

CHAPTER I

INTRODUCTION

1.1 Background of Study

This research stems from the ethnic conflict that occurred against the Rohingya people, reaching its peaked in July 2012. The conflict was marked by widespread burnings of Rohingya residences and attacks carried out by both ethnicities.¹ This conflict has resulted in casualties, including children and women, prompting a response from the United Nations.² Consequently, issues related to this conflict remain a subject of active discussion.

The political dominance of the majority-Myanmar ethnic group has been the main cause of the long-standing civil wars between the government and ethnic minorities, rather than the rigid idea that citizenship rights are mainly based on ethnic identity. Unlike other groups with a mixed historical or ethnic background in Myanmar, such as the Chinese in Kokang, the Rohingyas have faced growing discrimination from the state.³ They differ in race, religion, culture, and language from the general Myanmar population. Therefore, the government does not recognize the Rohingya as Myanmar citizens, reflected in the lack of possession of National Registration Cards (NRC) or Myanmar passports

¹ Tri Joko Waluyo, 'Konflik Tak Seimbang Etnis Rohingya Dan Etnis Rakhine Di Myanmar', *Transnasional* 4, no. 2 (2013): 838.

² Anna Yulia Hartati, 'Studi Eksistensi Etnis Rohingya Di Tengah Tekanan Pemerintah Myanmar', *Jurnal Hubungan Internasional* 2, no. 1 (2013): 7.

³ Jacques Leider, *Rohingya: The History of a Muslim Identity in Myanmar*, *Oxford Research Encyclopedia of Asian History*, 2018, 14.

by Muslim Rohingya.⁴ Furthermore, in the 2014 census, which was the first census in the last 30 years, the Rohingya ethnicity was not included in the official list, implying that the Myanmar government does not recognize their existence as an integral part of the country's population.⁵ The government considers the Rohingya ethnicity as immigrants from the Indian subcontinent, hence not included in the list of recognized indigenous ethnicities eligible for citizenship according to the constitution.⁶

The systematic discrimination can be attributed to a range of motives, including racism, Islamophobia, security concerns, and accusations of illegal immigration, all of which are supported by a long history of human rights violations.⁷ Talking about the term "Islamophobia" is relatively new, first coined in the 1970s. It gained prominence among European anti-racist activists during the 1980s and 1990s. The events of September 11, 2001, marked a significant turning point in its widespread use in both Europe and the United States. The term arose from the increasing need to discuss the role of Muslim migrants in Northern countries and the perceived divide between Western and Islamic cultures.⁸

In relation to islamophobia, one of the causes of conflict between the two ethnic groups is a monk spreading hatred against the Muslim minority

⁴ Ridwan Bustamam, 'Jejak Komunitas Muslim Di Myanmar: Fakta Sejarah Yang Terabaikan.', *Jurnal Lektur Keagamaan* 11, no. 2 (2013): 5.

⁵ Department of Population Ministry of Immigration and Population, 'The 2014 Myanmar Population and Housing Census', *The Republic of the Union of Myanmar* 3-E (2015).

⁶ Tety Rachmawati, 'Menakar Stabilitas Hegemoni Bagi Penyelesaian Konflik Rohingya', *Dauliyah Journal of Islamic and International Affairs* 2, no. 1 (2017): 98.

⁷ Leider, *Rohingya: The History of a Muslim Identity in Myanmar*, 14–15.

⁸ Junaid Rana, 'The Story of Islamophobia', *Souls* 9, no. 2 (2007): 148–61.

in Myanmar, namely the Rohingya, on the grounds that Myanmar is intended for the Buddhist, so other than the Buddhist must be cleaned from Myanmar. therefore, the Buddhist followers of the monk brutally attacked the Muslims, then this tragedy was called the 969 anti-Muslim movement.⁹

However, on the other hand, Buddhism is a religion that upholds peace and the happiness of every human being.¹⁰ Within Buddhism itself humanism is that attitude of mind which attaches primary importance to man and to his faculties, affairs, temporal aspirations, and wellbeing. Buddhism insists on the supreme importance of the performance, on the part of the spiritual aspirant, of sublime duties like benevolence towards all (*Maitri*), compassion for the distressed (*Karuna*), joy at the happiness of other's (*Mudita*), and indifference to the faults in other's (*Upeksha*).¹¹

The Buddha's main motto was to free human beings from worldly sufferings.¹² The core message of the Buddha, which is to liberate humans from worldly suffering, highlights the central aim of his teachings, which focus on helping people overcome the suffering they encounter in everyday life. This worldly suffering encompasses all forms of

⁹ Hannah Beech, 'The Face of Buddhist Terror', TIME (Meikhtila, Myanmar, And Pattani, Thailand, 2013), pt. Spreading Hatred, <https://time.com/archive/6643742/the-face-of-buddhist-terror/>.

