



# Islamic Law and Human Trafficking: The Ethical and Legal Frameworks

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## Abstract

*Human trafficking represents a profound violation of human rights, prompting critical examination across both Islamic and Western legal traditions. This study compares these perspectives, identifying shared values and key distinctions, with particular emphasis on the ethical and punitive aspects of Islamic law related to exploitation. Using a normative legal research methodology, this research investigates the role of Islamic law (Sharia) in countering human trafficking, viewed as a contemporary form of slavery. Through an analysis of Sharia principles, such as the sanctity of human life and the comprehensive prohibition against exploitation, this study reveals preventive strategies embedded within Islamic jurisprudence. These strategies include the elimination of exploitation sources and the prohibition of unjust enrichment at the expense of vulnerable populations. The study further advocates for an integrated approach that addresses both the physical and moral dimensions of human protection. In conclusion, this research affirms Islamic law as a comprehensive framework that aligns with international human rights efforts, notably in its decisive opposition to human exploitation and commodification.*

**Keywords:** *exploitation prevention, human rights, human trafficking, islamic law (sharia)*

## Introduction

Human trafficking remains one of the most egregious violations of human rights in modern society, affecting millions of individuals across the globe. While international efforts and legal frameworks have been established to combat trafficking, the issue persists due to its complex,

multi-dimensional nature that often transcends borders, economies, and cultural norms (Hrynkiv, 2024). Within this complex landscape, both Islamic and Western legal systems offer unique perspectives on justice, protection, and prevention concerning human trafficking (Ibrahim, 2023; Olisah et al., 2024). Islamic law (Sharia), which derives principles from the Quran and Hadith, upholds the sanctity of human life and emphasizes compassion, justice, and equality as core tenets (Insani & Karimullah, 2023; Nor et al., 2024). In this context, Islamic teachings provide a moral and legal framework that actively condemns all forms of exploitation and abuse, particularly targeting the ethical aspects of human interaction (Besenyó, 2016; Nurhayati et al., 2022). Conversely, Western legal traditions have typically addressed human trafficking from a secular, rights-based perspective, shaped by historical shifts in human rights and international law (Heil, 2017). This study examines and compares these legal traditions, focusing on their shared values, distinct approaches, and the roles they play in preventing and addressing human trafficking.

Human trafficking, often described as modern-day slavery, takes many forms, including forced labor, sexual exploitation, and involuntary servitude, all of which deeply violate fundamental human rights (Okech et al., 2018; Potrafke, 2016). In Islamic tradition, slavery and exploitation have long been condemned, with Sharia law aiming to prevent oppression and promote social justice (Gilani et al., 2021; Shah, 2021). Islamic principles offer preventative strategies by prohibiting unjust enrichment and exploitation and by safeguarding human dignity (Almogbel & Mohamed Elrashidy, 2024). These principles are manifested in Sharia's rigorous ethical guidelines, which discourage all forms of commodification of human beings. In Western legal traditions, human trafficking has been addressed through international conventions and protocols, which establish legal measures for the protection of individuals and prevention of trafficking activities (Khamzin et al., 2022; Sinaga, 2024). The Western legal framework tends to prioritize individual rights and justice, often taking a punitive approach to combat traffickers (Abaunza, 2022; Aziz et al., 2022). While these approaches share a common goal of human protection, they differ in their foundation and methods: Islamic law is grounded in religious and ethical imperatives, while Western law is generally rooted in secular human rights principles. This study compares these frameworks to highlight their potential for greater alignment and collaboration in addressing human trafficking.

The urgency of addressing human trafficking has become more apparent in recent years due to the global nature of the crime and its severe impact on victims. Many trafficking victims face a lifetime of trauma, suffering from both physical abuse and psychological exploitation (Agustian & Al Azimi, 2023). Given the prevalence of trafficking across various regions and populations, there is a pressing need for comprehensive legal approaches that can effectively combat this crime (Islam, 2024). Islamic law offers a perspective that has not been widely integrated into international discussions, despite its potential to contribute to global efforts

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against trafficking (Hamzah, 2019). A comparative analysis of Islamic and Western legal frameworks can reveal insights into their strengths, limitations, and areas where they may complement each other. By identifying the ethical, legal, and preventative strategies embedded in Sharia, this research aims to enhance the understanding of Islamic contributions to the fight against human trafficking, thus supporting the development of a more holistic and inclusive international legal framework.

