

DESTRUCTION OF HUMAN TRAFFICKING FROM AN ISLAMIC PERSPECTIVE (AN INTERPRETIVE STUDY OF DIGNITY AND ETHICS)

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ABSTRACT

This research aims to examine in depth the Islamic view of the phenomenon of human trafficking by highlighting aspects of human dignity and ethics through a thematic interpretation approach to the verses of the Qur'an. Human trafficking is understood as a serious violation of human values and universal ethical principles. Using a qualitative approach based on *library research*, this study analyzes the verses of the Qur'an related to human creation, justice, the prohibition of exploitation, and examines the interpretation of classical and contemporary mufassir. Key findings show that Islam unequivocally rejects all forms of human exploitation, including sexual exploitation, forced labor, forced marriage, child trafficking and illegal organ sales. This research contributes to strengthening the framework of Islamic ethics as a normative source in supporting policies to protect human rights and dignity, as well as social advocacy strategies. The implications of the study show the importance of integration between Islamic values and the international legal framework in formulating preventive and transformative responses to human trafficking. This research also opens up space for the development of social fiqh and critical education based on Islamic values as an effort to empower the community. Further research is needed to explore the role of religious institutions in the structural implementation of these values.

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INTRODUCTION

Human trafficking, as defined by the United States Department of Homeland Security, involves the exploitation of individuals through violence, fraud or coercion for a variety of purposes including labor and sex. This heinous crime

affects millions of people around the world, as the International Labour Organization (ILO) and the International Organization for Migration report an astonishing figure of 50 million people living in modern slavery by 2024. These stark statistics confirm the even-handed nature of the problem across borders, affecting both developed and developing countries.

Modern slavery is a multifaceted phenomenon that includes forced labor, sexual exploitation and forced marriage. In fact, only in the United States alone, sex trafficking has emerged as the most common form of human trafficking with significant numbers reported by organizations such as Polaris (Polaris Analysis of 2021 Data from the National Human Trafficking Hotline, 2021). Globally, an estimated 12 million children are trapped in these inhumane conditions, thus underscoring the critical need for a comprehensive strategy to address this global epidemic.

Victims of human trafficking often come from vulnerable populations, experiencing psychological, emotional or economic hardship. These individuals are prime targets for traffickers who exploit the situation through false promises of jobs, education or a better life. The use of force or false employment agents and false promises of education and employment opportunities are often used to deceive and coerce victims, as revealed by the United Nations (UN) (Banu et al., 2021).

Human trafficking cases often occur in the shadows, making it difficult to reveal the exact number of cases that go unreported. However, data shows that human trafficking is an industry that generates up to \$150 billion in revenue, making it the second most lucrative illegal industry in the U.S. (*UNICEF and the Fight Against Child Trafficking*, 2022). Each statistic hiding the face of one's mother, father, brother, or sister provides insight into the severity of the problem.

At the global level, initiatives to combat trafficking need to involve cooperation between countries (Sweileh, 2018; Yagci, 2022). The United Nations and the International Labour Organization provide guidance in the fight against human trafficking. These two bodies raise awareness on this issue and help provide standards and protocols that are recognized by most countries in the world. The international community recognizes the importance of collaboration to end all forms of human trafficking.

Furthermore, the practice of human trafficking also includes acts of child slavery. An important term to know is child sexual abuse material (CSAM) which is an image or video of sexually explicit content involving a minor (O'Malley et al., 2023). This shows how important technology is in facilitating and at the same time combating human trafficking. Social media, for example, is often used by traders to recruit victims because it provides direct and relatively easy access.

Sayyid Qutb in *Tafsir Fi Zilal al-Qur'an* presents an in-depth view of the concept of slavery. Sayyid Qutb saw that human beings often go to great lengths to maintain or even improve their social status, even if it means entering a new form of slavery (Wahid et al., 2022). His approach provides a theological framework for understanding how human and ethical values can conflict with exploitative practices such as human trafficking.

