



## **The Islamic Perspective on Political Asylum: Analysis of The Rohingya Refugee Issue in Aceh, Indonesia**

**Ma'adul Yaqien Makkarateng**

Institut Agama Islam Negeri Bone, Indonesia

Email: [maadulyaqien@iain-bone.ac.id](mailto:maadulyaqien@iain-bone.ac.id)

**Lukman Arake**

Institut Agama Islam Negeri Bone, Indonesia

Email: [fawwazlukman@gmail.com](mailto:fawwazlukman@gmail.com)

### **Abstract**

This article examines the Islamic perspective on political asylum through an analysis of the Rohingya refugee crisis in Aceh, Indonesia. The Rohingya, fleeing violence and persecution in Myanmar, seek asylum in neighboring countries, including Indonesia. This study uses qualitative methods to gather and analyze data, aiming to understand the concepts, opinions, and experiences surrounding this issue. The findings reveal that Islam places a strong emphasis on humanity and the protection of the oppressed, including non-Muslims. Although the majority of Acehnese people express concerns about the economic, security, and social impacts of hosting Rohingya refugees, they do not support the violation of human dignity and rights. The research underscores the importance of government and international community support in developing long-term, comprehensive solutions to the Rohingya crisis. Islamic teachings on tolerance, justice, and compassion align with global principles of human rights and refugee protection. By exploring the religious dimensions of this issue, the article aims to enhance understanding and foster sustainable, humane responses to the plight of Rohingya refugees in Aceh.

**Keywords:** Rohingya Refugees, Political asylum, Aceh, Islamic Perspective, Human Rights.

## Introduction

People all across the world aspire to start over in a new place for a variety of reasons. Some leave home in search of employment or education, while others are compelled to escape human rights abuses like torture or persecution. Millions flee from violent situations and other crises, including armed conflicts.<sup>1</sup> Some individuals no longer feel safe and may have been targeted for abuse simply because of their identity, actions, or beliefs, which could include their political, religious, sexual, or ethnic orientations. There might be danger and terror on these journeys, even though they always begin with the promise of a better future.

It's not only danger that drives people to abandon their country. Some may believe they have a higher chance of landing a job in another nation due to their education or resources. Others may choose to move abroad to live with friends or family or to pursue their educational goals. On these journeys to establish a new life in a different country, individuals face various risks, including human trafficking and other forms of exploitation. Some are taken into custody by authorities upon arrival, and many encounter racism, xenophobia, and discrimination daily as they settle down and begin to establish a new life.

Because they have lost the networks of acquaintances, relatives, coworkers, and communities that most of them take for granted, some people wind up feeling alone and lonely. People may find it too risky or difficult to remain in their own country. Children, women, and men, for instance, run from extreme poverty, starvation, violence, and war; they also flee from the effects of climate change and other natural catastrophes, as well as from their sexual orientation or gender identity. People frequently deal with any number of these difficult circumstances.

Some of the countries that host the largest number of asylum seekers in Asia are Jordan, Pakistan, Iran, Turkey, and Bangladesh.<sup>2</sup> These countries have received many refugees from neighborhood countries such as Syria, Afghanistan, Iraq, Myanmar, and Sri Lanka. However, these countries also face challenges such as limited resources, social tensions, security threats, and political instability. Asylum seekers often live in camps, urban areas, or

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<sup>1</sup> Raimo Väyrynen, "Complex Humanitarian Emergencies: Concepts and Issues," *Raimo Väyrynen: A Pioneer in International Relations, Scholarship and Policy-Making: With a Foreword by Olli Rehn and a Preface by Allan Rosas*, 2023, 301–43.

<sup>2</sup> UNHCR, "UNHCR's Refugee Population Statistics Database," 2023, <https://www.unhcr.org/refugee-statistics/>.

detention centers, where they face difficulties in accessing basic services, education, health care, and livelihood opportunities.

