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Understanding Human Trafficking In The Perspective Of Al-Azhar Interpretation (Review Surah Yusuf [12]: 19-20)

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Abstract

The aim of this study was to the phenomenon of human trafficking that occurred in the Prophet Yusuf and at this time. Human trafficking is a phenomenon that has occurred long before the Prophet Muhammad was born. This phenomenon has even been experienced by the Prophet Yusuf AS. The Prophet Yusuf was abandoned by his siblings, sold by travelers who found him, and made into slaves by those who bought him. There are two academic problems formulated in this study. First, how is the interpretation of QS. Yusuf [12]: 19-20 in Al-Azhar's interpretation of human trafficking. Second, how is the practice of human trafficking that occurred in the prophet Yusuf and the current era. This type of research is a qualitative research using a library research approach. The results of this study contain two main findings, namely; (1) QS. Yusuf [12] asserts about the crime of human trafficking experienced by the prophet Yusuf. In this case, Prophet Yusuf was sold by a traveler who found him in a well and then sold him at a very low price and made him a slave. (2) The practice of human trafficking that occurred in the prophet Yusuf and the present era has almost the same form. If the prophet Yusuf was treated like a slave, traded and so on, then in the present era such crimes still occur. Tuti Tursilawati as a migrant worker from Indonesia who worked in Saudi Arabia also received cruel treatment from her employer. Tuti was forced to work hard and was not paid, and she was often sexually harassed. Actions like this are a form of trafficking crime in the current era.

Kata Kunci

Human Trafficking, Nabi Yusuf AS, Budak, TKW, Fakta Kekinian

Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana fenomena human trafficking yang terjadi pada Nabi Yusuf dan kekenian. Human trafficking merupakan fenomena yang sudah terjadi jauh sebelum Nabi Muhammad dilahirkan. Fenomena ini bahkan sudah dialami oleh Nabi Yusuf AS. Nabi Yusuf sempat dibuang oleh saudara kandungnya, dijual oleh kafilah dangang (musafir) yang menemukannya, serta dijadikan budak oleh orang yang membelinya. Penelitian ini merupakan penelitian kepustakaan (library research) dengan pendekatan teologis normatif Yuridis. Hasil penelitian didapati bahwa fenomena trafficking telah terjadi sejak pada masa nabi Yusuf as. Nabi Yusuf dibuang di sebuah sumur, lalu ditemukan oleh sekelompok kafilah dangan yang melintasi sumur itu. Yusuf kemudian dijual oleh orang yang menemukannya hingga akhirnya dijadikan budak oleh orang yang membelinya. Fakta kekinian juga mengungkap bentuk kejahatan human trafficking seperti yang dialami oleh TKW asal Indonesia di Arab Saudi. Dalam hal ini, korban diperlakukan lebih hina dari pada budak. Tragedi yang dialami oleh Tuti Tursilawati dan Darsem merupakan bukti bahwa praktik human trafficking masih mengakar di dunia

Introduction

Cases of human trafficking can be regarded as a form of crime that has crossed national boundaries (transnational crime). This phenomenon is not an ordinary action, but has been classified into a group of very extraordinary crimes (extraordinary), structured (organized), and cross-country (transnational) crimes.¹ Trafficking in human beings is a major threat to society, nation and state as well as to the rules and order of life which are based on upholding human rights.² Deputy for the Protection of Women's Rights, Ratna Susianawati emphasized that data from

the PPA Symphony recorded that there were 1,418 cases of trafficking with 1,581 victims that occurred during 2020-2022.³ The Ministry of Foreign Affairs revealed that cases of human trafficking will increase by 100 percent in 2022.⁴

The phenomenon of trafficking is not a new crime on this earth. This kind of tyranny had even happened long before the Prophet Muhammad SAW was born. The Qur'an has

¹ R. Eriska Dwi Ginalita Putri, "Perdagangan Manusia Dalam Sudut Pandang Islam," *Islamic Law Studies, Sharia Journal* 2, no. 1 (2021): 47.

² Putri, "Perdagangan Manusia Dalam Sudut Pandang Islam."