¹⁰ Nick Cheesman and Nicholas Farrelly, *Conflict in Myanmar: War, Politics, Religion*, 1st ed. (Singapore: ISEAS Publishing, 2016), 14.

¹¹ Ashwani Kumar, 'Humanism in Buddhism', *Bulletin of Tibetologi*, 1998, 3.

¹² Edward Conze, *Buddhist Meditation* (London, 1956), 11.

dissatisfaction, sorrow, and discomfort experienced by individuals due to attachment to material things, desires, and illusions.

To achieve freedom from this suffering, the Buddha taught the path to enlightenment through the understanding and practice of the Four Noble Truths and the Eightfold Path. The Four Noble Truths are:

1. **The Truth of Suffering (Dukkha):** Acknowledging that suffering exists in life.
2. **The Truth of the Origin of Suffering (Samudaya):** Realizing that suffering is caused by desire and attachment.
3. **The Truth of the Cessation of Suffering (Nirodha):** Understanding that suffering can be ended.
4. **The Truth of the Path to the Cessation of Suffering (Magga):** Knowing that there is a path to end suffering, which is the Eightfold Path.

The Eightfold Path consists of the right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. Through understanding and practicing these teachings, one can achieve enlightenment (Nirvana) and be freed from the cycle of suffering.¹³ So, the aim of Buddhist ethics is the regeneration of humanity.¹⁴ Referring to the Buddha's motto and the concept of Buddhist humanism, it can be argued that the monk contradicts the principles of

¹³ Kumar, 'Humanism in Buddhism', 4.

¹⁴ K. L. Seshagiri Rao, *Buddhism* (Patiala, 1969), Introduction, viii.

humanity taught by Siddhartha Gautama, which aim to alleviate human suffering. This principle extends beyond kindness to fellow Buddhists, emphasizing compassion for all people as part of applying ethical values in society

Thus, in 2012, a wave of violence in northern Rakhine State displaced 140,000 people, most of them Muslims, from their homes. Numerous villages and neighborhoods were destroyed in this anti-Muslim movement. Retaliatory attacks on Buddhist villages further disrupted the multi-religious fabric of local life, with unresolved claims of indigeneity fueling communal antagonism.¹⁵ Once the violence subsided, Myanmar faced a strengthened Buddhist chauvinist movement¹⁶ aiming to impose its values on the national narrative. Politicians retreated in the face of widespread support for these prejudiced politics, which gained

¹⁵ Ardeth Maung Thawngmung, 'The Politics of Indigeneity in Myanmar: Competing Narratives in Rakhine State', *Asian Ethnicity*, 2016, 4.

¹⁶ The Buddhist chauvinist movement refers to groups within the Buddhist community that adopt extremist and nationalist views, often believing that Buddhist identity and culture should dominate and be prioritized over other religious or ethnic groups. Chauvinism itself is a form of extreme nationalism, often accompanied by attitudes that demean or are hostile towards other groups. In the context of Myanmar, the Buddhist chauvinist movement is typically associated with anti-Muslim and anti-minority sentiments. This movement is supported by several influential monks and religious leaders who use sermons and speeches to spread their ideology. One example is the Ma Ba The organization (Association for the Protection of Race and Religion), known for its harsh rhetoric and for inciting interfaith tensions. The Buddhist chauvinist movement in Myanmar has a significant impact on politics and society, fostering discrimination and violence against Muslim communities, especially the Rohingya, and influencing government policies that often support exclusive and discriminatory views and actions. See More at Matthew J. Walton and Susan Hayward, *Contesting Buddhist Narratives: Democratization, Nationalism, and Communal Violence in Myanmar* (Washington, D.C.: East-West Center, 2014).

prominence through the sermons of monks nationwide.¹⁷ This Buddhist chauvinist movement or Buddhist chauvinist rhetoric contradicts the aims of Buddhist humanism as previously explained. As a result, the Muslim community, especially the Rohingya, is experiencing the events they are currently facing.