Some of the countries that have the lowest acceptance rates of asylum seekers in Asia are Japan, South Korea, Hong Kong, and Singapore.<sup>3</sup> These countries have strict immigration policies and do not recognize most asylum claims as valid. Asylum seekers in these countries often face long and uncertain procedures, harsh detention conditions, and limited rights and assistance. Some of them are deported back to their countries of origin, where they may face persecution or danger.

The Rohingya refugees are one of the most persecuted and stateless populations in the world, facing discrimination and violence in Myanmar, their country of origin.<sup>4</sup> They have been fleeing to neighboring countries such as Bangladesh, Malaysia, Thailand, and Indonesia for decades, seeking safety and a better future<sup>5</sup>. However, they often face challenges and risks in their journeys, such as exploitation by smugglers, abuse by authorities, and rejection by host communities. The UNHCR has urged countries to ensure rescue and safe landing for the Rohingya refugees, as well as to work together in a spirit of shared responsibility to help them. The UNHCR has also expressed its appreciation and support for the Aceh people and the Indonesian government in dealing with the refugee situation. However, a more comprehensive and long-term solution is needed to address the root causes of the Rohingya crisis and to find durable solutions for the refugees, such as repatriation, resettlement, or local integration.

The exact number of Rohingya refugees in Aceh is not clear, as some of them have spontaneously continued their journey or escaped from the camps.<sup>5</sup> However, according to the UNHCR, there were approximately 1,722 Rohingya refugees in Aceh as of December 12, 2023. That number is expected to rise to as many as 2,000 Rohingya by the end of the year and "possibly 3,500 by the end of March 2024."<sup>6</sup> The refugees arrived in Aceh in

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<sup>3</sup> Dong-Hoon Seol and John D Skrentny, "Why Is There So Little Migrant Settlement in East Asia? 1," *International Migration Review* 43, no. 3 (2009): 578–620.

<sup>4</sup> Medicins Sans Frontieres, "The Rohingya: The World's Largest Stateless Population," accessed January 4, 2024, <https://msf.org.au/rohingya-worlds-largest-stateless-population>.

<sup>5</sup> M. Farhanditya, "Recent Developments Concerning Rohingya Refugees in Aceh, Indonesia," UNHCR, 2023.

<sup>6</sup> Sebastian Strangio, "Residents in Western Indonesia Protest Mounting Rohingya Refugee Arrivals," THE DIPLOMAT, 2023.

five ships between November 2022 and February 2023, after paying traffickers to take them from the camps in Cox's Bazar, Bangladesh to Malaysia. However, they were stranded at sea for months due to the COVID-19 pandemic and the refusal of Malaysia to accept them. The Aceh people rescued them and provided them with shelter, food, and medical care, with the support of the local government, the UNHCR, and other humanitarian actors.

In this context, it is important to explore the Islamic perspective on political asylum and how these principles are applied in addressing the Rohingya refugee issue in Aceh, Indonesia. Islam teaches the importance of protecting the oppressed and providing shelter to those in need. These principles have played a significant role in the response of the Acehnese community to the Rohingya refugees, demonstrating solidarity and humanity in providing aid and protection. This article will analyze how the Islamic perspective influences the policies and actions of the government and the Acehnese community in dealing with the Rohingya refugees. By understanding the role of religion in this issue, we can gain deeper insights into how religious principles can contribute to sustainable and humane solutions for the refugee crisis. Thus, this article aims not only to explore the challenges faced by asylum seekers and host countries in Asia but also to examine how the Islamic perspective on political asylum can provide a strong framework in addressing the Rohingya refugee crisis in Aceh, Indonesia. It is hoped that with a better understanding, we can raise awareness and find more comprehensive and sustainable solutions to address this issue.