Previous studies have explored various aspects of human trafficking, particularly within the context of Western legal frameworks. Many have focused on the development and implementation of international protocols, such as the United Nations Protocol to Prevent, Suppress, and Punish Trafficking in Persons, especially women and children (Norwood, 2020; Smith, 2019; Steiner et al., 2018). Other studies have examined the effectiveness of anti-trafficking legislation across different countries, analyzing how well legal mechanisms protect victims and prosecute traffickers (Bowersox, 2018; Fenton et al., 2020; Vojta, 2024). Research within Islamic law has also addressed topics related to human rights and dignity, but fewer studies have examined Islamic principles specifically concerning human trafficking (Kayaoglu, 2014; Marbun, 2018). Some works have explored general principles of justice, equality, and the prohibition of exploitation in Sharia, noting that Islamic teachings offer a strong foundation for condemning practices associated with trafficking (Hashemi & Qureshi, 2022; Sasmita et al., 2024). These studies underscore the ethical dimensions of Islamic law and highlight its preventative aspects, but there is limited research focusing specifically on human trafficking through a comparative lens.

Further examination of relevant literature reveals more nuanced perspectives on how Islamic principles align with or differ from Western approaches to anti-trafficking efforts. Some scholars have emphasized the holistic nature of Sharia's approach to justice and protection, contrasting it with the Western emphasis on punitive measures and rights-based language (Abid, 2024; Anwarullah et al., 2024; Yustitiantingtyas & Krisnawati, 2024). Other studies have analyzed the effectiveness of Islamic legal practices in regions where Sharia plays an influential role, suggesting that Islamic principles can be valuable in both preventative and punitive aspects of anti-trafficking efforts (Hamid & Mokhtar, 2013; Nur et al., 2023). However, a significant portion of this literature remains focused on either the Islamic or Western framework without thoroughly comparing the two. This gap suggests a need for studies that directly address both systems to uncover how their unique strengths may complement each other in the context of human trafficking.

Despite the valuable contributions of previous studies, there remains a gap in research that explicitly compares Islamic and Western legal approaches to human trafficking. Specifically, there is limited analysis of how the ethical foundations of Sharia could enhance international human rights frameworks by offering additional preventative and protective measures against

trafficking. Many studies examine the Western perspective or provide an overview of Islamic law in general, but few focus on the ethical and legal convergence points between these systems in combating trafficking. This research gap highlights the potential for a study that brings together these perspectives to provide a more comprehensive framework for addressing human trafficking on a global scale.

This research presents a novel approach by integrating an analysis of Islamic law's ethical imperatives with the legal protections emphasized in Western traditions. Unlike prior studies that often address these frameworks separately, this study aims to bring them into dialogue, identifying the unique preventative strategies within Islamic law and comparing them with Western legal approaches. By focusing on the role of ethics, this research offers a fresh perspective that transcends traditional legal analysis, examining the potential for ethical considerations to strengthen anti-trafficking efforts. This interdisciplinary approach not only deepens understanding but also underscores the importance of integrating diverse legal and ethical perspectives in developing effective anti-trafficking strategies.

The primary objective of this research is to conduct a comparative analysis of Islamic and Western legal frameworks regarding human trafficking, with an emphasis on ethical and preventative dimensions. This study seeks to provide a nuanced understanding of how Islamic principles align with or enhance international efforts against human trafficking, particularly by highlighting Sharia's emphasis on human dignity and ethical protection. The thesis posits that Islamic law, with its comprehensive ethical guidelines, offers unique preventative measures that can complement and support Western legal approaches. By exploring these dimensions, this research contributes to the broader discourse on human rights and anti-trafficking measures, potentially informing more inclusive and effective policies that draw on both religious and secular legal traditions.

## **Methods**

This study employs a normative legal research design to analyze and compare the ethical and legal frameworks of Islamic and Western traditions in addressing human trafficking. Normative legal research focuses on understanding legal doctrines, principles, and values, making it suitable for examining how Islamic law (Sharia) and Western legal perspectives conceptualize and respond to human trafficking. The comparative nature of this design allows for an in-depth exploration of similarities and differences in legal approaches, particularly in terms of ethical considerations and preventive strategies. This design further enables a detailed analysis of how these legal systems may complement each other in global efforts against human trafficking.

The sample for this study includes primary legal texts, secondary literature, and historical legal documents related to Islamic law and Western human rights laws on human trafficking.