These diverse cases of human trafficking, from forced labor to forced marriage and child sexual abuse, reflect fundamental human rights violations and demand a coordinated and sustained global response (McCabe & Eglen, 2022). The interpretation of the verse on the creation of man and human rights offers a critical perspective for the deconstruction of the phenomenon of human trafficking, highlighting the need for protection, prevention, and prosecution as a key pillar in this struggle.

The urgency and purpose of this research lies in the increasing prevalence of human trafficking as a form of widespread violation of human dignity and ethics, as well as undermining the global social order in the form of exploitation, oppression and insults to *human rights*. By investigating the perspective through the interpretation of mufassir about the essence of human creation (dignity) and human ethics, this study seeks to dig deeper into ethical values and human dignity in religious texts. It is hoped that this research will contribute to informing and inspiring global policies and practices to combat human trafficking. This approach is not only relevant to strengthen the moral and ethical basis against human trafficking, but it is also important to formulate effective strategies that respect the dignity and human rights of all individuals.

RESEARCH METHOD

This research is a qualitative study with a descriptive approach that aims to deepen the understanding of human dignity and ethics in the context of human trafficking. This approach allows researchers to describe systematically, factually, and accurately the phenomenon studied based on the interpretation of the verses of human creation and the historical study of the destructive attitude of Muslims towards the practice of slavery. The study focuses on the analysis of interpreted texts to gain a broader understanding of the Islamic view of human trafficking (Alkharji, 2023).

The data sources in this study are divided into two, namely primary data and secondary data. Primary data is obtained directly from the interpretation of Qur'anic verses related to human creation and human rights. Secondary data includes relevant other literature such as books, journal articles, and online sources that discuss human trafficking, humanitarian ethics, and other interpretations of the same verses by other scholars to provide context and comparisons in the analysis.

The data collection technique is carried out through a literature study, where researchers collect, review, and analyze documents related to the research topic. This includes religious texts, academic literature, and supporting news sources. This literature research allows the research to dive deeper into the context and interpretation provided by contemporary mufassir (Fauzi, 2019).

Data analysis was carried out using the Miles, Huberman, and Saldana model for qualitative analysis, which included data reduction, data presentation, and conclusion/verification (Miles et al., 2020). In addition, thematic interpretation is also used to identify, analyze, and report patterns or themes in the data. The validity test of the data is carried out through triangulation which involves comparing various sources and theories to verify the correctness of the data obtained (Son, 2019). This approach ensures the accuracy of data interpretation and corroborates research results by providing a more solid foundation in the scientific arguments that are built.

RESULTS AND DISCUSSION

Human Trafficking: Qur'anic Literature on Human Creation and Human Rights

In the discourse of human ethics and human dignity, the Qur'an presents strong basic principles related to the creation of man and the rights inherent in his essence as a creature created by Allah. The verses of the Qur'an that deal with the creation of man are often considered to be the theological foundation that supports the integrity and honor of each individual, as opposed to degrading practices such as human trafficking (Saifuddin et al., 2023). Critically, these texts offer a perspective that can be explored to understand how these intrinsic values are diametrically opposed to the practice of human trafficking that degrades human dignity to the lowest level.

This analysis will involve an in-depth exploration of these verses in the context of their relevance to humanitarian ethics and their role in informing and inspiring global policies and practices against human trafficking. By exploring the links between these sacred teachings and modern social issues, the research aims to identify how these interpretations can be applied to dismantle the structures and reasons underlying human trafficking. Some of the literature of the Qur'an that discusses human trafficking is as follows:

Table 1. Qur'anic literature on human trafficking

No.	Theme	Word	Correlation
1	The Creation of Man	QS. Al-Hujurat: 13 " <i>O people, We have created you from a male and a female...</i> "	Emphasizing the equality of all human beings, opposing discrimination and exploitation.
2	The Creation of Man	QS. Al-Isra': 70 " <i>And indeed We have glorified the sons of Adam...</i> "	Affirming the honor and dignity of every human being, rejecting all forms of inhuman treatment.
3	The Creation of Man	QS. At-Tin: 4 " <i>Indeed, We have created man in the best form.</i> "	Underlining the high dignity of man, against the degradation of human status into an object of trade.