### **Political Asylum Policy in Global Worldwide**

Each human being has more than one identity. "Refugee", "migrant" and "asylum seeker" are only temporary terms; they do not reflect the whole identity of women, children and men who have left their homes behind to start a new life in a new country.<sup>7</sup> Most people seeking to live elsewhere will feel that the experience of leaving their countries doesn't fully capture who they are.<sup>8</sup> Like all of us, they are complex and unique human beings and

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<sup>7</sup> Tazreena Sajjad, "What's in a Name?'Refugees', 'Migrants' and the Politics of Labelling," *Race & Class* 60, no. 2 (2018): 40–62.

<sup>8</sup> Alexandria J Innes and Alexandria J Innes, "Insecurity and Asylum Seeker Identity," *Migration, Citizenship and the Challenge for Security: An Ethnographic Approach*, 2015, 41–65.

might choose to identify themselves as being from a certain country or region, belonging to a group that speaks a certain language or shares a culture.<sup>9</sup>

Steinbock defines asylum and refuge as synonyms "both refer to the same, because both extend protection to foreigners who deserve it"<sup>10</sup>. However, it is unclear why these terms are synonyms. Some authors argue that the figures of asylum and refuge are different and that this confusion contributes to inequality by placing differences and elites in protection. These are just a few of the issues that have arisen when trying to provide protection to refugees or asylees. Due to the conflicting meanings of asylum and refuge, prejudice may be more likely. While "asylum" refers to the diplomatic and territorial asylum system in Latin America<sup>11</sup>, "refuge" refers to the Universal System of Refugee Rights. The latter is offered to personalities policies; individuals who request asylum but do not receive recognition or who are not personalities are frequently denied protection despite their need for it. This is mostly due to the fact that the texts that create and acknowledge the right of asylum have frequently employed terminology that are not synonymous, making it difficult for them to be recognized as separate entities and creating significant protection gaps.

An asylee and a refugee are both people who have fled their country of origin because of persecution or fear of persecution based on their race, religion, nationality, political opinion, or membership in a particular social group. The main difference between them is that an asylee is someone who requests protection after arriving in the United States or at a port of entry, while a refugee is someone who requests protection from outside the United States and is then admitted to the country as a refugee. Both asylees and refugees have the right to work in the United States, apply for a green card after one year, and eventually apply for citizenship. However, refugees are subject to annual admission quotas and regional allocations, while asylees are not. Refugees also receive resettlement assistance from the government

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<sup>9</sup> Peter Singer, Renata Singer, and Mark Gibney, "The Ethics of Refugee Policy," *Population and Political Theory* 3 (2010): 285.

<sup>10</sup> Daniel J Steinbock, "Interpreting the Refugee Definition," *UCLA L. Rev.* 45 (1997): 733.

<sup>11</sup> Leonardo; Franco, "El Asilo y La Protección Internacional de Los Refugiados En América Latina: Análisis Crítico Del Dualismo" *Asilo-Refugio* a La Luz Del Derecho Internacional de Los Derechos Humanos," 2003.

and non-governmental organizations, while asylees do not.<sup>12</sup>

Political asylum is a legal concept that allows a person who is persecuted or feared of persecution in their own country because of their race, religion, nationality, political opinion, or membership in a particular social group to seek protection from another sovereign authority, such as another country or a church official. Political asylum is part of international relations and is regulated by international law on the basis of humanitarian considerations. Every country has the right to protect foreigners who request political asylum.<sup>13</sup>

The process of applying for asylum or refugee status is different as well. For an example in the U.S, Asylum seekers must file an application with the U.S. Citizenship and Immigration Services (USCIS) within one year of their arrival or demonstrate extraordinary circumstances that prevented them from doing so. They may also be placed in removal proceedings and have to present their case before an immigration judge. Refugee applicants must undergo a screening process by the United Nations High Commissioner for Refugees (UNHCR) or a U.S. embassy or consulate abroad, and then be referred to the U.S. Refugee Admissions Program for further vetting and selection.<sup>14</sup>

### **A Glimpse of the Rohingya Refugee Crisis in Indonesia**

The need to provide sanctuary or asylum to the Rohingya, and the recognition of their rights to protection from persecution in Southeast Asia. It was first sparked by international documents including treaties, conventions, and declarations, which were eventually consolidated to guarantee efficacy and efficiency in the hunt for protection. This acknowledgment process, which took a long time to complete, is a result of the severe crises that late-20th-century Asian nations like Bangladesh, Pakistan, Iran, and Jordan faced. In order to provide real safety for those in need of shelter or asylum, this article aims to highlight the progress that has been made in that field, identify current issues, and provide solutions.