The research draws on Islamic legal sources, including the Quran and Hadith, as well as contemporary interpretations of Sharia by Islamic legal scholars. In parallel, Western legal documents, such as the United Nations Protocol to Prevent, Suppress, and Punish Trafficking in Persons, as well as national anti-trafficking laws from various jurisdictions, form the core of the Western legal sample. Secondary sources, including academic articles, legal analyses, and commentaries, supplement the primary texts, providing contextual insights into how each tradition interprets and enforces anti-trafficking measures.

Data collection for this study involved extensive library research and document analysis. Primary sources, such as the Quran, Hadith, and various Western legal codes and conventions on human trafficking, were accessed through online legal databases and university libraries. Secondary sources, including journal articles, legal reviews, and commentaries from both Islamic and Western legal perspectives, were also collected to provide a comprehensive understanding of each tradition's approach. The data collection process emphasized sourcing materials that specifically address the ethical and legal dimensions of human trafficking, as these aspects are central to the study's comparative analysis.

Data analysis was conducted using qualitative content analysis to identify recurring themes, ethical principles, and legal arguments within Islamic and Western legal sources related to human trafficking. The data were organized thematically to allow for clear comparisons between the two traditions, with particular attention to ethical considerations, punitive measures, and preventative strategies. This thematic analysis helped elucidate the underlying principles that shape each legal framework's approach to human trafficking, enabling a structured comparison of their complementary and contrasting aspects. This approach ultimately facilitated a nuanced understanding of how Islamic law and Western legal principles can collaboratively inform a robust global framework for combating human trafficking.

## **Results and Discussion**

### ***Overview of Islamic Law and Western Tradition on Human Trafficking***

Human trafficking is a complex and multifaceted global issue that fundamentally undermines human rights, dignity, and freedom, posing significant challenges for both Islamic and Western legal traditions. Despite the shared goal of eliminating human trafficking and protecting vulnerable populations, Islamic law and Western legal systems differ in their foundational principles, ethical perspectives, and strategies for addressing this urgent matter (Abid, 2024). Western approaches are often rooted in secular principles of individual rights and freedom, focusing on legal frameworks established through international conventions and treaties. Over the past few decades, significant efforts have been made to implement legal measures aimed at prevention, victim protection, and prosecution of traffickers. Key elements of Western law emphasize punitive actions against traffickers, victim protection programs, and

restitution for those harmed, typically within a human rights law framework that seeks to empower individuals and restore their autonomy after exploitation (Vojta, 2024).

Islamic law (Sharia), conversely, approaches human trafficking through a unique ethical and moral lens. The Quran and Hadith provide explicit guidance on protecting vulnerable individuals, condemning exploitation, and encouraging actions that ensure justice and equality within society (Anwarullah et al., 2024). Islamic teachings emphasize the sanctity of human life, the importance of justice, and the prohibition of all forms of exploitation and abuse. While trafficking may be understood within modern terms, the core principles of Sharia inherently oppose any form of human commodification or forced servitude (Hashemi & Qureshi, 2022). According to Islamic law, every human being has intrinsic worth, dignity, and purpose, a perspective deeply ingrained in Islamic teachings (Insani & Karimullah, 2023). This ethical framework obliges Muslim societies to prioritize the protection of the marginalized and the oppressed, framing human trafficking not merely as a legal violation but as a profound moral and ethical transgression that must be actively opposed.

The comparative analysis between these two frameworks demonstrates that while Western legal systems focus primarily on rights-based approaches, Islamic law offers a holistic ethical and legal framework rooted in a comprehensive moral code. This approach highlights the importance of integrating ethical considerations into legal systems as a means of creating a more inclusive and universally applicable anti-trafficking framework. Furthermore, the discourse surrounding human trafficking within these traditions raises critical questions about the effectiveness and adequacy of existing legal frameworks in addressing the root causes of trafficking. By examining the Islamic perspective on human trafficking, this research identifies unique contributions of Sharia law to the global fight against trafficking, which can complement and enhance Western legal frameworks.

### ***How Islamic Law Overcomes the Issues of Human Trafficking through Maqasid Shariah***

Central to Islamic law's approach to combating human trafficking is the concept of *maqasid shariah*, or the objectives of Islamic law. This foundational concept outlines the fundamental purposes that Islamic legal principles aim to fulfill, including the protection of religion, life, intellect, progeny, and property. These objectives create a robust framework that directly addresses human trafficking by safeguarding human welfare and preventing exploitation. The primary aim of *maqasid shariah* is to promote justice, prevent harm, and ensure the well-being of individuals and communities, thereby establishing a moral and ethical imperative to combat practices that undermine human dignity.