Focusing on the philosophical approach in humanism. Humanism itself was introduced in 1808 by a lecturer in Germany, F. J. Niethammer,¹⁸ to distinguish engineering and scientific study programs from literary stream programs. The word 'human' originates from the Latin word 'humus,' meaning soil or earth. From this word, the terms 'homo' emerged, signifying human, and 'humanus,' meaning humane. It was later developed into 'humilis,' which means simplicity or humility.¹⁹

The humanism presented by Al-Faruqi differs from Western humanism. Western humanism rejects the theistic view, meaning it is not based on the belief in the existence of God, and also rejects supernatural

¹⁷ Cheesman and Farrelly, *Conflict in Myanmar : War, Politics, Religion*, 6.

¹⁸ Friedrich Julius Niethammer (1766–1848), a German philosopher and educational expert in the 18th and 19th centuries, is known for his contributions to philosophy, particularly the formation of ideas in education and the philosophy of science. His notable work, 'Der Streit des Philanthropinismus und Humanismus in der Theorie des Erziehungs-Unterrichts und Schulwesens,' was published in 1808. Niethammer was also actively involved in debates and discussions with prominent figures in philosophy and education of his time. However, it is important to note that information about historical figures may change or evolve over time, and that more recent information may not be covered after 2022. Look at Kelly Boyd, *Encyclopedia of Historians and Historical Writing*, Vol 2 M- (Routledge: Fitzroy Dearborn, 2019).

¹⁹ Siti Jalilah Ahmad dan Wan Fariza Alyati Wan Zakaria, "Wacana Humanisme Pada Abad Pertengahan [The Discourse Of Humanism In The Middle Ages]," *BITARA International Journal of Civilizational Studies and Human Sciences* 5, no. 1 (2022): 133.

views of reality.²⁰ In line with the title of his book "*Tawhid*," according to Ismail Raji Al-Faruqi, it is the belief that there is only one God, Allah.²¹ This is a brief statement that holds the most profound and rich meaning in history, represented by the Islamic declaration of faith. This concept encapsulates all the diversity, richness of history, culture, knowledge, wisdom, and civilization of Islam in the phrase *Laa illaha illa Allah* (There is no god but Allah), emphasizing that the Unity of God is the ultimate goal. Al-Faruqi further states that Humanism of Islam tends towards *Tawhidic* Humanism, where only God respects humans as creatures without exalting or debasing them.²² It is God who understands all the strengths and limitations of humans and evaluates them positively based on the innate gifts given to all humans as preparation to carry out their noble tasks.²³ Therefore, in this research, the researcher attempts to analyze the crisis of humanism that arises in the Rohingya ethnic conflict, based on the philosophical thoughts of Ismail Raji al-Faruqi regarding Humanism of Islam.

1.2 Problem Formulation

Based on the background above, the researcher formulates a problem that will be the main subject and focus of the study in this

²⁰ Christian Delesep Ruhupatty, 'Humanisme Barat Dalam Tinjauan Filosofis Jacques Derrida' (Sekolah Tinggi Filsafat Driyarkara, 2021).

²¹ Isma'il Raji Al-Faruqi, *Al-Tawhid: It's Implications for Thought and Life*, 4th ed. (Virginia, USA: International Institute of Islamic Thought Herndon, 2000).

²² Al-Faruqi.

²³ Eva Sumasniar, Alfi Julizun Azwar, and Yen Fikri Rani, 'Tauhid Dalam Pemikiran Ismail Raji Al-Faruqi Dan Implementasinya Dalam Humanisme Islam', *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 21, no. 2 (2020): 166–78.

research: Is Al-Faruqi's Humanism of Islam capable to analyzing the Humanism Crisis in the Rohingya Ethnic Conflict?

1.3 Purpose of Study

From the formulation of the problem, the research objective is to analyze the crisis of humanism occurring in the Rohingya ethnic conflict using the concept of Humanism of Islam by Ismail Raji al-Faruqi.

