

Forced Rohingya Migration: as Challenge for Global Government and Islamic Organization in Giving Resolution

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Abstract

This research discusses how Islamic perspective and the global regime with the United Nations of the High Commission for Refugee (UNHCR) as an international organization responsible for global refugees can give solution and handle victims of forced migration experienced by ethnic Muslim Rohingya, so a question for this research is “What are Global Government and Islamic Organization on providing solutions to Rohingya forced migration in the International World?”. This is based on the ethnic cleansing efforts carried out by unscrupulous Buddhists as Myanmar community majority against Rohingya Muslim minority ethnic groups who are in Rakhine State. The ethnic cleansing efforts undertaken by ethnic Buddhists against Muslim ethnicity have become the spotlight for the international world which is a violation of human rights that occurred in it and questioned the state's responsibility in handling the case. UNHCR as an international organization responsible for refugees has a difficult task in carrying out their duties due to the increasing number of global migration crises. Forced Migration is one of the victims of human rights violations which is strictly prohibited in Islamic teachings. Human rights violations are prohibited by Islam because they take away some of the rights that should be possessed by each individual. In this case, how then Islam and the global regime provide a solution to the forced migration experienced by ethnic Rohingya Muslims. In this research, qualitative research used by library studies to identify the problem in this paper, and also human security as theoretical framework to look how the world give solutions for Rohingya migrations. From this research, global government (UNHCR) and Islamic organization look that Rohingya migrations are the forced migration which need asylum for their life, so global government give them identity for surviving.

Keywords: Refugees; UNHCR; Forced Migration; Rohingya; Islamic Perspective

Abstrak

Penelitian ini membahas bagaimana perspektif Islam dan rezim global dengan United Nations of the High Commission for Refugee (UNHCR) sebagai organisasi internasional yang bertanggung jawab atas pengungsi global dapat memberikan solusi dan penanganan korban migrasi paksa yang dialami oleh etnis Muslim Rohingya, sehingga pertanyaan untuk penelitian ini adalah “Bagaimana pemerintah global dan organisasi Islam dalam memberikan solusi terhadap migrasi paksa Rohingya di dunia internasional?”. Hal ini didasarkan pada upaya pembersihan etnis yang dilakukan oleh oknum umat Buddha sebagai mayoritas masyarakat Myanmar terhadap kelompok etnis minoritas Muslim Rohingya yang berada di Rakhine State. Upaya pembersihan etnis yang dilakukan oleh etnis Buddha terhadap etnis Muslim telah menjadi sorotan dunia internasional yang merupakan pelanggaran hak asasi manusia yang terjadi di dalamnya dan mempertanyakan tanggung jawab negara dalam menangani kasus tersebut. UNHCR sebagai organisasi internasional yang bertanggung jawab terhadap pengungsi memiliki tugas yang sulit dalam menjalankan tugasnya akibat meningkatnya krisis migrasi global. Migrasi paksa merupakan salah satu korban pelanggaran HAM yang dilarang keras dalam ajaran Islam. Pelanggaran HAM dilarang oleh Islam karena

merampas sebagian hak yang seharusnya dimiliki oleh setiap individu. Dalam hal ini, bagaimana kemudian Islam dan pemerintah global memberikan solusi atas migrasi paksa yang dialami oleh etnis Muslim Rohingya. Dalam penelitian ini, digunakan penelitian kualitatif dengan studi pustaka untuk mengidentifikasi masalah dalam makalah ini, serta keamanan manusia sebagai kerangka teoritis untuk melihat bagaimana dunia memberikan solusi untuk migrasi Rohingya. Dari penelitian ini, pemerintah global (UNHCR) dan organisasi Islam melihat bahwa migrasi Rohingya adalah migrasi paksa yang membutuhkan suaka untuk hidupnya, sehingga pemerintah global memberi identitas untuk bertahan hidup.

