



## The Concept of Islamic Education Regarding Human Body Care As Prevention Genocide

Muntohar\*, Titik Kusumawinakhyu, Abdul Latif

Universitas Muhammadiyah Purwokerto, Indonesia

Email : fulsaep28@gmail.com

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### ABSTRACT

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**\*Corresponding Author**

This study aims to explore the role of Islamic education in preventing genocide, emphasising values such as respect for life, justice, compassion, and human brotherhood (ukhuwah basyariah). This research is motivated by the increasing violence based on ethnic, religious, and cultural differences that have led to conflict and genocide. The method used is qualitative research with a descriptive approach, examining Islamic religious texts such as the Quran and Hadith, as well as related literature, to analyse the principles of Islamic education for fostering tolerance and reducing violence. The results show that the principles of hifzh al-nafs (the protection of life), the prohibition of injustice, and the teaching of compassion in Islamic education play a crucial role in building a society that respects human rights and prevents genocidal behaviour. In conclusion, Islamic education can be an effective tool for preventing genocide by instilling the values of justice, compassion, and brotherhood. This research contributes to an understanding of the application of Islamic education in preventing violence and building global peace.

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## INTRODUCTION

Human diversity, in terms of physical traits such as skin color, facial features, and body structure, is an inevitable part of human existence. From a Sharia perspective, these differences should not be a source of conflict, but rather an opportunity for individuals to know, understand, help, and respect each other (Rofiqi et al., 2022). This perspective holds that the diversity of people across the globe, shaped by genetic factors, should be a cause for celebration, not division. Unfortunately, differences in physical appearance and culture often lead to misunderstandings, prejudice, and even violence, such as genocide. This issue has been notably prevalent in the 20th and 21st centuries, with events like the Holocaust in Germany, the genocide of the Rohingya, and the persecution of the Uighur people (Diboyan et al., 2023). The rapid spread of information about ongoing crises, such as the Israeli-Palestinian conflict,

highlights the importance of addressing these issues at a global level. Thus, the role of education, particularly Islamic education, in preventing genocide becomes critical to building a more peaceful and inclusive society (Handayani et al., 2021).

The issue of genocide, especially in modern conflicts, represents one of the most pressing challenges to global peace and human dignity (Regilme., 2022). In the past, incidents like the Holocaust and current-day atrocities in Gaza and Myanmar have shown how ethnic, cultural, and religious differences can escalate into catastrophic violence. Despite international legal frameworks designed to prevent such acts, genocides continue to occur, highlighting the need for deeper interventions (Mushoriwa et al., 2023). International laws like those described in the Convention on the Prevention and Punishment of the Crime of Genocide (1948) aim to prevent such crimes, but enforcement remains difficult, and perpetrators often evade justice (Priyanga., 2022). In this context, educating people on the inherent value and dignity of every human being, regardless of their ethnic or cultural background, is essential. Islamic education, which emphasizes the sanctity of life and the protection of human dignity, can offer a crucial tool in combating such dehumanizing behaviors (Yusup, 2024; Fatimah, 2024).

In addition to global political struggles, there are several ongoing phenomena within societies that threaten peace and stability. One of these phenomena is the perpetuation of violence based on ethnic or religious identity, which can lead to a cycle of hatred and resentment. This is often fueled by misinformation and a lack of understanding between different communities. The ongoing violence in Gaza, the persecution of the Rohingya, and the treatment of Uighur Muslims in China are examples of how racial and religious differences can result in violent conflicts that destabilize entire regions. Furthermore, the international community's response to these crises is often slow and insufficient. These issues highlight the importance of implementing preventative measures, such as education, to promote mutual respect, understanding, and coexistence among diverse groups (Saskia et al., 2024).

Previous research has explored the role of education in preventing genocide and fostering tolerance. Scholars like Hilda Sanjayawati and Dewi Rahmawati emphasize that education plays a vital role in shaping attitudes toward difference, tolerance, and humanity. Their work suggests that education can be a powerful tool in reducing violence and creating a culture of peace (B et al., 2024). Hanan Al Hroub's work on nonviolent education further strengthens this argument, showing how innovative teaching methods can break cycles of violence. Meanwhile, studies by Mohammad focus on the role of multicultural education in preventing religious genocide, demonstrating how inclusive

values can promote coexistence (Mohamad., 2025). However, most existing research focuses on preventing genocide through secular education, with limited focus on religious education as a preventive tool. This research gap provides an opportunity for this study to examine how Islamic education, grounded in principles of justice, tolerance, and respect for human dignity, can contribute to the prevention of genocide (Hroub, 2024).