4	Dignity and Ethics	QS. An-Nisa: 36 " <i>Worship Allah and do not associate Him with anything, and do good to the two elders...</i> "	Supporting fair and kind behavior towards others, rejecting oppression and exploitation.
5	Dignity and Ethics	QS. Joseph: 20 " <i>And they sold him for a small price, a few dirhams, and they were indifferent to him.</i> "	Describing the sale of Joseph as a form of exploitation, criticizing treatment that does not respect human dignity.
6	Dignity and Ethics	QS. An-Nur: 33 " <i>And do not force your slaves to commit adultery, when they desire chastity...</i> "	Reject coercion and sexual exploitation, support the protection and freedom of the individual.

Efforts to understand human justice and dignity through the lens of the Qur'an, can be explored through various interpretations to find a deep view on the issue of human trafficking and respect for human dignity. Here is a detailed analysis of six verses of the Qur'an using tafsir by leading scholars.

*First*QS. Al-Hujurat: 13 invites all human beings to realize their equality that comes from the co-creation of a man and a woman. Tafsir by Ash-Syaukani (1994) emphasizing that this verse underlines the importance of brotherhood and equality among all mankind regardless of race or origin through mutual knowledge and respect. Al-Maraghi (1946) conveying that this verse rejects all forms of discrimination and acts of reproach. This interpretation shows a call to humanity to recognize equal rights and dignity.

*Second*QS. Al-Isra': 70 expresses Allah's appreciation for all humans, giving it a high place over many other creations. Al-Sha'rawi (1997) see this verse as a declaration of human dignity given by its creator, where every individual must be protected from degrading treatment. Then, M. Quraish Shihab (2008) adding that this verse demands the recognition of such dignity in every aspect of life, including law and society, as a form of respect for God's creation.

*Third*QS. At-Tin:4, which states that man was created in the best form, describes the concept of man's superiority in creation. Tafsir by An-Nawawi (1996) that one of the *Output* In the creation of a very good human being, namely the existence of ethics and manners. This shows that there is human potential to oppose any form of degradation of status and dignity as occurs in human trafficking. While As-Sa'di (2000) Expanding the interpretation of this verse that human excellence must be grateful, yet many are negligent by hurting despicable and immoral acts. This portrait can be seen from the practice of human trafficking which is considered a form of degrading status and dignity.

*Fourth*QS. An-Nisa: 36 demands just and kind behavior towards others, which includes avoiding association with evil and oppression. Tafsir by Al-Zamakhsyari (1986) conveying that kindness should extend to all aspects of human interaction, and this includes treatment of parents, neighbors, and the wider community. Ibn Kathir (1999) underlining the need for good deeds because the relationship with each of these elements contains fundamental values. This is in direct contrast to the atrocities of exploitative practices such as human trafficking.

*Fifth*QS. Joseph:20 provides a vivid example of exploitation in the history of the prophet Joseph, which was sold cheaply by his brothers. Tafsir by Abdul Rahman Al-Jazairi (2003) shows how low their respect for human dignity is. Wahbah Al-Zuhaili (1996) In his commentary it emphasizes that this event is the result of cruelty arising from envy and failure to appreciate one's presence and human life as a precious gift.

*Sixth*QS. An-Nur: 33 addresses the issue of forcing women to commit adultery, which is a form of sexual exploitation. Tafsir by Jalaluddin Al-Mahalli and Al-Suyuti (n.d.) highlights the strict prohibition in this verse against forcing anyone, especially female slaves, into acts that violate their chastity. Al-Baghawi (1997) expands on this interpretation by saying that this verse guides Muslims to respect the wishes of the individual and protect women from all forms of violence and exploitation, providing a solid basis for the protection and freedom of the individual in Islam.

This analysis of the interpretation as a whole shows how the Qur'an explicitly condemns practices that degrade human dignity and teaches the need for respect and protection for every individual. This interpretation provides a solid basis for Muslims and the wider community to take action against human trafficking, reminding all of us of the intrinsic value of every human life affirmed by the teachings of Islam.