³ Anugrah Andriansyah, "Hari Anti Perdagangan Manusia Sedunia 2023: 1.581 Orang Di Indonesia Jadi Korban TPPO Pada 2020-2022," *VOA Indonesia*, last modified 2023, <https://www.voaindonesia.com/a/hari-anti-perdagangan-manusia-sedunia-2023-1-581-orang-di-indonesia-jadi-korban-tpo-pada-2020-2022-7203854.html>.

⁴ Tim Redaksi, "Kemlu: Kasus Pidana Perdagangan Orang Naik 100%, Sepanjang 2022 Ada 752 Kasus," *Kumparan News*, last modified 2023, <https://kumparan.com/kumparannews/kemlu-kasus-pidana-perdagangan-orang-naik-100-sepanjang-2022-ada-752-kasus-209EJp3osaz/full>.

informed us that even noble human beings have been victims of this heinous crime. The Prophet Yusuf As was once exiled, enslaved, even traded as revealed in Surah Yusuf verses 19-20.

Islam has set the foundation for the liberation of slavery and other forms of human trafficking, because Islam is completely against the principles of divinity and humanity. Islam teaches humans freedom, equality and respect between humans and other humans. Therefore, all forms of slavery and other forms of human trafficking are solely contrary to Islamic values and in fact undermine human rights.⁵

The study of human trafficking is not new material in the realm of Islamic studies. Several studies have extended their discussion to this problem. At least, the writer found three articles that have something in common with the object that the writer is studying. Research related to this can be seen from the article entitled *Human Trafficking in an Islamic Perspective*⁶ Regarding the solutions offered by the Prophet SAW against the practice of human trafficking in the article entitled *Islam and Human Trafficking*,⁷ Beside an article entitled *Human Trafficking and its solutions in the Perspective of Islamic Law*.⁸ All of the studies

mentioned above have something in common with this research, namely they both focus on the phenomenon of trafficking that occurs in society in general. However, the striking difference is that in this study the authors focus on the study of the trafficking phenomenon experienced by Prophet Yusuf AS and in the current era. The author also uses the Al-Azhar interpretation book as a primary data source in parsing the story of the trafficking experienced by Prophet Yusuf AS.

The aim of this research was to describe how the phenomenon of human trafficking is in the Koran by specifically glancing at the story of the prophet Yusuf from the perspective of al-Azhar's interpretation, then to describe how the phenomenon of human trafficking forms in the current era. This research method used was qualitative through a library research approach. The data in this study are displayed in an analytical descriptive manner, with the aim of making it easier for readers to understand this paper.

This research is expected to fill in the gaps, especially in the study of human trafficking that occurred in the Prophet Yusuf and the current era. As for analyzing the verses of the Qur'an, the author uses Al-Azhar's interpretation because this book uses the Al-Adabiy al-Ijtima'i style. This style of interpretation tends to interpret verses of the Qur'an and relate them to social conditions and current facts.

⁵ Ina Salma Febriany, "Ekologi Keluarga Berbasis Al-Quran Dan Upaya Pencegahan Women Trafficking," *Jurnal Ulunnuha* 8, no. 2 (2019): 231.

⁶ Putri, "Perdagangan Manusia Dalam Sudut Pandang Islam."

⁷ Niki Alma Febriana Fauzi, "Islam Dan Human Trafficking," *Jurnal Muwazah* 9, no. 2 (2017): 88-105.

⁸ Rusdaya Basri, "Human Trafficking Dan Solusinya Dalam Perspektif Hukum Islam," *Jurnal Hukum Diktum* 10, no. 1 (2012): 87-98.

The Existence of Buya Hamka's Book of Tafsir Al-Azhar

Haji Abdul Malik Karim Amrullah or commonly known as Buya Hamka is a mufassir from whom the interpretation of the book al-Azhar was born. He was born in Sungai Batang Maninjau, West Sumatra, 13 Muharram 1326 H./16 February 1908 M.⁹ and died on July 24, 1981 in Jakarta. Hamka received the title Buya which is a nickname for the people of the Minangkabau tribe which comes from the word *abi*, *abuya* in Arabic which means my father or someone who is respected.¹⁰

Hamka was the son of a well-known scholar at that time, Haji Abdul Karim Amrullah, who when he was little was known as Muhammad Rasulullah. His father was one of the pioneers of the modern Islamic movement in Indonesia. Her mother's name was Shafiah bint Endah Sultan. His grandfather was also a prominent cleric, whose son and grandson, Buya Hamka, continued his missionary legacy.¹¹