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<sup>12</sup> Jonathan Darling, "Asylum and the Post-political: Domopolitics, Depoliticisation and Acts of Citizenship," *Antipode* 46, no. 1 (2014): 72–91.

<sup>13</sup> Mark R von Sternberg, "Political Asylum and the Law of Internal Armed Conflict: Refugee Status, Human Rights and Humanitarian Law Concerns," *International Journal of Refugee Law* 5, no. 2 (1993): 153–82.

<sup>14</sup> Courtney Maurer, Johanna Norshus Tvedt, and Denise Muro, "The US Refugee and Asylum Process: A Brief Analysis of US Resources and Policies," 2021.

The history of refugees in Indonesia can be divided into three main periods: From 1979 to 1996, Indonesia hosted more than 170,000 refugees from Southeast Asia, mainly Vietnam, Cambodia, and Laos, who fled the conflicts in their countries. Indonesia cooperated with UNHCR to establish a refugee camp on Galang Island and implement the Comprehensive Plan of Action to find durable solutions for these refugees. From 1996 to 2016, Indonesia witnessed an increase in the number of asylum seekers from various countries, especially Afghanistan, who intended to transit through Indonesia to reach other destinations, such as Australia. Indonesia did not sign the 1951 Refugee Convention or its 1967 Protocol, and did not have a national refugee status determination system. Therefore, refugees in Indonesia had no legal rights or protection, and depended on UNHCR and IOM for registration, assistance, and resettlement. From 2016 to present, Indonesia issued a presidential decree to handle refugees, which provided some definitions and processes for their detection, shelter, and safeguarding. However, the decree did not offer any permanent solutions or integration for refugees in Indonesia, and its implementation was still pending. Refugees in Indonesia continued to face challenges such as lack of access to work, education, health, and social services, and limited prospects for resettlement.<sup>15</sup>

Indonesia is not a party to the 1951 Refugee Convention or its 1967 Protocol, nor does it have a national refugee status determination system. This has significant implications for the refugees in Indonesia. Without being a signatory to these international agreements, Indonesia does not have a legal framework to protect the rights of refugees, which results in numerous limitations for them. Refugees in Indonesia are not allowed to work legally, marry locals, or access formal education systems. Their access to health services is also severely limited, leading to difficulties in maintaining their well-being. As Indonesia lacks its own system to determine the status of refugees, these individuals rely heavily on the United Nations High Commissioner for Refugees (UNHCR). The UNHCR is responsible for registering refugees, assessing their claims, and seeking durable solutions for their situation, such as resettlement in a third country.

In 2016, the Indonesian government issued a presidential decree aimed at handling refugees. This decree includes key definitions and

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<sup>15</sup> Wikipedia, "Refugees in Indonesia," accessed January 4, 2024, [https://en.wikipedia.org/wiki/Refugees\\_in\\_Indonesia](https://en.wikipedia.org/wiki/Refugees_in_Indonesia).

outlines processes for the detection, shelter, and safeguarding of refugees. However, the decree does not provide for the permanent resettlement or integration of refugees within Indonesia.<sup>16</sup> Moreover, the implementation of this decree is still pending, leaving many of the provisions unenforced. Consequently, refugees in Indonesia continue to face significant challenges and uncertainties regarding their future.