From the various commentaries above, it is clear that the mufassir consistently reject the phenomenon of human trafficking. This is not only because such behavior is explicitly contrary to many of the Qur'anic teachings on the

treatment of fellow human beings, but also because any practice that degrades human dignity is seen as a violation of the Divine will. The Qur'an constantly emphasizes human dignity, purity, and virtue, which all mufassir agree must be defended and protected in all situations.

The mufassir also interpreted verses related to justice, dignity, and treatment of human beings not only as moral guidelines, but as direct commands from Allah. Using the depth of science, the mufassir relates these teachings to contemporary social and justice situations. This practice is considered a real crime against humanity, given that human trafficking ignores individual freedom because it has turned human beings into commodities. This is a concept that is completely contrary to Islamic principles of human honor.

The mufassir's rejection of human trafficking is rooted in a deep understanding of Islamic teachings that value human freedom, justice, and dignity. The analysis shows that treating humans as commodities clearly violates fundamental Islamic ethics. This reinforces the view that in Islam, any attempt to support, promote, or engage in human trafficking is not only unethical, but also a grave sin that all believers of the religion should avoid, so it is necessary to call for active action to eliminate and prevent this practice in society.

Destroying the Human Trafficking Phenomenon: Islamic Views in the Fulfillment of Humanitarian Ethics

Islam as a religion whose *rahmatan lil 'alamin* provides a deep and consistent view of human values and dignity. Derived from the principles taught in the Qur'an, the Islamic view of ethics opposes any form of persecution and abuse, including the phenomenon of human trafficking that violates the principles of human freedom and honor. The scriptures convey a high respect for human life, affirming that every individual should be treated with justice and honor without exception, which directly opposes the practice of human exploitation of any kind. The phenomena that occur in the social environment are as follows:

Table 2. The Contemporary Human Trafficking Phenomenon

No.	Phenomenon	Social Impact	Islamic Views
1	Commercial sex trade	Increased crime, spread of disease, damage to family and community structures, psychological trauma for victims.	Islam expressly prohibits sexual exploitation of any kind because it violates human dignity and honor.
2	Forced labor	Unemployment, economic instability, abuse of workers' rights, degradation of workers' physical and mental health.	Islam teaches justice in work and prohibits forcing a person to work without proper rights and protections.
3	Child trafficking	Child developmental disorders, loss of education, long-term trauma, social isolation of children.	Islam emphasizes the protection and care of children, and considers their exploitation a grave sin.
4	Exploitation through forced marriage	Emotional stress, domestic violence, loss of individual freedom, difficulties in legal separation.	Islam views marriage as having to be based on consent from both parties and prohibits marriages performed without consent.
5	Illegal sale of organs	Health risks for donors and recipients, inequities in access to health services, corruption in the medical sector.	Islam views the human body as a non-negotiable trust, and the sale of organs is contrary to Islamic principles of bodily honor.

In a complex and globally interconnected modern society, human trafficking has emerged as one of the most pressing issues in humanitarian discourse, threatening moral integrity, social stability, and individual human rights. This practice comes in various forms, all of which systematically undermine the social structure, economic order, and ethical values that are the foundation of civilized societies. One of the most brutal forms is the commercial sex trade, which clearly reflects the deprivation of the bodies and honour of individuals, particularly women and children. This

phenomenon not only exacerbates crime rates and the spread of sexually transmitted diseases, but also destroys family institutions and damages social relationships based on trust and security (Joffre et al., 2008; Miller-Perrin & Wurtele, 2017). This practice also affects psychologically, victims experience ongoing severe trauma, and often even causes long-term psychiatric disorders, including depression, anxiety, and post-traumatic stress disorder (Recknor et al., 2022). Acts of sexual exploitation are serious violations of human dignity and divine law. Islam expressly prohibits all forms of sexual harassment and commodification on the basis that honor (*Scarlet*) is a non-negotiable human right. Any act that degrades or exploits the human body for economic or sexual gain is considered haram and contrary to the *maqāsid al-sharī'ah* (Huraish & Ali, 2022).