Hamka's educational journey began when he was eight years old (1916). Hamka was brought by his father to the Diniyah Islamic boarding school which was founded by Zainuddin Lebay El-Yunusi. Some time after that, he was withdrawn to be transferred to

Madrasah Thawalib, which was originally a mosque where his father taught. His father did this in the hope of being able to match Hamka to become a great scholar in the future. Hamka revealed that there were no lessons that interested him, except for 'Atudl, Arabic poetry scales. This is the forerunner of his soul's inclination towards the world of literature and poetry¹²

The unpleasant learning conditions which he experienced at Thawalib made Hamka make an escape. He busied himself in the library founded by Zainuddin Lebay El-Yunusi and Bagindo Sinaro, which was called the Zainaro Library. This escape is a very positive thing because it is able to provide many portions for the growth and development of imagination in childhood as well as acquiring the ability to tell stories and write which is a big capital for him in the future.¹³ Hamka was also sent to continue his education at the Sheikh Ibrahim Musa Parabek school. However, it still didn't last long because in the end in 1924 Hamka decided to leave for the thalibul 'ilmi to Yogyakarta and officially left the Minang Realm.¹⁴

Hamka's journey to Yogyakarta, it has brought great meaning to his Islamic perspective. In that country, he had the

⁹ Husnul Hidayati, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka," *el-Umdah* 1, no. 1 (2018): 27.

¹⁰ Avif Alfiyah, "Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar," *Jurnal Ilmiah Ilmu Ushuluddin* 15, no. 1 (2016): 25–26.

¹¹ Bukhori A. Shomad, "Tafsir Al-Qur'an Dan Dinamika Sosial Politik (Studi Terhadap Tafsir Al-Azhar Karya Hamka)," *Jurnal TAPIS* 9, no. 2 (2013): 87.

¹² Hidayati, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka," 28.

¹³ Alfiyah, "Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar," 26.

¹⁴ Alfiyah, "Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar."

opportunity to meet face-to-face with great figures such as Ki Bagus Hadikusumo who taught a new method of studying interpretation, namely prioritizing the intent of the verse content, not lingering in matan studies with a focus on nahwu. He also met with the Leaders of the Sarikat Islam (HOC Cokroaminoto) and a well-known figure from the Muhammadiyah, namely Kiyai Haji A.R Fachruddin. From the three of them, Hamka received different life lessons and lessons, religion and socialism, sociology and many other sciences. In Pekalongan Hamka was met by Ahmad Rasyid Sutan Mansur with Muslim youth activists Osman Pujotomo, Muhammad Rum and Iskandar Idris. Their thoughts have influenced and reshaped Hamka's life ideals, namely, "moving for the revival of Muslims".¹⁵

Hamka's role in the scientific field has earned him recognition from several world-class leading universities. He was awarded the title of Doctor Honoris Causa by Al-Azhar University in 1958. He also received a similar degree from the National University of Malaysia in 1974.¹⁶

Occupying the position of a scholar capable of mastering almost all Islamic scientific disciplines, Hamka is very productive in producing works in written form. James Rush revealed that Hamka wrote up to 115

titles in various scientific fields¹⁷ The most phenomenal work he wrote was the interpretation of Al-Azhar, a complete 30 chapter book of interpretation which is a great legacy in the history of Islam in Indonesia and even the world.

The naming of this interpretation of Al-Azhar follows the name of the mosque where Hamka verbally reviewed his commentary studies, namely at the Al-Azhar grand mosque, Jakarta.¹⁸ Hamka started his interpretation of the letter al-Kahf which he delivered at the dawn study. Meanwhile, after starting to write commentaries, Hamka was arrested by the Old Order government because he was accused of betraying the state. Hamka was imprisoned for two years and 7 months (27 January 1964-21 January 1967). This condition was utilized by Hamka in completing the writing of 30 chapters of his commentary.¹⁹

Tafsir al-Azhar uses the method of *tahlili* (analysis) with the style of al-Adabi al-*Ijtima'i*. The *tahlili* method can be understood as a method that explains the meaning of the verses of the Qur'an clearly from various aspects, according to the views and tendencies of the mufassir in accordance with the rules of

¹⁷ A. Shomad, "Tafsir Al-Qur'an Dan Dinamika Sosial Politik (Studi Terhadap Tafsir Al-Azhar Karya Hamka)," 88.