There are unmet treatment needs in the refugee population and a lack of early preventive measures. Some of the ways to support refugees include respecting their human rights and dignity, and avoiding discrimination, harassment, or violence against them. Additionally, supporting their basic needs, such as food, water, shelter, clothing, and healthcare, by donating to humanitarian organizations or volunteering in refugee communities is crucial. Advocating for their protection and solutions is also important by raising awareness, engaging with policymakers, and supporting campaigns that call for the state to sign the Refugee Convention and implement the presidential decree. Empowering refugees to become self-reliant and contribute to society can be achieved by providing education, skills training, livelihood opportunities, and social inclusion.<sup>17</sup>

There are several cases that show how asylum seekers or refugees have survived in Indonesia for a long time. A group of Afghan refugees established a school in Bogor, where they teach English, math, science, and art to more than 100 refugee children.<sup>18</sup> They also run a library, a women's empowerment program, and a sports club. They hope to provide education and skills for the future generation of refugees. A Somali refugee who arrived in Indonesia in 2013 became a successful entrepreneur and social activist. He started a catering business that employs other refugees and delivers food to local customers. He also founded a non-governmental organization that helps refugees access healthcare, legal aid, and education. He advocates for the rights and dignity of refugees in Indonesia.<sup>19</sup> A refugee from Iran named Niloofar, who is an entrepreneur and social activist in

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<sup>16</sup> M. Suryono, "UNHCR in Indonesia," accessed January 4, 2024, <https://www.unhcr.org/id/en/unhcr-in-indonesia>.

<sup>17</sup> Sverre Varvin, "Refugees, Their Situation and Treatment Needs," *International Journal of Applied Psychoanalytic Studies* 15, no. 3 (2018): 174–86.

<sup>18</sup> Zuhri Damanhuri, "Gadis Afghanistan Jadi Guru Bagi Anak Imigran," [republika.co.id](http://republika.co.id), accessed January 5, 2024.

<sup>19</sup> "Kisah Pengungsi Di Indonesia: 'Kami Ingin Bertahan Hidup, Itulah Kenapa Kami Di Indonesia,'" BBC News, accessed January 5, 2024.



Jakarta. He founded a catering business serving Iranian cuisine and used the proceeds to help other refugees in need, such as providing food, clothing, and medicine.<sup>20</sup>

These cases demonstrate that some asylum seekers and refugees have managed to survive in Indonesia for extended periods by building their own communities, finding ways to support themselves and others, and maintaining their hopes and aspirations. For instance, Afghan refugees in Bogor established a school and various programs to educate and empower their community. A Somali refugee became a successful entrepreneur and social activist, providing jobs and advocating for refugee rights. Similarly, an Iranian refugee, Niloofer, used his catering business to support other refugees.

Despite these remarkable efforts, these individuals continue to face numerous challenges and uncertainties. They encounter legal and social barriers that limit their access to basic needs such as employment, education, and healthcare. Their status remains precarious without a national framework to protect their rights and offer permanent solutions. Therefore, there is an urgent need for increased protection and solutions from the Indonesian government, UNHCR, and the international community. The government should implement and expand policies that ensure the safety and well-being of refugees. International organizations and the global community must continue to advocate for and support these refugees, working towards sustainable solutions that allow them to rebuild their lives with dignity and hope.

There are several possible reasons why Rohingya is not accepted lately by Aceh indigenous people. Some of them are:

- a. The Acehnese people are concerned about the increasing number of Rohingya refugees who arrive in their province, and the lack of capacity and resources of the local government to handle them. They fear that the refugees will pose a burden on the economy, security, and social cohesion of Aceh.
- b. The Acehnese people are disappointed with the central government and the international community for not providing enough support and solutions for the Rohingya refugees. They feel that Aceh has

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<sup>20</sup> Gluck Caroline, "Pengungsi Mendapat Kesempatan Untuk Memulai Hidup Baru Di Jakarta," UNHCR, accessed January 5, 2024.