In addition, the form of human trafficking that is no less destructive is forced labor (*forced labor*), which is a manifestation of power-based economic exploitation and social inequality. This practice not only violates the basic rights of workers, but also leads to negative shifts in the national and global labor systems (Almási, 2025). Forced labor exacerbates structural unemployment, disrupts economic stability, and creates an unjust system in which individuals are forced to work without guarantees of rights and decent wages, or legal protections. Medically, forced labor is particularly risky to workers' physical and mental health, often associated with chronic burnout, work injuries, mental disorders, and even death from extreme working conditions (Boufkhed, 2019). Islam affirms that work must be carried out within the framework of social justice and respect for individual rights. The words of the Prophet Muhammad PBUH which emphasized the importance of paying wages before the sweat of workers dry is a reflection of Islamic work ethics that are humanist and compassionate to them. Forcing someone to work without remuneration or in inhumane conditions is a form of oppression (*Düsseldorf*) which is explicitly rejected in Islam because it undermines the principles of humanity (Harahap et al., 2023).

Other portraits of the practice *Human Trafficking* is child trafficking which is the most cruel form of exploitation, because it targets the most vulnerable groups of society and has not been able to defend their own rights. Children who are victims of trafficking are often forced to work in dangerous conditions, engage in sexual exploitation, or be used as commodities in illegal adoption practices. The impact of this practice is very destructive, not only cutting off a child's access to education and self-development, but also creating profound psychological trauma, including feelings of loss, social exclusion, and damage to one's identity (Wallace et al., 2022). Islam's view of children is very clear: because it is seen as a trust *Divine* which must be cared for, maintained, and educated with affection. Any form of exploitation of children, whether physical, emotional, or sexual, is a gross violation of the principles *Rahmatan Lil-'Ālamīn* which is the basis of Islamic teachings. Child exploitation is not only a grave sin, but also a form of denial of the social and spiritual responsibility of Muslims in creating a just and compassionate society (Cikka, 2022).

Meanwhile, another form of human trafficking that is no less worrying is exploitation through the practice of forced marriage. Although often wrapped up in cultural or traditional narratives, the practice creates a series of highly detrimental social and psychological consequences, including acute emotional stress, domestic violence, social marginalization, and the loss of individual rights to freedom, particularly women and children (Ali, 2023). Marriage is a sacred contract and must be based on the principle of voluntariness (*Ridha*) and free consent of both parties. Coercion in marriage not only harms the moral autonomy of the individual, but is also in direct contradiction to Islamic ethics which emphasize justice, respect for personal will, and protection of the weak and vulnerable (Miqat et al., 2023). Therefore, Islam rejects the structural and cultural legitimacy of the practice of forced marriage, making it a form of exploitation that must be eradicated.

Furthermore, the practice of human trafficking in the form of illegal organ sales shows a new dimension of the exploitation of the human body driven by economic inequality, regulatory vacancies, and corruption in the health system. This activity not only ignores the principles of medical ethics, but also poses serious health risks, both for donors who are often forced out of economic necessity and for recipients who are at risk of medical complications due to substandard procedures (Francis-Cummings, 2022). The human body is not an economic object that can be traded, but a mandate that must be maintained responsibly. This view is based on the principle that the body is part of God's holy creation and should not be manipulated or sold for material gain (Fazli & Hemat, 2023). The illegal sale of organs,

therefore, is not only a violation of individual rights, but also a denial of Islamic spiritual values of respect for human life and physical integrity.

Analyzing the various forms of human trafficking within the epistemological and normative framework of Islam not only provides an in-depth ethical perspective on the complexity of this issue, but also opens up space for the formulation of solutions that are not only repressive, but also socially and spiritually transformative. Islam not only condemns such exploitative practices, but also provides a strong moral and legal basis for defending human rights and upholding social justice in society. By emphasizing the need for a values-based approach and social piety, the Islamic view encourages preventive and advocacy measures that can empower communities to protect their members from exploitative practices and human trafficking.