¹⁸ Afrizal Nur, Sri Kurniati Yuzar, and M F A bin Mohd, "The Understanding of Al-Adabi Al-Ijtima'iy (A Study of the Verses of Happiness in The Book of Tafsir Al-Azhar Buya Hamka)," *Mashdar: Jurnal Studi Al-Qur'an dan Hadits* 3, no. 1 (2021): 110, <https://ejournal.uinib.ac.id/jurnal/index.php/mashdar/article/view/2634%0Ahttps://ejournal.uinib.ac.id/jurnal/index.php/mashdar/article/download/2634/1909>.

¹⁹ Alfiyah, "Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar," 59.

¹⁵ Hidayati, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka," 29.

¹⁶ Hidayati, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka."

the mushaf.²⁰ The al-adabi al ijtima'i style is an interpretation that is oriented towards the aspects of the accuracy and beauty of the editorial, as well as highlighting Al-Qur'anic cues about the phenomena of life, the natural laws that apply in society.²¹

As for the source of the interpretation of Al-Azhar's commentary, in the Muqaddimah of his commentary, Hamka stated that he referred a lot to the book of commentaries on al-Manar which was written by Muhammad Abduh and Rashid Rida. This interpretation also uses the approaches of *bil ma'tsur and bil ra'y*, simultaneously, because he does not only make the Al-Qur'an, Hadith, the opinions of friends and *tabi'in*, but also uses the praiseworthy *ra'yu* associated with various approaches such as language, history, socio-cultural interactions in society, even the geography of a region, and incorporates certain elements of folklore to support its interpretation.²²

Introduction to Human Trafficking

In English, language trafficking can be interpreted as trade.²³ In the Law on the Eradication of the Crime of Trafficking in Persons (PTPP) article 1, paragraph 1, trafficking is defined as all forms of recruitment, transportation, shelter, delivery, transfer, or receipt of a person with threats of

violence, kidnapping, fraud, detention, abuse of power or position. vulnerability, debt bondage or giving payments or benefits, so as to obtain the consent of the person who has control over the other person, whether done within the country for the purpose of exploitation or causing the person to be exploited²⁴

There are at least three forms of crime contained in the definition of trafficking above. *First*, all forms of action, which include: recruiting, transporting, transferring, concealing, or receiving. *Second*, all forms of means, which include: threats, use of violence, all forms of violence, kidnapping, fraud, cheating and abuse of power. *Third*, all forms of purposes, which include: exploitation, at least in the form of prostitution or other forms of sexual exploitation, forced labor, slavery and taking organ.²⁵

Basically, the causes of human trafficking cannot be determined on one side only. There are many factors that are interconnected and cannot be ignored so that problems like this become systemic and organized. The interrelatedness of the causes of human trafficking can be seen from the elements which include victims and perpetrators, such as poverty, illegal business, limited employment opportunities,

²⁰ M. Quraish Shihab, "Kaidah Tafsir," 1st ed. (Tangerang: Lentera Hati, 2013), 322.

²¹ Syaripah Aini, "Studi Corak Adabi Ijtima'i Dalam Tafsir Al-Azhar Karya Hamka," *Al-Kauniyah: Jurnal Ilmu Al-Qur'an dan Tafsir* 1, no. 1 (2020): 80.

²² Alfiyah, "Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar," 31.

²³ Gufran Hamzah, "Prostitusi Dan Trafficking Dalam Perspektif Al-Quran," *Tafsire* 6, no. 2 (2018): 131.

²⁴ MPR and Presiden, "Undang-Undang Republik Indonesia Nomor 21 Tahun 2007," 2007, 2.