Kata Kunci: Pengungsi; UNHCR; Migrasi Paksa; Rohingya; Perspektif Islam

Introduction

Globalization is a very popular phenomenon in the current era, starting from technological developments, the existence of cross-border community relations across countries, the creation of a global order that can influence the policies of every country in the world. Globalization has caused many phenomena of the refugee crisis which is one of the concerns of the international community, where there is still a lack of international attention for refugees which should be a duty for all people and global governments to pay attention. With the development of globalization that can affect many sectors that occur internationally make concern for refugees caused by many factors such as war, prolonged conflict, ethnic cleansing efforts, even forced refugees due to the conditions of their homes that are already impossible to become a shelter. The global refugee crisis is basically undesirable for every human being on this earth, this is mostly due to a group interest and ethnic, racial, and cultural differences that cause conflicts that will lead to an increase in global migration rates again.

The displacement was not caused by a sense of poverty from the group, but rather a sense of danger experienced and felt by the group, thus encouraging them to make forced and illegal migration. The sense of danger caused by several factors and the majority due to conflict and even efforts to clean up an ethnic group makes the level of international refugees increase (Elie, 2014). In the era of globalization, the problem of the migration crisis has become something that must be resolved internationally and is the responsibility of all countries in the world in dealing with the migration crisis and reducing the rate of increase.

In the era of globalization, there should be more attention from the international community, moreover the case of refugees and forced migration has become one of the international programs to find joint solutions. Even in terms of solving cases that occurred against Rohingya ethnic refugees, the global regime has not yet provided a positive solution for the victims (Kumar Mohajan 2018). Even neighboring countries that are members of ASEAN membership have not been able to provide the best solutions for victims to continue their lives without having to wait for uncertainty. If mass violence is not brought from abroad, it must come from within the country (Collier, 2017). Such disturbances are not uncommon and only occur when two very different internal sources of security fail at the same time to maintain the security of the people who have different ethnicities, races and religions and are prone to cause internal conflicts. The most interesting source of internal security is legitimacy, even most countries, whether democratic or not, have adequate legitimacy in the eyes of their citizens for people who are willing to obey the rules (Collier, 2017).

The Rohingya ethnic is one of the ethnic victims of forced migration with a conflict between the Buddhist and Muslim Rohingya ethnic groups living in Myanmar (BBC 2020). Ethnic Rohingya are called forced migration because they are forced to go or get bad behavior and even intimidation and ethnic cleansing efforts by Buddhists without any protection and policies that benefit the Rohingya Muslims. Rohingya refugees are forced to leave Myanmar because they get bad behavior by the Myanmar military.

In August 2018, there was a report published from UN investigators which accused Myanmar's military of carrying out mass killings and rapes with genocidal intent (BBC 2020). This has attracted the attention of a small Muslim-majority country in Gambia, West Africa on behalf of dozens of other Muslim countries to the ICJ, the action calls for emergency action against the Myanmar military (BBC 2020). But for all accusations of genocide that happened to Muslim Rohingya, Aung San Suu Kyi denied genocide charges when she appeared in court in December 2019.

The global government which can be a place to provide solutions and the solutions to the increasing refugee crisis makes the challenges for the global regime increasingly heavy and must work hard in carrying out its duties. The global government through the United Nations which has mandated UNHCR (Nahr, 2019), in completing and providing solutions to refugees is still in a dead end to find concrete solutions that can be agreed to by the international community without the need for acts of violence against refugees.

UNHCR which as an international body to protect and assist the rights of forced migration has a very difficult task in reducing the increasing number of global refugees. This increase makes UNHCR and the international community increasingly in dealing with the global refugee crisis which could disrupt the stability of global security. UNHCR has agreed to help the rights of global refugees by providing ID cards for refugees who have gone through the bureaucratic data collection process conducted by UNHCR (Hasan 2019). The ID card can be used by refugees as an official ID of international refugees that have been given by UNHCR which has many uses in carrying out its interactions in the country visited by migrants.