1.4 Significance Study

The significance of this research is divided into two aspects, namely, academic, and practical.

1.4.1 Theoretical (Academic)

This research is expected to contribute to the development of knowledge and enrich the study of the crisis of humanism occurring in the Rohingya ethnic conflict.

1.4.2 Practical (Social)

This research can serve as a reference for analyzing the crisis of humanism in the current Rohingya ethnic conflict and in other humanitarian crises.

1.5 Previous Study

Before writing this research, the author conducted various literature reviews to gather information about previous studies. In relation to reviewing previous research, the aim was to ensure that this research differs from previous studies and provides some new information related to the prior research. Thus, among the previous studies are as follows:

First, the thesis written by Achmad Zulfani, titled “Alasan Myanmar Menerima Diplomasi Indonesia Terkait Konflik Rohingya Periode 2015-2017” Department of International Relations, Faculty of Social and Political Sciences, University of Islam Negeri Syarif Hidayatullah Jakarta.²⁴ In his research, Zulfani explains that Indonesia's diplomacy acceptance by Myanmar regarding the Rohingya conflict during the period of 2015-2017 is not only influenced by diplomatic factors but, according to constructivism, is also influenced by ideational and material structures. Ideational structure, which provides an understanding of ideas, values, and beliefs, plays a crucial role in analyzing state behavior. However, there is also a contribution from the material structure.

Second, an article written by Ruslan Wa Ode Zalmatin and Syamzan Syukur, Doctoral Program Students and Lecturers at Postgraduate UIN Alauddin Makassar, published in the journal *Edusociata Journal of Sociology Education* with the title “Konflik Rohingya dan Pengakuan Kewarganegaraannya”.²⁵ In their article, they outline that the human rights violations committed by the Myanmar government include acts of rape, murder, and the burning of Rohingya ethnic homes. Discriminatory actions against the Rohingya ethnicity, including the revocation of their citizenship, have resulted in the Rohingya becoming stateless. In the law, it is stated that an individual or ethnic group is only recognized as native

²⁴ Achmad Zulfani, “Alasan Myanmar Menerima Diplomasi Indonesia Terkait Konflik Rohingya Periode 2015-2017” (Universitas Islam Negeri Syarif Hidayatullah, 2019).

²⁵ Syamzan Syukur Ruslan, Wa Ode Zalmatin, ‘Konflik Rohingya Dan Pengakuan Kewarganegaraannya’, *Edusociata Jurnal Pendidikan Sosiologi* 6, no. 2 (2023): 558–68.

Myanmar citizens and entitled to citizenship status if they can prove that their ancestors have lived in the Myanmar region since 1823.

Third, research written by Saifullah, a lecturer at the Faculty of Ushuluddin, UIN Riau, published in the Journal of Ushuluddin in 2014 with the title *“Renaissance dan Humanisme Sebagai Jembatan Lahirnya Filsafat Modern”*.²⁶ Explained in his research is that during the Renaissance, humans became aware of two things: the world and themselves. Self-awareness means being conscious of personal values and individual strengths. The heir of the Renaissance movement is Humanism. The term 'humanism' comes from the word 'human,' which means humanity. This school of thought emphasizes the value and dignity of humans above all else, prioritizing human interests. Some of the themes of Humanism conveyed in his article are Freedom, Naturalism, Historical Perspective, and Reverence for Science.

Fourth, a thesis written by Muchamad Agus Munir with the title *“Konsep Humanisme Islam Muhammad Arkoun dan Aktualisasinya Dalam Pendidikan Islam”*, Department Of Islamic Education Faculty Of Education And Teaching Science, University of Islam Negeri Sunan Kalijaga Yogyakarta.²⁷ Munir said Humanism of Islam by Muhammad Arkoun is clearly evident in the significant project, KNI (kritik nalar islami), where he directs criticism to deconstruct the framework of Islamic reasoning

²⁶ Saifullah, 'Renaissance Dan Humanisme Sebagai Jembatan Lahirnya Filsafat Modern', *Jurnal Ushuluddin* 22, no. 2 (2014): 133–44.