²⁵ Basri, "Human Trafficking Dan Solusinya Dalam Perspektif Hukum Islam," 89.

powerlessness, low education, and a culture of crime in society.²⁶

History has recorded that the Indonesian nation has experienced a national moral crisis that was experienced during the period of slavery. Practices like this often occurred during the development of the kingdoms on the island of Java. A complementary part of the pedal system at this time was human trafficking, especially women. At that time, the king had unlimited rights so that was reflected by the political concubines he had. Submission of noble daughters to the king is a common thing as a form of loyalty to the king. Another form is concubines from the lower levels of society who are handed over or sold to the King in the hope that they can gain a close relationship with the king, then be able to raise their social status.²⁷

The modes of the crime of trafficking include the following:

- a. Recruitment as a female worker candidate (usually aged 16-25 years).
- b. Promise potential victims to be placed to work in restaurants, salons, hotel employees, factories with an adequate salary.
- c. Identity has been falsified.
- d. Inform that the potential victim is subject to administration, transportation, and

accommodation costs and is being deceived by another party.

- e. Trafficking in victims, confinement, being enslaved and used as prostitutes, and so on

A victim of human trafficking is someone who experiences a variety of mental, physical, sexual, economic and social suffering caused by the crime of trafficking in persons. The suffering experienced can be in the form of one or more of the consequences arising from human trafficking. The suspect in the human trafficking case is subject to Article 2 (1) of Law Number 21 of 2007 subject to a criminal penalty of a minimum of 3 years in prison and a maximum of 15 years and a minimum fine of 120 million rupiah and a maximum of 600 million rupiah²⁸

Muamalah trading in basic Islamic law is punished with *mubah*, except for things that are forbidden by the *nash* and are caused by *gharar*. In the case of human trafficking, namely free human trafficking and slaves. Both are prohibited in Islamic law.²⁹

The Al-Qur'an and the Hadith of the Prophet show an attitude of upholding respect among human beings. Not only in the theoretical realm, the Qur'an absolute humans to maintain existing human principles.³⁰ The form of efforts made by the Prophet in

²⁶ Basri, "Human Trafficking Dan Solusinya Dalam Perspektif Hukum Islam," 90.

²⁷ Putri, "Perdagangan Manusia Dalam Sudut Pandang Islam," 53.

²⁸ M Rosyid, "Narkoba Dan Hukuman Mati Akibat Korban Perdagangan Perempuan," *MUWAZAH: Jurnal Kajian Gender* 7, no. 1 (2015): 39.

²⁹ Nurkholis Abu Riyal, "Perdagangan Manusia (Human Trafficking)," <https://almanhaj.or.id/3113-perdagangan-manusia-human-trafficking.html>.

³⁰ Putri, "Perdagangan Manusia Dalam Sudut Pandang Islam," 52.

eradicating the practice of human trafficking in the early Islamic era are as follows:

1. To liberate slaves so that they are on the same level as humans in general, and are treated well in society.³¹
2. The Prophet called on his companions to compete in an effort to free slaves.³²
3. Threatening the perpetrators of human trafficking to stop their actions.³³
4. Making the liberation of slaves a form of implementing punishment for violations of Islamic law (*kaffarah*).³⁴

As a party that often becomes a victim in acts of trafficking, women have more rights to be protected. A number of arguments can be formulated that might be a solution to limit the incidence of trafficking that befalls women, among others, namely instilling God's values in the family, and upholding responsibility among family members.³⁵ With the formation of awareness like this, unjust phenomena related to human trafficking and all its forms can be eliminated from world civilization. Thus, all human beings obtain welfare and receive their rights as creatures that have and take shelter under human rights.

Interpretation of surah Yusuf [12]: 19-20 based on Buya Hamka's perspective

The story of human trafficking in the story of Prophet Yusuf AS is an event full of

various dramatic scenes that deeply touch human values. This story is not only limited to the practice of human trafficking in the holy book. However, this also illustrates the social condition of the people who are co-opted with all areas of life. Until finally, this became the driving factor for all forms of crimes against humanity in the history of that period. The story of the life of Prophet Yusuf AS who was made a victim of the practice of human trafficking is immortalized in the Qur'an sura Yusuf.

In surah Yusuf verse 19 Allah SWT says which means, *"Then came a group of travelers, then they ordered someone to fetch water, so he lowered the bucket, he said, "oh; good news, it's a young man!" Then they hid him as merchandise. And Allah is All-Knowing of what they do."*

Hamka explained that at that time there was a group of travelers from a country passing by a well where Yusuf was dumped. Because they needed water, they stopped for a moment to draw water from the well to put it in the water containers they brought with them. When they pulled the bucket that had been lowered into the well, Yusuf depended on the rope of their bucket so that he could immediately go up. They were surprised when they witnessed a human child they had just seen. The child's body was not lacking in anything, in fact there were no visible signs of an accident in Yusuf's self. They saw Joseph as a very beautiful child, so that the bucket

³¹ Fauzi, "Islam Dan Human Trafficking," 96.