Human rights violations that occurred in Myanmar have been included in the conditions of ethnic cleansing efforts, even some cases of genocide have occurred. This fact proves that the United Nations (UN) and the international community still has weaknesses in upholding the law against human rights violators (Ahmad 2006). The fact that the United Nations has failed to uphold the law in protecting human rights in its member states makes it necessary to focus more deeply on the enforcement of human rights and their implementation with some of the concepts that form the basis of human rights.

Method

Author use two concepts, the author conducts research in discussing human crimes that have occurred in Myanmar against the Rohingya Muslims. The author also uses qualitative research by means of library research to obtain relevant data to do this research. Qualitative research by library studies is a method of collecting data by understanding and studying theories from various literatures related to research (Fadli 2021). The purpose of qualitative research is to understand the condition of a context by leading to a detailed and in-depth description of the portrait of conditions in a natural context, about what actually happened according to what was in the field of study. In a case study discussion in Rohingya forced migration, the author also uses the concept of humanity and human security, both of which emphasize the unfair humanity in the case of Rohingya forced migration. Both of these concepts state that the human side and the security of each individual is something that should be the responsibility of every country and even the responsibility of the international world. By using these two concepts, the solutions provided by UNHCR and the Islamic Perspective on Human Rights can be collaborated in restoring the lost Rohingya ethnic rights, even opening international world views in helping global migration.

Human security is a matter which is needed in dealing with the complexity and linkages of traditional and contemporary security from chronic poverty, ethnic violence and even genocide, human trafficking, health threats, acts of terrorism, and economic and financial crises (UNISDR 2009). Contemporary threats like these tend to move beyond traditional security concepts that focus on military power and tend to get transnational attention. The incident felt

by the Rohingya forced migration is one of the efforts to cleanse ethnic and even genocide that threatens the security of humans from the Rohingya ethnic group. Human security means protecting fundamental freedoms, freedom which is the essence of life, this means protecting people from threats and critical and widespread situations (UNISDR 2009)

The concept of humanity is an option in explaining what is being experienced by Rohingya forced migration and what solutions can restore the rights that have been lost from refugees. Humanitarian law has been mentioned in international treaties, and even humanity itself is the basis of international law (Coupland 2004). The concept of humanity has many meanings in the international world, so the definition become human race, humanity, and humanity collectively (Coupland 2004).

Human race which is a problem in the attempt to purge Rohingya Muslim ethnic groups by ethnic Buddhists in Myanmar is in the spotlight of the meaning of humanity that there should be no effort to eliminate an ethnic group. And the concept will also explain the conditions felt by Rohingya forced migration. The concept of human security that focuses on ethnic cleansing efforts or even genocide, and the concept of humanity that sees from the side of the loss of human rights that should be obtained by every human individual in the world. Both of these concepts can explain the circumstances that have occurred and are abused by ethnic Rohingya Muslims and can provide solutions that can help the forced migration of Rohingya to get their lost rights and be able to return to normal life.

Result and Discussion

Forced migration which felt by the Rohingya has come under the spotlight of various parties, especially UNHCR as the highest commission dealing with global migration issues. In this case, the author tries to provide a view on Human Rights in the Islamic Perspective and some solutions from Islam that can be combined with solutions provided by the global regime represented by UNHCR. Islam shows an ethical paradigm in the universal application of Human Rights that transcends color, race, ethnicity, gender, and religious affiliation (Ahmad 2006). It aims to provide an ethical and legal basis for the realization of human rights in the context of Muslim countries. The efforts of UNHCR by providing identity cards against forced migration, some of their lost rights have been recovered. Despite the existence of these identity cards the refugees do not yet have official citizenship. The work done by UNHCR is one of the things taught by Islam, which helps fellow human beings without having to look at color, race, gender, and religious affiliation. A combination of UNHCR and Islamic teachings can provide the best solution to restore the rights of forced migration that has been lost. These two big elements can provide the best solution although there are still some criticisms from various international parties in handling cases of global migration.

The state must cooperate with UNHCR in carrying out its functions and to facilitate its duties in overseeing the implementation of the convention, and the right to reject racism and ethnic discrimination are principles in mind, the international community should be more supportive and attentive to UNHCR's efforts in dealing with the global migration crisis and always takes firm action against any international actor who violates human rights.