²⁷ Muchamad Agus Munir, 'Konsep Humanisme Islam Muhammad Arkoun Dan Aktualisasinya Dalam Pendidikan Islam' (UIN Sunan Kalijaga Yogyakarta, 2014).

through methodologies and epistemologies that have long been considered established and in need of change. Muhammad Arkoun's concepts find manifestation in the field of education, particularly in the deconstruction of epistemology and the reunification of knowledge. It is essential for us to re-examine the dimension of Islamic educational epistemology, which has long been ensnared in the confines of Western and orthodox Islamic epistemological frameworks. Islamic education has not yet been able to establish its own epistemology.

Fifth, a thesis by Taufik Rahman with the title "Humanisme Hassan Hanafi", Department of Aqedah and Islamic Philosophy, Faculty of Ushuluddin and Islamic Thought, the University of Islam Negeri Sunan Kalijaga Yogyakarta.²⁸ In his thesis, he explains that Hassan Hanafi's Humanism is a philosophical humanism built based on human reality, the power of reason, and religious values. Hassan Hanafi places humans at the central point where the subject must exist, be independent, and think critically in observing both reality and texts. The concentration of humans as the center of consciousness is a characteristic of Hassan Hanafi's humanism. This is different from other Muslim thinkers who make God the center of their consciousness.

From various literature reviews above, it can be said that none of these studies discuss the crisis of humanism in the Rohingya ethnic conflict from a philosophical perspective, using the concept of Humanism of Islam by

²⁸ Taufiq Rahman, 'Humanisme Hassan Hanafi' (UIN Sunan Kalijaga Yogyakarta, 2017).

Isma'il Raji Al-Faruqi to provide answers and solutions in the conflict in line with the Islamic worldview. The research to be written now proves the difference from previous literature reviews and aims to demonstrate that this paper is not plagiarism or a copy of previous research.

1.6 Theoretical Framework

Human history, unlike animal history, is a natural consequence of the unique psychological traits in human, as previously discussed. This process is only possible for a species that possesses instinctive tendencies which can be taught, and that is organized, in part by reason, into a flexible and evolving social entity. This entire system, which responds to the external world in countless ways and harbors a variety of powerful energies within itself, constantly produces new forms of life. It describes these forms as progress or decline, depending on whether we consider them better or worse than what existed before.²⁹

From the precoding overview of human history, it is evident that the term "Human Nature" is employed, somewhat ambiguously. However, at least three distiches meaning can be discovered with reasonable precision. By the meaning, *first*, the strictly hereditary nature of man, borne by the germ-plasm, the formless impulses and capacities that we infer to exist at birth, but of which we have little definite knowledge

²⁹ Charles H. Cooley, *Human Nature and The Social Order*, 1st ed. (New York: C. Scribner's Sons, 1902), 30–31.

because they do not manifest themselves except as a factor in social development.³⁰

Second, a social nature developed in man by simple forms of intimate association or "primary groups," especially the family and neighborhood, which are found everywhere and everywhere work upon the individual in somewhat the same way. Our definition goes beyond hereditary predispositions and encompasses a fundamental aspect of human life that has been documented throughout history and in distant cultures.³¹

Third, sense of the phrase, which is not unusual, especially in discussions which turn upon the merits or demerits of human nature. This is not easy to define but differs from the preceding in identifying it with somewhat specific types of behavior, such as pecuniary selfishness or generosity, belligerency or peacefulness, efficiency or inefficiency, conservatism, or radicalism, and the like.³²

Human nature, is in the highest degree changeful, because the behavior to which it gives rise varies, morally and in every other way, with the influences that act upon it. The way a situation is invoked and organized determines whether it is selfish, inefficient, quarrelsome, conservative today, or generous, peaceful, efficient, and progressive later. The most typical error in this context is assuming that human nature

³⁰ Cooley, 31-32.

³¹ Cooley, 32.