While studies on education and genocide prevention have addressed secular approaches, this research aims to fill a crucial gap by examining the role of Islamic education in preventing violence based on ethnic, cultural, or religious differences. Islamic education emphasizes the sanctity of human life, the importance of mutual respect, and the protection of human dignity. These teachings are vital in shaping individuals who understand and uphold the values of tolerance and pluralism. By analyzing how Islamic values can be integrated into the educational system to foster peace and prevent genocidal tendencies, this research provides a fresh perspective on the issue. This approach aligns with the global call for more inclusive and humane educational systems that respect diversity and promote peace (Fira et al., 2023).

This research aims to answer the question: How can Islamic education, with its emphasis on justice, tolerance, and respect for human dignity, serve as a tool for preventing genocide and promoting societal harmony? By addressing this question, the study seeks to contribute to the development of educational frameworks that promote a more peaceful and tolerant society. The findings of this research will provide practical insights for educators, policymakers, and community leaders who seek to combat the rise of violence and discrimination in multicultural societies. Additionally, the research will contribute to the broader discourse on the role of education in preventing conflict and promoting peace in a globalized world (Magdalena et al., 2023).

By addressing these important issues, this research intends to contribute to the ongoing efforts to prevent genocide and human rights violations. It will offer practical recommendations for integrating Islamic teachings into education systems to promote tolerance, respect for human dignity, and peaceful coexistence among diverse communities (Maulana et al., 2023).

## **RESEARCH METHOD**

This study employs a qualitative research design with a descriptive approach. The descriptive approach was selected because it allows for an in-depth exploration of the concept of Islamic education in genocide prevention, focusing on how Islamic teachings specifically the Qur'an and Hadith can contribute to promoting tolerance and preventing violent acts such as genocide. This method is appropriate for understanding the values and principles

embedded in Islamic teachings and their practical implications for society, especially in relation to preventing violence. According to Liu et al., (2022), the descriptive approach helps to gather comprehensive data from existing sources and allows the researcher to clearly present the findings based on theory and real-world application.

The research is not bound to a specific geographical location but is conducted through a literature-based approach. The primary sources of the study include Islamic religious texts such as the Qur'an and Hadith, as well as journals, books, and articles that provide insights into the topic. Secondary data is sourced from social media and news outlets to gain a broader understanding of how the concept of Islamic education has been applied in the real world, especially in contexts related to genocide prevention. The decision to use secondary data, particularly social media and current news, was made to capture contemporary developments and discourses around violence and the role of education in fostering peace.

The study used several techniques to gather relevant data, ensuring a comprehensive collection of materials related to the subject. These techniques include, first, literature review. A thorough review of primary sources such as the Qur'an and Hadith, as well as secondary sources like academic journals, books, and articles. Second, reading and annotating literature. The researcher reviewed and critically engaged with the collected literature, focusing on key concepts related to genocide, Islamic education, and social peace. Third, note taking. Notes were made during the review of sources to identify important themes and ideas relevant to the research. Fourth, Systematic organization of notes. After gathering and reviewing the material, the notes were organized to facilitate a structured analysis based on the research questions.

## **RESULT AND DISCUSSION**

### **Prohibition Kill Man Without Rights**

The prohibition of unjust killing in Islamic teachings is a central moral principle, with profound implications for human dignity and social harmony. As established in the Qur'an, "Whoever kills a human, not because that person killed another person or made mischief in the land, then it is as if he has killed all of mankind" (QS. Al-Ma'idah: 32). This verse signifies the sanctity of human life and the severity of taking it unjustly. The findings of this research support the view that the act of murder, especially without just cause, is among the gravest sins in Islam. The comparison between unjust killing and the first murder by Qabil against his brother Habil illustrates the deep moral and spiritual consequences of such actions (Al-Quray et al., 2023; Setiawan et al., 2024). The data suggests that Islamic teachings strongly condemn not only murder itself but also the malicious

intent behind it, which leads to long-lasting social and ethical damage (Wati, 2023). This aligns with existing literature, such as the work by Owen (2022), who highlights how genocide and mass violence stem from deep-seated hatred and harmful ideologies.