In particular, the principle of preserving life (*hifz al-nafs*) within *maqasid shariah* places a high value on safeguarding individuals from harm and exploitation. Trafficking, by definition, violates this principle, as it subjects victims to physical abuse, psychological harm, and life-

threatening conditions. Sharia law seeks to protect individuals from such violations by establishing clear prohibitions against exploitation and abuse, ensuring that individuals cannot be treated as commodities. This prohibition is reinforced through Sharia's comprehensive approach, which views human trafficking not merely as a legal violation but as a moral obligation to protect human life. Thus, the ethical framework of Islamic law frames trafficking as a societal concern rather than an isolated legal issue, encouraging community engagement in prevention and protection efforts.

Moreover, the principle of protecting dignity and intellect emphasizes the need for individuals to lead lives free from coercion and exploitation. Islamic law condemns all actions that degrade or demean human beings, including trafficking, which treats individuals as property rather than as persons with inherent dignity and purpose (Islam, 2024). The teachings of Islam urge communities to promote values of compassion, justice, and mutual respect, thereby creating an environment where human trafficking is socially and morally unacceptable. Sharia law, therefore, not only criminalizes human trafficking but also instills a social responsibility to prevent exploitation and protect vulnerable individuals (Khamzin et al., 2022). This commitment is reflected in the various historical and contemporary efforts by Islamic scholars and communities to combat practices such as forced labor, slavery, and exploitation, reinforcing the notion that safeguarding human dignity is a collective societal obligation.

Additionally, *maqasid shariah* provides a framework for understanding the interplay between legal obligations and ethical responsibilities, emphasizing the importance of social justice and equity (Azmi, 2022). This broader view of justice transcends mere legalistic interpretations and incorporates a proactive approach to addressing the socio-economic conditions that lead to trafficking. For instance, by promoting economic justice and access to education, Islamic law seeks to empower individuals and communities, thereby reducing vulnerability to trafficking. In this light, the ethical imperatives of Islamic law align with contemporary anti-trafficking strategies that emphasize the importance of addressing root causes and promoting social equity.

### ***Preventive Strategies to Overcome Human Trafficking***

Islamic law's approach to human trafficking emphasizes preventive strategies designed to eliminate the root causes of exploitation. Unlike punitive measures that solely target traffickers after a crime has been committed, Sharia's preventive strategies seek to address and mitigate the underlying factors that enable trafficking, thereby reducing its occurrence. These preventive strategies can be broadly categorized into three primary areas: eliminating sources of exploitation, prohibiting unjust enrichment, and fostering an integrated approach that addresses both the physical and moral dimensions of human protection.

First, Islamic law prioritizes the elimination of exploitation sources by discouraging economic practices that harm vulnerable individuals. The prohibition against *riba* (*usury*) and unfair labor practices reflects a broader aim to create a just economic system where individuals are protected from exploitation. By advocating for fair treatment, equitable wages, and ethical business practices, Islamic law seeks to reduce the economic vulnerabilities that traffickers often exploit (Gilani et al., 2021). Sharia encourages a society where wealth and resources are distributed fairly, thus minimizing poverty and economic desperation, which are among the primary drivers of trafficking. This proactive approach fosters economic justice as a means of creating a social environment where human trafficking is less likely to thrive.

Moreover, the Islamic legal framework supports the establishment of social safety nets that can provide protection for the most vulnerable populations, including women, children, and migrant workers who are often targeted by traffickers. Initiatives aimed at enhancing economic opportunities and education for marginalized groups can significantly reduce their susceptibility to trafficking (Hamzah, 2019). The Islamic principle of *zakat* (charitable giving) plays a vital role in addressing economic disparities, allowing wealth to circulate within communities and providing financial assistance to those in need (Ibrahim, 2023). By addressing the socio-economic factors that contribute to trafficking, Islamic law emphasizes the importance of community responsibility in ensuring that all individuals have access to basic needs and opportunities for development.