³² Cooley, 33.

remains constant, pointing out instances of poor performance, and concluding that this will always be the case. It is stated that an unchanging human nature has produced wars and economic greed; it will continue to do so indefinitely. However, the fact that these things can disappear or be regulated under particular conditions suggests that human nature is adaptable or subject to change.³³

The other term humanism originates from the English word humanism, (Latin: *humanismus*) which is simply defined as a more human or humanitarian concept, derived from the word human. This term is often used in intellectual history, especially in the fields of philosophy, education, and literature. Humanism involves a central focus on humanity, and related terms such as humanity, *studia humanitatis*, or what is now known as the 'humanities.'³⁴

The study of the humanities, conducted by humanists, originated in Latin and is associated with the ancient Greek movement called 'paideia.' The origin of the word humanism can be traced back to ancient Greece and later consolidated in the Christian Middle Ages. Scholars generally agree that the humanistic studies began in the 14th century in Italy, led by figures like Cicero. This movement developed studies in history, literature, language, art, and moral philosophy, often differing from or even

³³ Cooley, 33.

³⁴ H. Zuhri, Achmad Fathurrohman, Annisa Rizki Ananda et al., *Humanisme Dalam Filsafat Islam*, 1st ed. (Yogyakarta: FA Press, 2022).

opposing Christian principles, giving rise to the concept of humanistic studies as a form of liberal education.³⁵

Humanism, for many people, is a term that implies hostility towards religion. This word is often used in this manner in popular media, sometimes coupled with the modifier 'secular.' 'Secular humanists' are portrayed as individuals who rely on a rationalistic and scientific-minded perspective, opposing superstitions or opposition to family, community, and soulless traditions, as well as churches that support all three.³⁶

For followers or adherents of the humanistic ideology, they are called humanists. Blackham³⁷ defines humanists in the book titled *humanism*³⁸:

... A humanist is one who has a love of things human, one whose regard is centred on the world about him and the best that man has done; one who cares more for art and letters, particularly the art and letters of Greece and

³⁵ Nicholas Mann, *The Origin of Humanism*, Jill Kraye (London: The Cambridge Companion to Renaissance Humanism, 2006).

³⁶ Margaret L. King, *Renaissance Humanism an Anthology of Sources* (United State of America: Indianapolis : Hackett Publishing Company, Inc., 2014).

³⁷ H. J. Blackham (1903–2009) was a British philosopher and humanist. He is known as a supporter of humanism and secularism. Blackham played a significant role in organizations such as the British Humanist Association and the International Humanist and Ethical Union. Throughout his life, he advocated for the principles of secular humanism, promoting human values without religious involvement. Blackham also authored numerous books and essays on philosophy, ethics, and humanism. His works covered a range of topics, from secular ethics to religious issues and morality. Although perhaps less widely known among the general public, his contributions in promoting a secular and humanistic worldview earned him a significant place within the humanist and philosophical community. Take a look at J.B. Burry, *A History of Freedom of Thought* (United State of America: University Press of the Pacific, 2001).

³⁸ H.J. Blackham, *Humanism*, Second Rev (Sussex: The Harvester Press, 1968).

Rome, than for the dry light of reason or the mystic's flight into the unknown; one who distrusts allegory; one who adores critical editions...; one who has a passion for manuscripts...; one who has an eloquent tongue...; one who has a sharp tongue...

So, from the explanation above, a humanist is someone who has a love for things that are human in nature, focusing their attention on the world around them and the best things that humans have done.

Humanism of Islam has significant differences from other forms of humanism. While Greek civilization developed humanism seen as a model by the Western world, Humanism of Islam distinguishes itself with a more balanced approach to naturalism. Greek humanism, which deified humans with all their virtues and vices, laid the foundation for Western civilization since the Renaissance.³⁹ On the other hand, Christianity responded harshly to Greco-Roman humanism, considering humans fallen due to 'original sin.' Hinduism categorizes humans into castes, placing many in the lower classes, including those considered 'untouchables.' Buddhism, on the other hand, views human life and beings in the universe as endless suffering, and existence is deemed inherently evil. The main task for humans in its teachings is to free oneself through discipline and mental effort.⁴⁰

³⁹ Gilbert Murray, *Five Stages of Greek Religion* (Boston: The Beacon Press, 1951), 65–66, 73.

⁴⁰ S. Radhakrishnan, *Indian Philosophy*, 1st ed., vol. 1 (London: George Allen & UNWIN LTD, 1923), 443.