The study further explored the theoretical underpinnings of Islamic teachings, particularly in relation to the sanctity of life and the prohibition of murder, with findings that complement the broader discourse on ethics in Islam. One key insight is the Prophet Muhammad's narration, "If two Muslims face each other with swords, the murderer and the murdered will both enter Hell." The research supports this perspective by emphasizing that both the murderer's intent and the victim's desire for revenge contribute to the escalation of violence, indicating that unchecked anger and malice affect both parties. This interpretation corroborates with Ahammad's (2023) assertion that violence, including genocide, often stems from greed, political motives, or revenge, exacerbating conflicts that could otherwise be resolved. Here, the findings reinforce the notion that Islamic education and principles can serve as preventative tools against such destructive tendencies, urging both the perpetrator and victim to control their emotions and seek peaceful resolution.

In terms of mass murder or genocide, the study indicates that Islam allows for the defense of life but only under justified circumstances, particularly in self-defense or during a legitimate war to prevent greater harm. For example, the Qur'an's message in Surah Al-Maidah/3:32, which underscores the importance of preserving life, asserts that saving one life is akin to saving all of humanity. This directly challenges practices like genocide, where entire populations are targeted. The findings of this study resonate with existing literature on genocide, such as the work of Vanderwee (2023), who identifies mounting hatred and the manipulation of power as key drivers behind mass violence. The research also suggests that Islamic teachings, with their emphasis on justice, protection of human life, and prevention of mass destruction, provide a robust ethical framework for resisting the temptation to commit genocidal acts, even when such actions are politically or socially motivated.

The research also draws attention to the broader social and political implications of mass murder, particularly genocide, which is often perpetrated by influential leaders or regimes that use power and advanced technology to oppress weaker nations. This is consistent with the findings of Basic (2024) and Ahammad (2023), who argue that genocides are typically driven by political, ideological, or economic motives. The study reflects how these mass killings are often framed as justified by those in power, yet Islam's ethical framework sharply condemns the unjust killing of any human, regardless of the political or religious justification. This comparison highlights the role that education, particularly

Islamic education, can play in preventing such atrocities by instilling values of justice, peace, and empathy. The study thus concludes that Islamic teachings, when properly implemented, can serve as a safeguard against the spread of genocidal ideologies and violent political agendas.

Finally, the research emphasizes both the theoretical and practical implications of these findings. Theoretically, the study contributes to a deeper understanding of how Islamic principles can be applied in contemporary issues of mass violence and genocide. Practically, it suggests that these teachings should be integrated into educational systems to promote peace and respect for human dignity. By emphasizing the sanctity of life and the consequences of unjust killing, Islamic education can play a crucial role in fostering a culture of peace and tolerance, thus preventing the recurrence of genocides. This aligns with the conclusions of Ahammad (2023) who advocates for the use of educational frameworks to counteract ideologies of hate and violence. Ultimately, this study underscores the importance of incorporating religious and ethical teachings into education, ensuring that future generations uphold the values of justice, compassion, and respect for all human lives.

### **Islamic Teachings Against Injustice**

Islam, as a religion of mercy, emphasizes justice as one of its core tenets, teaching its followers to reject oppression and unfairness in all forms. The Qur'an and Hadith firmly condemn injustice, whether directed toward God, fellow humans, or oneself. This aligns with the Qur'anic verse, "And do not throw yourselves into destruction, and do good, for indeed Allah loves those who do good" (Al-Baqarah: 195), which urges believers to avoid harming themselves or others. The findings of this research corroborate with this understanding, highlighting how Islamic teachings universally reject injustice and call for equal treatment of all, regardless of belief or status. Injustice, according to Islam, is seen as an affront to divine justice and a betrayal of human dignity. This finding resonates with previous scholarly works, such as those by Ayunisa (2022), who identifies the root causes of injustice in human nature, including lust, greed, and power, which often lead to large-scale oppression and violence.