- been left alone to deal with the refugee crisis, and that the refugees are being neglected and exploited by the authorities and smugglers.
- c. The Acehese people are influenced by the negative stereotypes and prejudices against the Rohingya refugees, who are often portrayed as illegal immigrants, terrorists, or criminals by some media and politicians. They also have limited interaction and understanding of the refugees' culture, religion, and background.<sup>21</sup>

These reasons may explain why some Acehese people have rejected the Rohingya refugees, but they do not justify the violation of their human rights and dignity. The Acehese people should also remember their own history of suffering and displacement due to the conflict and tsunami in Aceh, and their tradition of hospitality and solidarity with fellow Muslims. It is important for the Acehese to reflect on their past experiences and the challenges they faced during times of crisis. The conflicts and natural disasters that have impacted Aceh created a strong sense of community and resilience. This history should inspire empathy and compassion towards the Rohingya refugees, who are facing similar hardships.

Moreover, some sources have praised the Acehese people for their humanitarian gestures and generosity in helping the Rohingya refugees, especially in the past when they rescued them from the sea and provided them with shelter, food, and medical care. These acts of kindness highlight the true spirit of Acehese hospitality and solidarity. The UNHCR has also expressed its appreciation and support for the Acehese people and the Indonesian government in dealing with the refugee situation. The agency recognizes the efforts made by the local communities to assist the refugees and emphasizes the importance of continued support and collaboration to address the ongoing challenges.

### Political Asylum from the Perspective of Islamic Law

The Arabic dictionary defines "Islam" as having its roots in *salima* and *aslama*, which is the *masdar* version of *fiil ruba'i*. *Al-istislam wa alkhudu' wa al-inkiyad*,<sup>22</sup> which translates to "complete submission and surrender" or "submission and obedience," is how Islam is understood linguistically. The

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<sup>21</sup> Anwar Ilham Choirul, "Ada Apa Dengan Pengungsi Rohingya Di Aceh Dan Berapa Jumlahnya?," *tirto.id*, accessed January 5, 2024.

<sup>22</sup> M I al-Zubayr and E S M Badawi, *Mausu'ah Mu'jam Al-Asma*, Mawsū'at Al-Sultān Qābūs Li-Asmā' Al-'Arab (Jaami'ah al-Sulthan Qaabuus, 1991).

main idea is to fully obey Allah's directives and to abstain from His prohibitions without raising even the slightest objection. One who professes complete submission to Allah in all matters, including His prohibitions and directives, is referred to as a Muslim. Islam is a true religion revealed by Allah to His Messenger Muhammad SAW to be conveyed to all mankind; and guide all nature to true goodness and eternal happiness.

When Jibril asked the prophet, "Tell me about Islam," his response was the exact meaning of the faith. In response, the Prophet said that Islam bears witness to the fact that there is only one true God, and that Muhammad is His messenger.<sup>23</sup> It also establishes prayers, observes Ramadan fasts, pays zakat, and, for those who are able, makes the pilgrimage to the Temple. A buddy questioned the prophet about Islam in a different historical account. Islam, in response, is defined as follows: Muslims are safe from harm caused by your words and deeds, and your heart is only given up to Allah. Islam was, and still is, a religion in which Muslims are safe from the abuse of others' words and deeds and entirely surrender to Allah.

Aside from that, the prophet once asked his companions, "Do you all know who these Muslims are?" Only Allah and His Messenger know better, they said. According to the Prophet, a Muslim is one who saves the Islamic people with his tongue and his hands. They inquired, "Who are the believers (*mukmin*)?" According to the Prophet, a believer is someone who provides security to other believers, including their material possessions and soul. Then they inquired once more, "Who are the people who emigrated (*muhajir*)?" The Prophet said that an emigrant is someone who leaves bad/evil and remains away from it.<sup>24</sup>