Based on his philosophical thinking, al-Faruqi defines humanism in Islam and highlights the differences from other forms of humanism.⁴¹ In line with the title of his book, *“Tawhid”*, al-Faruqi emphasizes that God has created humans in the best form with the purpose of worshiping and serving Him. Obedience to God and compliance with His commands, therefore, are the reasons for the creation of humans.⁴² Therefore, based on the concept of Humanism of Islam briefly explained above, it serves as a benchmark or theoretical framework for this research.

1.7 Methods of Research

1.7.1 Kind of Research

This research is qualitative, and can be categorized as literature study.⁴³ It is a critical theoretical review that involves exploring various references related to values, culture, and norms that evolve within the context of the social investigation.

1.7.2 Source of Data

The data collection process in this research involves at least two stages. The first stage involves inventorying through critical and philosophical readings of various works related to the research theme.

⁴⁴ Referring to the data sources, data collection is divided into two types, namely primary data and secondary data. Primary data in this

⁴¹ Al-Faruqi, *Al-Tawhid: It's Implications for Thought and Life*, 63.

⁴² Isma'il Raji Al-Faruqi, *TAUHID*, trans. Rahmani Astuti, 1st ed. (Bandung: Penerbit Pustaka, 1988), 63–64.

⁴³ Abdul Fattah Nasution, *Metode Penelitian Kualitatif*, 1st ed. (Medan: Harfa Creative, 2023), 37.

⁴⁴ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2013), 293.

research refers to the books written by Isma'il Raji Al-Faruqi with the title *“Al-Tawhid: It's Implications for Thought and Life”*. Meanwhile, its secondary data refers to journals and articles related to research such as articles, manuscripts, news, cyber data, conferences, and documents from countries related to the Rohingya ethnic conflict, and literature on humanism from various perspectives.⁴⁵ The next step is to link the issue of the crisis of humanism in the Rohingya ethnic conflict with the concept of Humanism of Islam from al-Faruqi's perspective.

1.7.3 The Technique of Data Analysis

In analyzing the data, the researcher adopts a descriptive method with the aim of explaining the current conditions or events.⁴⁶ This method involves the disclosure of facts and provides an objective overview, strong interpretation, and detailed relevant information. Additionally, the researcher also employs a critical analysis method for the issues at hand. There are two types of critical analysis, namely internal and external.⁴⁷ In this case, the researcher chooses the external one, involving the use of the Islamic perspective in analyzing the crisis of humanism in the ongoing conflict.

⁴⁵ Syahrin Harahap, *Studi Tokoh Dalam Bidang Pemikiran Islam* (Medan: IAIN Press, 1995), 16.

⁴⁶ Arief Furchan and Agus Maimun, *Studi Tokoh Metode Penelitian Mengenai Tokoh*, 1st ed. (Yogyakarta: Pustaka Pelajar, 2005).

⁴⁷ H. Zuhri, Robby H. Abror, and Fahrudin Faiz, *Metodologi Penelitian Filsafat*, 1st ed. (Yogyakarta: FA Press, 2014), 54–55.

1.8 System of Study

In the preparation of this thesis, to facilitate understanding and achieve optimal results, systematic discussions are needed. This systematization involves organizing in the form of chapters and several sub-chapters, detailed as follows:

Chapter I: Introduction. This chapter consists of the background of the problem as a frame of reference for writing this thesis. In addition, it states the formulation, purpose of study, significance of the study (theoretical and practical), previous study, theoretical framework, methods of research (kind of research, source of data, technique of data analysis), and system of study.

Chapter II: Biography, History, and Meaning. Consists of Isma'il Raji Al-Faruqi (Biography, Education, and Works). Rohingya Ethnicity explains the history of the ethnicity, the background of the conflict, and the conflict dynamics. The last one is Humanism, which explains its definition, characteristics, and crisis.

Chapter III: Research Findings and Discussion. This chapter consists of the Humanism of Islam from al-Faruqi's perspective, the differences between humanism in Islam and other humanism, and the analysis of crisis humanism and its impact on the Rohingya ethnic conflict with the perspective of al-Faruqi.

Chapter IV: Closing and Suggestion. This chapter covers the most important findings of the researcher through this simple research on The Analysis of Crisis Humanism in the Rohingya Ethnic Conflict with the

Perspective of Isma'il Raji Al-Faruqi, followed by an exhortation that contains suggestions and input on what the researcher sees as shortcomings that require further research and attention.