1. Ethnic Conflict in Myanmar

Myanmar is the country with predominantly Buddhist country, continues to deny its troops an ethnic cleansing and genocide. Now the country says they are ready to take back some refugees. However, efforts to begin repatriating Rohingya refugees failed again, after none of the 3,450 people approved by Myanmar boarded vehicles that had been prepared for Rohingya refugees (Head 2019). The refugees said that the lack of government responsibility for the cruel actions that occurred in 2017, and uncertainty about whether they will get freedom of movement or citizenship status.

Rohingya Muslims or commonly known as Rohingya are ethnic minorities living in Myanmar's Rakhine state. As an ethnic Muslim minority, the Rohingya have suffered for decades against state-sponsored and state-sponsored discrimination and genocide in Myanmar's Buddhist-majority country, which considers them illegal settlers from Bangladesh (Askali, 2016). The ethnic cleansing efforts undertaken by Buddhists against the Rohingya Muslims in Myanmar made many ethnic Rohingya Muslims living in Rakhine State carry out massive migrations to Bangladesh. Forced Migration which felt by the Rohingya Muslim ethnic is due to the ethnic cleansing efforts carried out by some unscrupulous majority of the population who live in Myanmar. Rohingya Muslims are forced to leave their homeland to save their lives and avoid the many bloodshed that occur in the effort to purge ethnic Rohingya Muslims (Askali, 2016).

A Muslim minority ethnic group that is in the Buddhist ethnic region which is the majority ethnic dominates in Myanmar, Rohingya constitute around 4% of the country's population (European Foundation for South Asian Studies 2018). They settled in the northern part of the Rakhine State (formerly Arakan) Myanmar, one of the least developed parts of the country. Persecuted for decades by the Burmese State, their number in Myanmar has steadily declined over the years from far more than one million to several hundred thousand (European Foundation for South Asian Studies 2018). The things that were done by the Buddhist ethnic toward the Muslim minority in the Rohingya ethnic made the Rohingya forced to lose their homeland, even the Myanmar government did not give citizenship identity to the Rohingya Muslim ethnicity without any clear protection for the community.

The Rohingya and the Myanmar government have conflicting views about who the Rohingya are and they also interpret Rohingya history differently. Rohingya claims that they have inhabited the Arakan State since the 8th century. They based their claim on a 1799 study entitled 'Comparative Vocabulary of Languages Spoken in the Kingdom of Burma' by Scottish physician Francis Buchanan in which the author states that: "The first dialect spoken in the Burman kingdom came from the Hindu language of the nation spoken by the Mohammad people, who have long settled in Arakan, and who call themselves Rohingyas, or Arakan natives" (European Foundation for South Asian Studies 2018). Lack of citizenship makes the Rohingya very vulnerable. They are not entitled to legal protection from the government, and are not given basic rights, such as access to health, education and employment services. Surprisingly, the illiteracy rate among Rohingya reached 80%. They also face restrictions on the right to worship freely, get married, move freely, and own property (European Foundation for South Asian Studies 2018). The Myanmar military regime considers that the Rohingya Muslim ethnic group are "aliens from Bengal", therefore they do not extend or even give citizenship status to the Rohingya Muslim ethnicity (Barany 2019).

On the basis of the existence of ethnic differences, the outbreak of ethnic conflict in Myanmar between the Buddhist ethnic and Rohingya Muslim ethnicity where the Rohingya ethnic as a minority ethnicity, so that the Buddhist ethnicity as the majority ethnic has a desire to clean up the Rohingya Muslim minority. This is a case of human rights violations in which there is no firm action from the Myanmar government in finding solutions to resolve the problems faced by Rohingya Muslims over the atrocities committed by ethnic Buddhists to control the Rakhine State. The massacre carried out by several elements from the ethnic Buddhists found the spotlight from the international world where even the role of the Myanmar government was questioned for human rights violations that occurred in the Rakhine State region. On the other side, the Myanmar government denied this and denied that the Rohingya were illegal immigrants who arrived during the British rule in Burma (1824-1948) and thereafter. This cites the fact that British records during their reign did not use the term Rohingya to emphasize that the word began to be used only in the 1950's (Askali, 2016). This implies that the Myanmar government has refused the presence of Rohingya ethnic Muslims

in Myanmar since the 18th century, so when there were massacres and ethnic cleansing efforts carried out by Buddhists, the Myanmar government did not take firm action to protect its people.