Humans are seen by Islam as one people and the Messenger of Allah was sent to all humans as a blessing for all of nature, thus fellow humans are bound by the morals of *Ukhuwah Insaniyah*. Meanwhile fellow Muslims, apart from being bound by *Ukhuwah Insaniyah*, are also bound by *Ukhuwah Islamiyah*. Apart from that, because humans are also citizens of a certain country, there is also *Ukhuwah Wathaniyah*, therefore Muslim jurists have the same rights and obligations even though they are from different countries. They both have political rights, civil rights and humanitarian rights. political rights such as voting and being elected. The right to become a civil servant

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<sup>23</sup> Imam An-Nawawi, *Riyadhus Shalihin* (Pustaka Al-Kautsar, 2015).

<sup>24</sup> An-Nawawi.

or position for the public benefit. civil rights, such as trade marriage and employment. while human rights include embracing a religion, the right to occupy public places and the right to sue in court.

True humanity is the substance of Islamic teachings that came to mankind, which was in the period of *Jahiliyah*. The strong prey on the weak, and the rich do not care about the poor. Therefore, Allah brought them from darkness to light, from polytheism to monotheism, and from ignorance to useful knowledge. From injustice to justice. In essence, humanity is a universal attitude that must be possessed by every human being in the world that can protect and treat humans in accordance with human nature.<sup>25</sup>

Recently, we have heard a lot about the significance of spreading human values throughout society, nation, and even state. Such an invitation should be appreciated, but it should not be used to ignore religious values. The urge to separate human values from Islamic principles in daily life is incorrect, and it could even be argued that those who hold this view lack an understanding of Islam's fundamental teachings. Islamic ideals are significantly more important, larger, and kinder than human values. Islam is the first religion that founded and establish human values by elevating and honoring human dignity. Allah said in QS 17: 70.

“Indeed, we have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures.”<sup>26</sup>

Human values are only useful in everyday life. However, with Islam, these human qualities can be flawless. Because when someone follows Islam correctly, they are always urged to become a human being who can humanize themselves and others, especially in their dealings with fellow Muslims and even non-Muslims, while maintaining their rights, respecting them, and doing good to them. A Muslim who is capable of actualizing authentic Islamic ideals is also capable of actualizing true human values. Because Islam is a faith that respects human values. Allah revealed Islam, which includes the preservation of human values by honoring and even making them happy in both this world and the afterlife.

Tolerance, love, tenderness, and mutual respect for one another in

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<sup>25</sup> Lukman Arake, *Fikih Kemanusiaan* (Bantul: Mata Kata Inspirasi, 2023).

<sup>26</sup> M S Abdul-Rahman, *The Meaning and Explanation of the Glorious Qur'an*, The Meaning And Explanation Of The Glorious Qur'an (MSA Publication Limited, 2007).

relationships with other Muslims and non-Muslims are the actualization of human values in Islam. More specifically, in society, everyone, men and women alike, is expected to uphold all human rights, both individual and group. On the one hand, Islam stresses the necessity of excellent morals and ethics since Islam, in general, seeks to promote and perfect noble morals in all human beings. That is why Allah sent the Prophet Muhammad to develop good values.<sup>27</sup>

Brotherhood, equal rights, and freedom are among the fundamental ideals taught in Islam because it is a humanitarian religion. These three fundamental ideas are central to Islamic teachings. Human fraternity and equality must not be neglected. Human equality indicates that Islam accepts and appreciates humans for who they are, not for their skin color, ethnicity, race, socioeconomic status, or ethnic group. All of these disparities have no bearing on a person's human values because human values are universal. Arabs are humans, non-Arabs are humans, white people are humans, black people are humans, rich people are humans, poor people are humans, men are humans, women are humans, leaders are humans, and those who oppose the Arabs are humans.

