistic approach, emphasizes that human trafficking is a violation of the principles of

justice, freedom, and humanity upheld by the Qur'an. Shihab provides a theological explanation regarding the prohibition of human exploitation, by referring to the historical context of the verses of the Qur'an that discuss slavery. Although using different approaches, both commentators emphasize that Islam firmly prohibits human trafficking and all forms of oppression that degrade human dignity.

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