Destructive Strategies of Human Trafficking Practices as a Form of Islamic Responsibility

Islam's response to trafficking in human beings consistently reflects a commitment to the protection of the honor and intrinsic value of every human being. Islamic teachings base their views on the principle that every individual has an inalienable right to a safe, pressure-free, and dignified life. Exploitation of human beings in any form is considered a violation of the order *Divine* that Allah ordained. QS. Al-Isra:70 articulates this principle explicitly: "*And indeed We have glorified the children of Adam.*" This verse is a theological pillar that affirms that human dignity is universal and should not be compromised by any exploitative system or practice (Maryani et al., 2022). Therefore, the elimination of all forms of human trafficking is not only a moral and legal demand, but also a religious imperative that is rooted in the essence of Islamic humanity.

Islam not only provides a moral call for an end to such actions, but actively develops the principles of social justice, individual freedom, and the comprehensive protection of basic human rights. Islam views human exploitation as a form of tyranny that hurts social principles, namely equality and justice between human beings in the framework of servitude to Allah SWT. Surah An-Nisa: 135 becomes a strong normative basis, calling on Muslims to be the guardians of justice without discrimination, even if it concerns personal or family interests. "*O you who have believed! Be the ones who always uphold justice for the sake of Allah, even against yourself or your parents and relatives.*" This verse is not just a moral appeal, but an ethical-theological mandate that requires active intervention against all forms of injustice, including human exploitation in the form of human trafficking (Baker, 2022).

Islam also strongly upholds the concept of individual consent and freedom, which are essential principles in contemporary human rights. In the context of social relations such as marriage, QS. An-Nisa: 19 expressly prohibits the practice of forced inheritance of women and condemns all forms of coercion in domestic relations. This shows Islam's rejection of social structures that oppress women and affirms the importance of autonomy and personal integrity in social relations (Tarahomi et al., 2019). Thus, Islam has since its inception opposed the practice of forced marriage, which is often a gateway to human trafficking networks, especially those involving the sexual exploitation of women and children.

Practice *Human Trafficking* also affect industrial and employment relations, so the principle of distributive justice in Islam needs to be explicitly enforced. The Prophet PBUH said that the wages of workers should be given before their sweat dries, a prophetic phrase that contains a deep meaning about the urgency and responsibility of fulfilling workers' rights fairly and on time. This statement directly rejects forced labor or uncompensated labor, which is a hallmark of the practice of human trafficking in the form of modern slavery (Mirhamad & Shamsulddin, 2023). This principle places Islam as a religion that promotes economic protection for groups of workers who are vulnerable to exploitation.

Furthermore, Islam proactively commands the defense of vulnerable groups through the narrative of liberation from various forms of slavery. QS. Al-Balad: 12–16 states, "*And has the way up been shown to him? (i.e.) freeing slaves,*" as a representation of the highest ethical action in the Islamic view. This verse contains a metaphorical meaning

that goes beyond physical liberation, which includes liberation from oppressive social structures and creating inequality in power relations. This verse forms the theological basis for social action against exploitation and fighting for structural freedom for individuals from all forms of domination and impoverishment (Ulumudin, 2022).

Education and public awareness are also seen as key pillars in Islam's strategy to destroy human trafficking networks. The first revelation revealed to the Prophet Muhammad PBUH, namely QS. Al-'Alaq: 1–5, affirms the importance of knowledge as the foundation of civilization. This verse shows that Islam began its social revolution through the literacy movement and the formation of intellectual consciousness. Therefore, education is not only seen as a medium of cognitive learning, but rather as a transformative tool to liberate individuals from ignorance, manipulation, and exploitation (Kusnan, 2022). In the context of human trafficking, critical education instilled through Islamic values serves as a preventive mechanism to increase awareness of rights and obligations, as well as strengthen social resilience to exploitative practices.

Furthermore, in dealing with child trafficking as one of the most destructive forms of human trafficking because it targets the most vulnerable groups, Islam pays special attention to the fulfillment of children's rights in the aspects of protection, education, and compassion. The teachings of the Prophet Muhammad explicitly emphasized the importance of treating children with kindness, love, and justice, and giving them the right to education and protection from physical and psychological violence (Maimunah et al., 2022). Thus, Islam integrates the ethics of child protection in a solid moral and spiritual framework, and makes the welfare of children an indicator of the civilization of society.