The term Rohingya is the center of problems in this conflict, because the Rohingya provide historical justification for the Myanmar government, said Rohingya itself is very important in Myanmar's government. If the government recognizes Rakhine Muslims as members of the Rohingya ethnic group, then under the 1982 citizenship law, Muslims must be allowed to become autonomous regions in the country (Askali, 2016). Granting autonomous rights to an ethnic minority in a country that has a different majority can make a separate boomerang for the government in implementing government policies to be made. Autonomous rights are a privilege in carrying out regional governments that have their own policies. This is what the Myanmar government fears, where the majority of positions in government are filled by ethnic Buddhists. The efforts to cleanse the Rohingya ethnic group, which were carried out extensively and continuously long after the campaign of military violence in 2017 has ended, means that only a few refugees can return to their old lives and communities. The only visible preparations for receiving large numbers of refugees are dilapidated transit camp buildings such as Hla Poe Kaung, and relocation camps such as Kyein Chaung (Head 2019). Only a few refugees might be able to overcome the trauma they felt two years ago for such a future.

Since the outbreak of ethnic conflict which claimed the lives of many Rohingya Muslims or what the Myanmar government called a "cleansing operation" in August 2017 in the state of Rakhine, at least 647 thousand Rohingyas have crossed into Bangladesh which they have fled the genocide carried out by Myanmar authorities during decades (Putri 2017). The status of Rohingya Muslim population is rejected by the Myanmar government even though this ethnic has long lived and live, and even has been part of the Myanmar community in the Rakhine region for generations, and make them as one of the world's largest tuna population.

More than 500,000 Rohingya refugees from Myanmar in the Cox's Bazaar refugee camp in Bangladesh have been registered in the ID card registration program by UNHCR and Bangladeshi authorities. The comprehensive registration was simultaneously carried out in all refugee camps at Cox's Bazar intended to ensure accurate data on refugees in Bangladesh, giving national authorities and humanitarian partners a better understanding of their population and needs (Hasan 2019). Efforts to purge ethnic Rohingya Muslims make the issue of migration as one of the concentrations of International Organizations and Non-Government Organizations in solving problems that occur with Rohingya refugees.

The refugees also do not have citizenship status that is not granted by the Myanmar government, making it difficult for refugees to seek asylum in several South and Southeast Asian countries. UNHCR as an international organization responsible for victims of global migration cannot do much in handling cases of forced migration faced by ethnic Muslim Rohingya. UNHCR as an international organization is not strong enough to solve the internal problems that occur in Myanmar, causing a lot of forced migration from Rohingya Muslims. UNHCR can only help in the form of social awareness and collect data on Rohingya refugees to identify their status and whereabouts (Hasan 2019).

2. UNHCR's Solutions for Rohingya

People who seek protection do not run from poverty, they run from danger. Disputes for protection take place when a government stops providing security for its people (Elie, 2014). The same is true for Rohingya refugees who have been driven out of their own birthplace in Myanmar precisely in Rkhine State due to a dispute that poses a danger without firm action from the Myanmar government for the perpetrators so that many of the Rohingya ethnic Muslims who went from their homeland to several countries in neighboring countries and the majority are headed to Bangladesh.