³² Fauzi, "Islam Dan Human Trafficking," 98.

³³ Fauzi, "Islam Dan Human Trafficking," 100.

³⁴ Fauzi, "Islam Dan Human Trafficking," 102.

³⁵ Febriany, "Ekologi Keluarga Berbasis Al-Quran Dan Upaya Pencegahan Women Trafficking," 241.

handler shouted, "O my joy, there is a boy!" that is, it is a child, not an adult whose problems are difficult to solve, nor is it a daughter whose affairs are complicated later on. Yusuf was brought by them to the caravan, then they sacked it until it became merchandise.³⁶

In the next verse Allah SWT says which means: "*And they sold Joseph at a very cheap price, namely a few dirhams, and they felt that their hearts were not attracted to Yusuf.*" The travelers saw Joseph as a worthless person because they did not know who the father and mother of this child they found. In a Malay proverb it is said that they are as if "getting a windfall." The head of the caravan carried Joseph to Egypt. Once there, they took him to the slave market, where slaves were bargaining in Egypt. They officially sold Yusuf to a high ranking official in power there, his name was Aziz Egypt.³⁷

Dealing with Hamka's explanation above, we can understand that the phenomenon of trafficking has indeed been experienced by Prophet Yusuf AS. Trafficking in persons really takes away many rights from victims. Not only are they sold, humans who act as victims are also enslaved and forced to do whatever their master wants.

Comparison of Human Trafficking experienced by Prophet Yusuf as and contemporary facts

³⁶ Hamka, "Tafsir Al-Azhar," in 5 (Singapura: Pustaka PTE LTD, 1989), 3619.

³⁷ Hamka, "Tafsir Al-Azhar," 3620.

The tyranny that was befallen by the Prophet Yusuf was a very great tyranny. Yusuf was sold even at a very low price, not according to the normal slave trading rules. Mujahid revealed that the word *bakhsin* in this verse has very little meaning. Some say it is sold for 20 dirhams, some say that 10 dirhams, 12 dirhams, 20 dirhams.³⁸

Currently, almost all countries in the world experience problems of human trafficking, including countries where the majority of the population is Muslim. The governments of Muslim countries such as Saudi Arabia, Syria, the United Arab Emirates, Malaysia and Indonesia have made a strong commitment to eliminating human trafficking in the world. However, people often do not have the strength to fight against these heinous acts.³⁹

In Saudi Arabia, you can find the practice of human trafficking which is still mushrooming in the world of work. One could see the maids there who were treated like slaves, even lower than that. The tragedy experienced by Tuti Tursilawati and Darsem (TKW from Indonesia), is an example of human trafficking practices in the world. They were treated as lower than slaves. Thus, it can be seen that how beautiful the values of human liberation from human trafficking were carried out by the Prophet.⁴⁰

³⁸ Karimullah, "Tafsir Surah Yusuf Ayat 19-20: Kesabaran Nabi Yusuf Saat Jadi Korban Human Trafficking."

³⁹ Fauzi, "Islam Dan Human Trafficking," 103.

⁴⁰ Fauzi, "Islam Dan Human Trafficking."

In Indonesia, currently acts that are categorized as a form of trafficking in persons can be broken down into acts of recruiting, harboring, transporting, sending and transferring people carried out using a system of violence, kidnapping, fraud, confinement, forgery, paying so that the consent of the person who is involved is obtained. have control over the victim. This kind of behavior is often aimed at exploitation. Both sexual exploitation, slavery, forced labor, and organ harvesting.⁴¹

One can find incidents that are very against human rights, which are the model for the current practice of trafficking, which can be seen in the cases of girls being used as materials for prostitution, domestic workers who are employed without pay, and even newborn babies. sold for adoption by others. All of the things described above are contrary to the Shari'ah and applicable norms. It is stated in a Qudsi Hadith, that Allah will severely threaten human traffickers with great threats on the Day of Judgment;

From Abu Hurairah ra, from the Prophet Muhammad SAW, he said: Allah SWT said *“Three groups that Allah will oppose on the Day of Judgment are: first, people who swear on my behalf but they do not fulfill them. Second, someone who sells free humans and eats the proceeds from the sale. Third, someone who hires workers who have completed the work but does not pay them wages. (H.R. Ibn Majah)*

⁴¹ M Makhfudz, “Kajian Praktek Perdagangan Orang Di Indonesia,” *Adil: Jurnal Hukum* 4, no. 1 (2013): 230–231.