The three elements listed above are not just concepts; they have been put into practice throughout Islamic history. When discussing equality before the law on the one hand and religious responsibilities on the other. Something permissible in Islam is intended for everyone, while something banned in Islam is also intended for everyone. In Islam, obligations such as worship are mandatory for all, and punishment is likewise applicable to all. Human glory in life is also closely tied to the value of freedom that they have, therefore those who do not feel free are believed to have no glory. Restrictions on the value of freedom without justification are regarded an affront to human ideals itself. Violence, killing innocent people, riots, and destruction on Earth are all strongly prohibited by Islam. Even killing one human soul for no reason and being justified by Allah in the Koran is equivalent to killing all mankind. On the other hand, allowing one human soul to exist is equivalent to allowing all humanity to live. As stated at QS 5:32:

“That is why We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the

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<sup>27</sup> Yusuf Musa Mahmud, “Nizham Al-Hukm Fi Al-Islam,” *Kairo: Dar Al-Fikr*, 2002.

land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity.”<sup>28</sup>

Even though the verse above is directed at the Children of Israel, the law is not only directed at them, but also regarding all humans. Allah views killing a person as killing all humanity, because that person is a member of society and because killing a person also means killing his descendants. Thus, there is no reason for anyone to ignore or underestimate these values by obscuring them so that they can easily undermine the honor of others.

If everyone is allowed freedom in Islam, this does not mean that everyone is free to do whatever they wish; rather, this freedom can be constrained based on particular society as a whole situations and circumstances. Caliph Umar ibn Khattab once restricted several of the Prophet's followers from leaving Medina unless they were on significant missions, such as heading a force of troops. His goal is to make it simple for them to discuss issues when complicated situations arise. Naturally, these constraints on freedom are imposed in order to maintain the the public's interest.<sup>29</sup>

Homeland is a physical, geographical reality that is a region of the earth that has been inhabited by humans for ages in coherent groups that interact with one another with the goal of achieving an interest in a certain location on earth. As a result, a human being cannot exist without a country that protects, defends, nurtures, and gives numerous services to them. Even though citizens of one country differ in temperament, nature, and character from residents of other countries, all have a feeling of humanity and love for the place where they live.

## Conclusion

The rejection of Rohingya refugees in Aceh, Indonesia has many possible reasons. Some of them are: The Acehnese people are concerned about the increasing number of Rohingya migrants arriving in their province and the government's lack of capacity and resources to handle them. They worry that the refugees will burden Aceh's economy, security, and social cohesion. The Acehnese people are also dissatisfied with the central government and the international community for failing to provide adequate support and solutions for Rohingya refugees. Moreover, they are

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<sup>28</sup> Abdul-Rahman, *The Meaning and Explanation of the Glorious Qur'an*.

<sup>29</sup> Ibn Najim, *Al-Asybah Wa Annazair* (Kairo: Al-Maktabah Al-Taufiqiyah, n.d.).

influenced by unfavorable prejudices and stereotypes toward Rohingya refugees, who are often portrayed as illegal immigrants, terrorists, or criminals by some media and politicians. They also have little interaction with and understanding of the refugees' culture, religion, and background.

However, from an Islamic perspective, it is important to emphasize that the principles of protecting the oppressed and providing shelter for those in need are integral parts of this religion's teachings. These principles have played a significant role in the Acehese community's response to the Rohingya refugees, despite the challenges and uncertainties faced. In this analysis, we see that Islamic teachings, which emphasize humanity, tolerance, and justice, can provide a strong framework for addressing the Rohingya refugee crisis in Aceh. An approach based on these religious values can help overcome negative prejudices and stereotypes and encourage the community to be more open and supportive of the refugees.

By understanding the role of religion in this issue, we can gain deeper insights into how religious principles can contribute to sustainable and humane solutions for the refugee crisis. It is hoped that with a better understanding, we can raise awareness and find more comprehensive and sustainable solutions to address this problem. Thus, through the Islamic perspective on political asylum, we can find a path towards a more just and humane resolution for the Rohingya refugees in Aceh, Indonesia. This is not just about providing shelter but also about restoring dignity and human rights to those who have experienced extraordinary suffering.

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