Second, Sharia strongly prohibits unjust enrichment, particularly when it comes at the expense of vulnerable individuals. Islamic principles emphasize ethical commerce and discourage any actions that lead to the exploitation of others for personal gain (Insani & Karimullah, 2023). In cases of human trafficking, traffickers benefit from the exploitation of individuals, often amassing wealth by abusing those in vulnerable situations. Sharia law condemns such practices by promoting honesty, integrity, and responsibility in economic dealings (Kayaoglu, 2014). These principles act as deterrents to exploitation, as they impose social and legal obligations that prevent individuals from profiting unjustly from the harm of others. The prohibition against unjust enrichment reinforces a societal expectation that wealth must be earned ethically, thereby reducing incentives for trafficking.

Additionally, Islamic law encourages community involvement and vigilance in preventing exploitation, thereby creating a collective responsibility to protect vulnerable individuals. This communal approach is essential in combating trafficking, as it fosters a culture of awareness and support for those at risk (Nor et al., 2024). For instance, community leaders can play a pivotal role in educating individuals about the dangers of trafficking and the importance of ethical treatment in labor practices. By mobilizing local resources and networks, Islamic communities can develop initiatives aimed at raising awareness, providing support services for victims, and advocating for policies that protect individuals from trafficking.



Lastly, Islamic law adopts an integrated approach that considers both the physical and moral dimensions of human protection. In addition to legal measures, Sharia emphasizes moral education and personal responsibility, encouraging individuals to uphold ethical principles in all aspects of life (Sasmita et al., 2024). This dual focus on physical and moral protection is crucial, as it ensures that human trafficking is addressed not only through legal punishments but also through moral teachings that promote respect for human dignity. Islamic education emphasizes compassion, justice, and the protection of others as fundamental values, creating a society where trafficking is universally condemned. This integrated approach encourages a culture of prevention, where community members are educated to recognize and oppose all forms of exploitation.

Furthermore, the Islamic concept of *amr bil ma'ruf wa nahy 'an al-munkar* (commanding what is good and forbidding what is wrong) serves as a moral guideline for individuals and communities to engage in proactive efforts against exploitation. This principle not only emphasizes individual moral responsibility but also highlights the collective duty of the community to create an environment that fosters justice, equity, and compassion. By instilling these values within educational systems and community programs, Islamic law cultivates a culture of vigilance against human trafficking and exploitation, empowering individuals to take action against injustices in their midst.

Together, these preventive strategies make Islamic law a comprehensive framework against human trafficking. By addressing the social, economic, and moral dimensions of exploitation, Sharia offers an approach that not only prevents trafficking but also fosters a society built on respect, justice, and compassion. Unlike approaches that focus solely on prosecuting traffickers, Sharia's holistic preventive framework aims to create conditions that make trafficking less likely to occur in the first place. Through these measures, Islamic law contributes a valuable perspective to global anti-trafficking efforts, underscoring the importance of integrating ethical principles into legal frameworks for effective human protection.

### ***Ethical and Legal Frameworks to Address Human Trafficking based on Islamic Law***

The ethical and legal frameworks established by Islamic law provide a multifaceted approach to combatting human trafficking, deeply rooted in the principles of justice, dignity, and the sanctity of human life. These frameworks, which derive their authority from the Quran and the Hadith, reflect a comprehensive understanding of human rights that transcends mere legal prohibitions against trafficking (Sinaga, 2024). Instead, they cultivate a moral consciousness among individuals and communities, aiming to instill a sense of responsibility and awareness towards the plight of the vulnerable (Abid, 2024). This section delves into the ethical imperatives and legal instruments within Islamic law that collectively serve to address human trafficking, emphasizing their significance in contemporary society.

At the heart of Islamic ethics is the principle of *ikhwah*, or brotherhood, which posits that all human beings are interconnected and share a mutual obligation to care for one another. This concept not only promotes a sense of communal responsibility but also emphasizes the importance of protecting the most vulnerable members of society, including women, children, and the economically disadvantaged (Agustian & Al Azmi, 2023). The ethical foundation of Islamic law commands adherents to act with compassion and fairness, which inherently rejects any form of exploitation or abuse. By fostering a culture of empathy and moral responsibility, Islamic teachings actively combat the societal attitudes that often normalize or condone human trafficking.