Part of giving spiritual sustenance to humans is to glorify one another. This includes providing protection from various harms that make them suffer. Thus, safeguarding children's rights and respecting fellow human beings is a form of avoiding and rejecting the practice of trafficking from oneself.⁴²

Solution and Prevention of Human Trafficking Practices

Buya Hamka in the interpretation of verse 7, explains that the main point of the story of the Problem of Yusuf and His Brothers is the jealousy of Yusuf's brothers for Yusuf, because he and his mother's brother, Bunyamin, were more loved by his father, Prophet Ya'kub. If it weren't for envy, surely they would not have the heart to put their younger sibling into the old well.⁴³

But if his envious brothers had not put him in the well, Joseph would not have been picked up by the caravan of merchants who had taken water from the well by throwing the bucket. And if he had not been taken out by the caravan from the well, surely he would not have become a slave. If he had not ascended, surely he would not have been taken to Egypt and sold to the Viceroy of Egypt named Kotifar.⁴⁴

Because all the brothers envied the prophet Yusuf and so they discussed the

⁴² Syamsul Kurniawan, “Hak-Hak Anak Yang Dirampas Kajian Terhadap Kasus Perdagangan Dan Eksploitasi Anak Dalam Sudut Pandang Ham Dan Islam,” *Raheema: Jurnal Studi Gender dan Anak* (2019): 116.

⁴³ 3604

⁴⁴ Hamka, “Tafsir Al-Azhar,” 3602

injustice of his father together and various kinds of thoughts were expressed. Among them came out one strong suggestion. Buya Hamka interprets verse 9: *To take one of two attitudes. First killed, completely cut off from this world. Or, if that's too harsh, then just send him away to a part of the earth that daddy won't even notice. Undoubtedly in the dumps is one of the events for sure. First, he died of hunger or was eaten by wild animals, second, someone picked him up. Because it is not known where he came from, who his family is, of course someone took him as a slave*⁴⁵. In the end, Joseph's 10 brothers also apparently had thoughts, basically evil as well, namely getting rid of Yusuf from his father, but there was no need to kill him, and they agreed on this opinion. later it can be picked up and removed by the caravan on the way and carried far away which later because the prophet Yusuf was traded⁴⁶.

If the envy continues with weak faith then, This is what Ya'kub warned Yusuf when he told his dream, that satan is a great enemy to humans. Then the devil could have exerted his influence on Joseph's brothers, until they tricked him into evil ways⁴⁷.

Thus, from the interpretation of Buya Hamka in the story of the Prophet Yusuf, the prevention that can be done so that the brothers of the Prophet Yusuf no longer practice human trafficking:

1. Avoid envy that results in the loss of human rights and dignity as living beings.
2. Agree in goodness.
3. Always strengthen knowledge, faith and morals to avoid the temptations of Satan

If slavery became a culture of the entire society that is so large that it reaches all corners of the world, but currently the practice is fewer and only carried out by a few people, which does not cover the state of a civilization, so the term that is often heard is not slavery but human trafficking.⁴⁸

Indonesia as a country that upholds humanity regulates and protects basic human rights, this can be seen in Law Number 21 of 2007, all of which prohibit and do not condone human trafficking which leads to slavery and injury to dignity. man. Which reads:

"Every person as a creature of God Almighty has human rights in accordance with the dignity of his dignity which are protected by law based on Pancasila and the 1945 Constitution of the Republic of Indonesia. Trafficking in persons, especially women and children, is an act that is contradicts human dignity and violates human rights, so it must be eradicated. Laws and regulations relating to trafficking in persons have not yet provided a comprehensive and integrated legal basis for efforts to eradicate the

⁴⁵ Hamka, "Tafsir Al-Azhar," 3606

⁴⁶ Hamka, "Tafsir Al-Azhar," 3606

⁴⁷ Hamka, "Tafsir Al-Azhar," 3614

⁴⁸ Miftahol Fajar Sodik, Human Trafficking Dalam Pandangan Hukum Islam (Studi Praktek Perbudakan Zaman Rosulullah) IJLIL Volume 2 Nomor 1 Januari -Juni 2020, hal 73-74.