The study also found that the practice of injustice, when allowed to escalate, can lead to grave societal consequences, including the collapse of entire nations. This is particularly true when injustice is systemic and sustained over time. Historical examples of this include the fall of nations that practiced systemic injustice, where the absence of justice led to the oppression of the weak and vulnerable. In line with the works of Sukman (2025), the study underscores the idea that injustice is not just a moral failing, but a societal one that weakens the very foundations of a community or state. Furthermore, the research highlights

that Islamic principles advocate for justice that is universal and not confined to human beings alone but extends to all creatures, ensuring fairness and balance in all aspects of life. This broader understanding of justice as both a moral and social construct contrasts with more narrow interpretations of justice in some other traditions, emphasizing Islam's unique approach to inclusivity and fairness.

The findings also shed light on how injustice can manifest as oppression and the deprivation of rights, which can escalate into severe crimes such as ethnic cleansing or genocide. The research found that, in situations of systemic injustice, it is not uncommon for perpetrators to engage in atrocities against vulnerable groups, often driven by lust for power, greed, or hatred. This perspective supports Hood (2025) and Hamdy (2022) argument that those in power often justify the use of violence, such as murder or torture, against those who oppose them. The study, however, contrasts this with the Islamic view that the protection of human life is sacred and that even a single unjust killing is akin to committing an atrocity against all of humanity, as mentioned in the Qur'an (Al-Ma'idah: 32). Therefore, the Islamic teachings on justice not only prohibit individual acts of injustice but also challenge the political and social structures that allow for large-scale oppression and violence.

Additionally, the research highlights the importance of addressing the root causes of injustice, including spiritual crises, abuses of power, and unchecked desires for dominance. The findings align with Mitrovic (2022), who identifies authoritarian leadership, driven by power lust, as a key factor in perpetuating injustice. The study also observed that such leaders often resort to violence, including genocide, to maintain control and suppress any opposition. This pattern of authoritarian rule is often fueled by an inability to see the humanity in others, leading to dehumanization and the justification of violence. In this sense, the findings suggest that Islamic teachings, with their emphasis on mercy, empathy, and justice, offer an effective moral framework for combating authoritarianism and violence. By instilling these values, Islamic education can play a crucial role in preventing the rise of unjust leaders and the systematic oppression that follows.

Finally, the theoretical and practical implications of this research are significant. Theoretically, the study contributes to a deeper understanding of how Islamic teachings offer a comprehensive approach to combating injustice, not just through individual actions but through societal structures. The practical implications are equally important, as the findings suggest that by integrating these principles into educational and political frameworks, societies can better safeguard against the rise of injustice and its destructive consequences. By applying the ethical framework provided by Islam, societies can work toward

creating more just and equitable systems that promote peace and protect human rights. These insights align with Alkhuseri (2025) conclusions that a just society must address both individual morality and structural injustice, ensuring that both are aligned in the pursuit of peace and justice.

### **Order for Loving Creatures**

Islam places compassion, or *rahmah*, at the very core of its teachings, positioning it as a fundamental value that governs the relationship between humans and all of creation. The Qur'an states that the Prophet Muhammad (peace be upon him) was sent as a mercy to all of creation, as Allah says in Surah Al-Anbiya (21:107): "And We have not sent you, [O Muhammad], except as a mercy to the worlds." The findings of this research align with this central tenet, affirming that Islamic education and teachings emphasize the cultivation of empathy and compassion, which can prevent hatred, violence, and conflicts such as genocide. This concept of mercy as a universal value is not only reflected in the Qur'an but also in the numerous references to *rahmah*, appearing over 300 times, as highlighted by Kamil (2024) and Zaman (2025). The research confirms that compassion is not an ancillary value in Islam but the very foundation that supports all moral, social, and spiritual aspects of the religion. This finding corroborates earlier studies that emphasize how deeply embedded the value of *rahmah* is in Islamic teachings and its potential to foster a more harmonious and peaceful society.

A significant finding in this study is the direct connection between the teachings of *rahmah* and their practical application in Islamic educational settings. The research shows that Islamic educational frameworks based on compassion have led to positive changes in students' attitudes, especially in terms of empathy, tolerance, and inclusiveness. The love curriculum introduced by the Ministry of Religious Affairs, as part of the national educational initiatives, has demonstrated a tangible impact on students' social and emotional development. This aligns with Arifudin's (2025) findings that such education not only improves personal attitudes but also creates a more cooperative and supportive school environment. The study emphasizes that fostering empathy through education is crucial in reducing negative behaviors and preventing violent tendencies. Unlike traditional education models that may emphasize discipline or academic achievement, compassion-based curricula focus on character development, which can lead to long-term improvements in how students interact with others, irrespective of their differences.