Overall, Islam's response to the phenomenon of human trafficking is not a purely symbolic reaction, but rather a manifestation of a comprehensive teaching that combines elements of law, ethics, and spirituality within a single civilizational framework. Through clear postulates and contextual interpretations, Islam not only condemns human trafficking as a serious crime, but also offers an applicative and normative guide for individuals, communities, and institutions to actively oppose and eliminate this practice. Thus, Islam makes a significant contribution to global discourse and practice aimed at building a more just, equal, and dignified world for all mankind.

Human Moral Responsibility: Across Global, Social Justice Theory and Education

The phenomenon of trafficking from a universal perspective is a form of gross violation of human rights that is consensually recognized in various international instruments. This practice deprives individuals of fundamental rights such as liberty, security, and dignity that should not be deprived under any circumstances. All manifestations of human trafficking, be it sexual exploitation, forced labor, or organ trafficking, damage the moral and social joints of the global community. The impact not only destroys the lives of individual victims, but also disrupts social stability, weakens legal institutions, and imposes significant economic and psychosocial burdens on the state and communities (Son, 2022). Therefore, the handling of trafficking in human beings cannot be separated from the universal normative framework of humanity that places human dignity as the main principle in global ethics.

Islam explicitly condemns the practice of human trafficking because it is contrary to the basic principles of humanity taught by the Qur'an. Exploitation of man is not only seen as an immoral act, but also as a grave sin that violates God's mandate for the creation of man as glorified beings. Islam affirms that every individual has inherent and inalienable rights, including the right to liberty, protection from oppression, and a decent life. This shows that the teachings of Islam are in harmony with the principles of universal human rights that place human dignity at the center of the entire ethical and legal system (Nurhayati et al., 2022). Therefore, sexual, economic, or psychological exploitation of a person is a violation of the nature and inalienable rights inherent in every human being.

Within the horizon of social justice theory, as formulated by John Rawls, justice is not only interpreted as formal equality, but also as distributive justice that ensures every individual has equal access to rights, resources, and opportunities (Wihelmus Jemarut et al., 2023). Concept *veil of ignorance* offered by Rawls encourages the establishment of a just social structure without considering one's social position in society (Höffe, 2013). The practice of human trafficking is an extreme form of structural injustice, as it exploits a person who is in the most vulnerable condition.

Islam through its strong teachings on justice and protection of the *mustadh'afin* (the oppressed), expressly supports this paradigm of social justice. Islam teaches that welfare and justice are not only an individual responsibility, but also a collective responsibility and should be reflected in an inclusive social system.

When associated with social responsibility theory, which emphasizes the moral and ethical role of both individuals and corporate entities in creating a civilized society, Islam makes significant paradigmatic contributions through the concepts of zakat, infaq, almsgiving, and other forms of social responsibility. These principles affirm that common prosperity cannot be achieved without the active contribution of all members of society, including those who have excess wealth and power (Fatahillah, 2022). This theory demands that economic and social practices be carried out within the framework of responsibility towards fellow humans. This implies that society at large, including the private sector, has a moral and social responsibility to prevent exploitation and support the rehabilitation and reintegration of victims.

Global awareness and education on human rights play a central role in preventive and transformative efforts against human trafficking. The critical education theory developed by Paulo Freire and other thinkers offers an educational framework that is not politically neutral, but rather liberation-oriented (Abdillah, 2017). Education is seen as a tool to make individuals aware of oppressive power structures and encourage active participation in social change (Chalaune, 2021). This paradigm is in line with the concept of education in Islam, which focuses not only on mastering knowledge but also on the formation of a high moral and social consciousness. Education in Islam contains a prophetic mission: to liberate human beings from ignorance, oppression, and exploitation, making them agents of change in a just and civilized society.