In addition to its ethical dimensions, Islamic law offers a robust legal framework that delineates clear prohibitions against exploitation and trafficking. One of the most significant legal principles in Islamic jurisprudence is the sanctity of human life, which is enshrined in various Quranic verses. The preservation of life is paramount, and any act that endangers it, including trafficking, is viewed as a severe violation of divine law (Gilani et al., 2021). The application of punitive measures against traffickers is not merely a punitive response; it is also a means of deterrence aimed at safeguarding human dignity and preventing the dehumanization that accompanies trafficking. The legal stipulations surrounding theft, coercion, and exploitation further reinforce the zero-tolerance stance against human trafficking, establishing that individuals who engage in such activities face severe consequences in this life and the hereafter.

Furthermore, the concept of *maqasid shariah*—the objectives of Islamic law—provides an additional layer of understanding regarding the legal frameworks that combat human trafficking (Azmi, 2022). The primary goals of *maqasid shariah* include the protection of religion, life, intellect, lineage, and property. Human trafficking fundamentally undermines these objectives, as it strips individuals of their freedom, dignity, and rights. By integrating *maqasid shariah* into anti-trafficking measures, Islamic law advocates for a holistic approach that not only seeks to penalize traffickers but also to rehabilitate victims and restore their dignity. This multifaceted approach emphasizes prevention, education, and community engagement as essential components in the fight against human trafficking.

Moreover, Islamic law encourages community participation in the fight against trafficking by promoting awareness and education. Islamic teachings advocate for the empowerment of individuals through knowledge, emphasizing the importance of understanding one's rights and responsibilities (Hamid & Mokhtar, 2013). Educational initiatives within communities can significantly contribute to raising awareness about the dangers of trafficking, equipping individuals with the necessary tools to protect themselves and others. Furthermore, the establishment of support networks within Islamic communities can foster resilience against trafficking by creating safe spaces for dialogue, education, and empowerment.

In addition to community-based initiatives, the legal frameworks within Islamic law also advocate for collaboration with broader international efforts to combat human trafficking. The principle of *muamalat*, which governs interpersonal relationships and societal obligations, encourages cooperation and solidarity among nations in addressing this global issue (Hamzah, 2018). Islamic scholars and legal experts have emphasized the need for Islamic countries to align their legal frameworks with international human rights standards, thereby enhancing their capacity to combat trafficking effectively. This alignment not only facilitates collaboration in enforcement efforts but also fosters a unified global stance against human trafficking, recognizing it as a crime that transcends cultural and national boundaries.

Despite these robust ethical and legal frameworks, challenges remain in the implementation of Islamic law concerning human trafficking. Societal attitudes, cultural practices, and insufficient resources can hinder effective enforcement and compliance with anti-trafficking measures. Therefore, ongoing efforts are necessary to address these barriers, ensuring that the ethical principles and legal instruments of Islamic law are effectively operationalized in combating human trafficking.

In a nutshell, the ethical and legal frameworks established by Islamic law offer a comprehensive approach to addressing human trafficking, emphasizing the importance of justice, dignity, and community responsibility. By grounding anti-trafficking efforts in the rich ethical traditions of Islam and aligning them with robust legal instruments, Islamic law provides a formidable response to this pervasive issue. The integration of *maqasid shariah* and community-based initiatives further strengthens these efforts, highlighting the potential for Islamic teachings to contribute meaningfully to the global fight against human trafficking. As society continues to grapple with the complexities of this issue, the principles embedded in Islamic law stand as a vital resource for fostering ethical awareness, promoting justice, and protecting the most vulnerable members of our communities.

## Conclusion

In conclusion, this research highlights the critical role of Islamic law in combating human trafficking, emphasizing its ethical and legal frameworks that prioritize human dignity and justice. Through a comparative analysis with Western traditions, the study reveals how Islamic principles, particularly the concept of *maqasid shariah*, provide a comprehensive approach to addressing the root causes of trafficking by promoting economic justice, prohibiting unjust enrichment, and fostering a collective responsibility for moral protection. The implications of this research are both theoretical and practical: theoretically, it enriches the discourse on anti-trafficking frameworks by integrating ethical considerations into legal systems; practically, it offers insights for policymakers and practitioners in enhancing anti-trafficking strategies by

incorporating Islamic legal principles. However, the research is limited by its focus on theoretical analysis and the need for empirical data to validate the proposed frameworks and strategies. Future research should aim to conduct empirical studies that evaluate the effectiveness of Islamic law in preventing human trafficking in various cultural contexts and explore the potential for collaboration between Islamic and Western legal systems to enhance global anti-trafficking efforts.

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