In handling Rohingya refugees in Bangladesh, UNHCR as an international instrument has the right to establish cooperation with the country, even there are several international conventions that regulate refugee management. The main legal instruments concerning refugees in the 1951 Convention and 1967 Protocol, the most important are:

- a. First, protection must be given to all refugees without making distinctions;
- b. Second, the minimum standard of treatment that must be paid attention to refugees;
- c. Third, the expulsion of a refugee from an asylum country is a very serious matter;
- d. Fourth, granting asylum is an unbearable burden for certain countries;
- e. Fifth, protection of refugees is a humanitarian act, therefore granting asylum should not cause tension between countries;
- f. Sixth, the state must cooperate with UNHCR in carrying out its functions and to facilitate its duties in overseeing the implementation of the convention (Setiyono 2018).

Not as citizens of a country who have not experienced migration conditions due to conflict or war, migrants also have few rights, just as those Rohingya refugees residing in Bangladesh may lose their rights to education, employment or health care. Those who are not registered at birth, do not have identification or identity, things like this that will never be dreamed of for every human being in the world. Many of them took refuge in Cox's Bazar, Bangladesh after fleeing murder and persecution in Myanmar (Schlein 2019). Rohingya refugees only want the citizenship identity that they are always waiting for, because they also want the rights that are respected by people in the world in getting health, education, and even a decent place to live so they can carry out activities every day normally without fear about the massacre and bloodshed that occurred.

UNHCR as an international organization that handles cases of global migration in collaboration with the Bangladesh government in conducting data collection for every forced migration in the Bangladesh region as well as asking for help to provide access in channeling all forms of logistical assistance and health medicines. Data collection was carried out by UNHCR to identify each victim and provide an identity card to facilitate the Rohingya migrants to obtain their rights to carry out their daily activities. UNHCR has identified Rohingya refugees and has given around 270,000 identity cards to Rohingya refugees who have carried out the data collection process (Schlein 2019).

UNHCR spokesman Andrej Mahecic said the ID card contained photos and important information, such as name, date and place of birth and the card also showed Myanmar as their home country (Schlein 2019). "The first and foremost goal of registration is humanity, to protect their right to return, manage their stay and also to ensure that we know not only how many people are there, but we also have a detailed profile that allows us with more accurate data. "Providing far better assistance to this large refugee population," Mahecic said (Schlein 2019).

Although UNHCR is a major player, this agency is only part of a much broader network of institutions that work on forced migration. Since the beginning of the millennium, migration has not only appeared on the agenda of various International Government Organization and International Non-Government Organization agencies but has also been linked to other policy areas, for example, economic development, peace security / maintenance, transnational or human crime (Hasenclever, 2010).

The many political games that exist above UNHCR make this institution not free in carrying out its humanitarian mission in helping Rohingya refugee victims, even they can only help to provide food assistance, medicines, and identity cards that can be used to obtain their rights in everyday life that they can live in the country where they live. International organizations increasingly regard their own lives, shaping the behavior of member states with their legitimacy and expertise (Hasenclever, 2010).

This proof of identity was used by UNHCR in planning their programs and assisting Rohingya refugees in accessing health, especially for women, children and people with disabilities. In addition, the identity card is also an important element to protect the rights of Rohingya refugees (Jaramaya 2019). The card given by UNHCR became a magic card for Rohingya refugees in Bangladesh in carrying out their daily activities. UNHCR provides identity cards for global migrants through a personal data collection process that aims to record the number of refugees and also assistance that will be issued to the Rohingya refugees.

In identifying Rohingya refugees in Cox's Bazar, Bangladesh, UNHCR was also assisted by Bangladeshi government authorities in carrying out their duties to identify Rohingya refugees who would be given migration identity cards (Jaramaya 2019). Efforts made by UNHCR and the international community can be given appreciation to collect data on Rohingya refugees who are in Bangladesh and to provide shelter in Cox's Bazar.

Basically the data collection program conducted by UNHCR and also assisted by the Bangladesh government to provide global migration identity cards to Rohingya refugees is a humanitarian step in helping them to obtain their living rights like other normal humans after they have difficulty in obtaining their rights (Hasan 2019). UNHCR also demands responsibility for all countries to care for refugees with a variety of campaigns in which the results will be provided to refugees in the form of material, logistics, medicine, and teacher services to provide education to Rohingya children who still need education school (Jaramaya 2019).