The emphasis on the importance of education in Islam and critical education theory converge in placing education as the primary instrument of human liberation from oppressive structures. Education is not only interpreted as a process of knowledge transfer, but also as an emancipatory process that forms an individual's critical awareness of social reality, including exploitative practices such as human trafficking. The important role of education as an instrument that equips individuals intellectually and morally is useful for recognizing systemic injustices and fostering resistance to them. This strengthens social solidarity and civil society networks that support sustainable social justice (Hamamah, 2023). Therefore, education is not only a tool for social transformation, but also as a normative pillar that supports law enforcement and a moral order that upholds the dignity and protection of every individual in society.

Efforts to consider the complexity and multidimensionality of the crime of human trafficking require a response that is not partial, but comprehensive and integrated. This response must involve synergistic coordination between the legal apparatus, public policy, and the education system in order to create sustainable structural impacts. Islam, with its integral normative framework on justice, human dignity, and equality, provides a strong ethical and philosophical foundation for building inclusive and humanitarian-oriented countermeasures strategies. This framework emphasizes the urgency of combining universal humanitarian ethical principles and social justice theories in building a coherent and ethical global narrative against the phenomenon of human trafficking.

Further, given the systemic and cross-sectoral impacts of human trafficking on individuals, families, and the social order as a whole, the international community must consistently strengthen cross-border cooperation in identifying, preventing, and eradicating these crimes. An approach that integrates the values of justice and human dignity in Islam with contemporary theories of social responsibility and distributive justice allows for the formation of a transformative responsive framework. This approach not only focuses on cracking down on perpetrators and protecting victims, but also encourages structural reforms to eliminate the root causes of human trafficking, such as poverty, discrimination, and power inequality.

Thus, this analysis emphatically affirms that the conceptual integration between the theory of human ethics and the theory of social justice with Islamic teachings rooted in the principle *of divine justice* has great potential to form a holistic and applicative strategy to counter human trafficking. This integrative approach not only allows the merging of universal-ethical values with transcendent theological principles, but also presents a framework of action

that touches on the structural, normative, and spiritual dimensions of combating human exploitation. This kind of integration broadens the horizons of academic discourse and policy, not only in the theoretical realm, but also in the practical-implementive realm, thus being able to bridge the gap between discourse and action. As the modern world becomes increasingly connected and complex due to globalization, this approach offers a more systematic and sustainable strategic alternative to addressing one of the most systemic and destructive forms of crime against humanity. The strategy also reinforces the ethical legitimacy of global efforts to eradicate human trafficking, by emphasizing the synergy between universal human values and inclusive and just religious ethics.

The novelty of this research lies in its in-depth approach to the verses of the Qur'an related to the creation of man and the ethics of humanity. Utilizing a contextual interpretive approach, this research not only raises the normative potential of Islam as a source of public ethics in dealing with the issue of human trafficking, but also presents an epistemological contribution to the global discourse on human rights and social justice. The Islamic values explored are not positioned merely as a normative complement, but as a key conceptual framework that can be translated practically in the design of global policies and strategies. Therefore, this study presents a unique alternative perspective, combining Islamic ethics with modern legal and social analysis, and enriching the academic literature and public policy praxis with a paradigm rooted in rich and relevant religious traditions.

CONCLUSION

The conclusion of this study confirms that Islam views *human trafficking* as a practice that destroys dignity, violates moral ethics, collapses the social order of life and insults *human rights*. An analysis of the interpretation of the verses of the Qur'an has shown that Islam expressly condemns human trafficking and provides clear moral and legal guidance to protect and restore the rights of victims. This research finds the values of equality and opposes all forms of exploitation. These values are very relevant to the world order to be used as the basis for the management of human life globally. By delving deeper into these principles, this study provides new insights into how religious texts can influence and inform public policy and international efforts to address this global problem.

The recommendations of this study include the need for increased cooperation between countries and institutions to effectively implement and enforce laws that protect human rights. It is also recommended that education on human dignity and Islamic ethics be expanded to raise public awareness and empower individuals to fight the practice of human trafficking. Furthermore, future research could explore how Islamic institutions can collaborate more closely with global organizations to create and support initiatives that not only address but also prevent human trafficking. In this way, we can build a more just and dignified global society, in accordance with the values taught by Islam and recognized by the international community.

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