*criminal act of trafficking in persons. Based on these considerations, it is necessary to establish a Law on the Eradication of the Crime of Trafficking in Person.*⁴⁹

Economic, social and political developments in Europe and America demanded that other countries abolish the slave trade, then at the end of the 18th or early 19th century these activities ended with the liberation of slaves, in 1792 Denmark announced the abolition of the slave trade, followed in 1833 The British Parliament approved the proposal for freeing slaves and on January 31, 1864 the United States officially announced the release of slaves.⁵⁰

In an effort to eradicate human trafficking, anyone who recruits, transports, accommodates, sends, transfers, or receives someone with threats of violence or using violence, kidnapping, confinement, counterfeiting, fraud, abuse of power or a position of vulnerability, debt bondage or giving payments or benefits even though obtaining the consent of a person having control over another person for the purpose of exploiting people within the territory of the Republic of Indonesia will be subject to a minimum imprisonment of 3 (three) years and a maximum of 15 (fifteen) years and a minimum fine of Rp. 120,000,000. 00 (one

hundred twenty million rupiah) and a maximum of Rp. 600,000,000.00 (six hundred million rupiah).⁵¹

Understanding the Wisdom of Human Trafficking from the Story of Prophet Yusuf AS:

1. Teaching about the firmness of faith begins in youth

And if he had not lived in the beautiful palace of the Viceroy, the young man Yusuf would not have been tested in faith and personality in such a transitional age; that if at that time he fell down his history for the next.⁵²

2. Teaches good attitude

A chain that goes on and on from the old well, until it stops at the Viceroy's palace, goes straight to prison, then ascends to the Viceroy's throne which he replaces, then resolves what is tangled between him and his brothers, or what is murky. clarified, all of these are mere verses and all are clear signs about the Great Riches of Allah Ta'ala, even this human being only walks on the rails that He has determined. Man's obligation is to be vigilant to keep his soul from drifting away from God who arranges his life's journey.⁵³

Conclusion

The practice of human trafficking has become a major phenomenon in society. Not only in Indonesia, this heinous phenomenon

⁴⁹ Pasal 1 undang-undang nomor 21 tahun 2007 tentang perdagangan manusia

⁵⁰ Muhammad Bahey, *Al-Islâm wa al-Riqq*, Maktabah al Wahbah, Kairo, 1979, 11

⁵¹ Pasal 1 undang-undang nomor 21 tahun 2007 tentang perdagangan manusia

⁵² Hamka, "Tafsir Al-Azhar," 3603

⁵³ Hamka, "Tafsir Al-Azhar," 3607

has taken root in humans, especially those who take advantage of other humans around the world. Trafficking is not a new phenomenon in the world, incidents like this have been going on long before the prophet Muhammad SAW was born into the world. Thousands of years before Islamic teachings developed, the practice of human trafficking, slavery, selling organs and so on had often occurred. Even the Prophet Yusuf AS himself experienced trafficking in his life's journey.

Prophet Yusuf AS is the Messenger of Allah who became a victim of trafficking described in the Qur'an. He experienced discrimination from his siblings until he was finally thrown into a well. After that Joseph was found by travelers who took water from the well and then sold it in the slave trading market. Yusuf was then bought to be used as a slave by his master. Of course something like this is contrary to Islamic teachings which lead to peace and prosperity.

The case of human trafficking is not a small phenomenon that should be left alone. Rasulullah SAW has raised the level of human beings and seeks to abolish slavery in all parts of the world by buying and liberating them. He also motivated his companions to free slaves, and Allah SWT also stipulated kaffarat to free slaves for certain major sin offenders. Human trafficking is a big homework for all human beings in the world. Humanize humans in a good way by upholding human rights that belong to all humans.

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