3. Islamic Organization on Rohingya Refugee

Since the Rohingya Muslim ethnic cleansing effort, even the genocide in 2017 in Myanmar, it has received attention in the international media. Conflicts that occur in Myanmar based on religion in which ethnic Rohingya as a minority in Myanmar many who migrate to Bangladesh (Kumar Mohajan 2018). Even in Bangladesh the Rohingya are not considered to be native to Bangladesh and are not accepted as their ethnicity, and they assume that the Rohingya must return to Myanmar (Bepler 2018). The problem of ethnic differences became the main trigger for the outbreak of conflict that occurred until the genocide.

In the case of the conflict that occurred in Myanmar where the Rohingya Muslim ethnic group became victims of violence in ethnic cleansing efforts and even genocide, made the attention of the Islamic Perspective in providing solutions to acts of human crime caused by ethnic differences. Islam itself has the view that every human being must get a sense of security and comfort in their place of residence, even the state should also be responsible for the security of its citizens. To protect the vital core of every human life by increasing human freedom and meeting their needs (Collier, 2017).

The main contribution of Islam is the paradigm shift towards human rights. Overcoming, the tension between conflicts that deprives human rights in general, offers the view that the rights and obligations of every human being help one another regardless of color, race, and religion that reflect social commitment and social sense (Collier, 2017). This is seen by Islam that there is no sense of inter-ethnic social commitment, even a loss of humanity which has led to inter-ethnic conflict, even an attempt to clean up ethnicity and genocide that occurs and is experienced by ethnic Rohingya Muslims (Ahmad 2006).

The terms used in Islam to respond to humanitarian violations that exist in Myanmar against Rohingya Muslim ethnic groups that refer to the Qur'an and As-Sunnah are *Hablu mina An-naas* and *Hablu mina Allah* for which there are rights and obligations which must be fulfilled for man and God as creator (Ahmad 2006). Islam began with a normative human rights approach with the religious freedom of every human right. "There is no compulsion to (enter) religion (Islam); surely the true path is clearer than the false path.

Because of that whoever reneges on Devil and believes in Allah, in fact he has been holding on to a very strong knot rope that will never break. And Allah is All-Hearing, All-knowing” (256 n.d.). Thus there are some things in the Islamic view which can help forced Rohingya migration by integrating with UNHCR in implementing work programs that are have a good solution to restore the lost rights of Rohingya Muslim ethnicities, the most important is the conceptualization of appropriate human rights in Islamic thought framework, among others, 1). Equality of all humans. 2) Right to life. 3). The right to holiness, dignity and lineage. 4). The right to participate in public affairs. 5). The right to reject racism and ethnic discrimination (Ahmad 2006).

Conclusion

Efforts made by UNHCR in improving the conditions of global migration, especially ethnic Rohingya Muslims who were victims of genocide, received several responses from the international community. The approach taken by UNHCR as a global government reflects its concern for humanitarian missions, which has also been taught by Islam to protect and protect one another regardless of race, ethnicity and religion. With the existence of several things that support the humanity of the UNHCR sector as a global government and Islamic Perspective, are; First, protection must be given to all refugees without making distinctions; Second, the expulsion of a refugee from an asylum country is a very serious matter; Third, the state must cooperate with UNHCR in carrying out its functions and to facilitate its duties in overseeing the implementation of the convention; Fourth, right to life and can feel safe from any violence; Fifth, the right to holiness, dignity and lineage, Sixth, The right to reject racism and ethnic discrimination. The six points combined with the UNHCR convention and the principles of Islamic teachings in protecting against Rohingya forced migration, resulted in a solution for Rohingya forced migration, including: providing global migration identity cards, providing health assistance, and building educational buildings. With these principles in mind, the international community should be more supportive and attentive to UNHCR's efforts in dealing with the global migration crisis and always takes firm action against any international actor who violates human rights.

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