The study also highlights the role of compassion in broader societal and political contexts. Islamic teachings encourage individuals to develop interpersonal intelligence, which includes respecting others, embracing

diversity, and offering care and kindness even to non-human creatures. This aspect of Islamic education, as discussed by Jia (2025), underscores the importance of nurturing social empathy and gentleness in everyday life. The research affirms that when individuals are educated to be compassionate, they are more likely to engage in peaceful interactions and avoid hostility toward those who are different. Furthermore, by embedding rahmah into the social fabric, these values can serve as powerful tools in reducing the potential for large-scale violence or genocide. This aligns with the global need to combat intolerance and discrimination, as compassionate education acts as a counterforce to the negative behaviors that often fuel conflicts and social injustices.

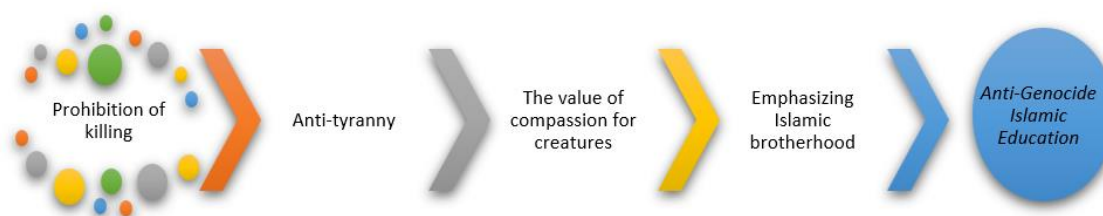
In comparing these findings to existing literature, this research reinforces the argument made by scholars such as Barua (2025) that compassion-based education plays a pivotal role in shaping societies that value peace and coexistence. While many studies focus on the moral and ethical dimensions of compassion, this study underscores the practical outcomes of such values in educational settings. The research shows that compassion is not merely a theoretical ideal but a tangible force for good, capable of transforming individuals and communities. This contrasts with more secular approaches to education, which often overlook the spiritual and emotional development that compassion nurtures. By focusing on both the personal and societal benefits of compassion, this study adds to the growing body of work that advocates for the inclusion of rahmah as a central pillar of education and public life.

The implications of these findings are both theoretical and practical. Theoretically, the study contributes to the understanding of how Islamic values, particularly compassion, can address global challenges such as violence, discrimination, and genocide. It shows that by emphasizing the nurturing of empathy and kindness in educational frameworks, societies can build a foundation for peace and mutual respect. Practically, the research highlights the importance of integrating rahmah into education systems at all levels. By adopting compassion-based curricula, policymakers and educators can foster a generation that values peace and seeks nonviolent solutions to conflicts. This approach not only enhances emotional and social intelligence but also promotes inclusivity and tolerance, thereby contributing to a more just and peaceful world. The findings of this study, in alignment with previous works like those of Arifudin (2025) demonstrate that compassionate education is not only beneficial but essential for the development of societies that are resilient to the forces of hatred and violence.

## Islamic Education Emphasizes Ukhuwah Basyariah

The concept of ukhuwah basyariah, or human brotherhood, serves as a foundational principle in Islamic education. It teaches that all human beings, regardless of their race, ethnicity, or religion, are part of one global family. The findings of this research align with the literature, particularly the work of Zanou (2024), who stresses that humanity's common origin Adam and Eve implies that any form of degradation or discrimination against others violates the principles of justice and Allah's mercy. This research emphasizes the role of Islamic education in fostering these values from an early age, instilling an awareness of human dignity and equal rights. This understanding, nurtured through education, is crucial for preventing ethnic and religious conflicts that have historically led to atrocities such as genocide. Thus, the study highlights the importance of ukhuwah basyariah in shaping a generation that upholds peace and rejects hatred.

This research reinforces the notion that ukhuwah basyariah provides an antidote to the rise of racial superiority and ethnocentrism, which are often at the root of genocidal behaviors. The teachings of Islamic brotherhood emphasize that differences among humans are natural and should not be grounds for hostility. These principles are taught through fostering mutual respect, social empathy, and the ability to coexist peacefully in diverse communities. Zayyan (2024) further supports this argument, indicating that Islamic education plays a vital role in mitigating the harmful effects of racial and ethnic divisions. The study found that when ukhuwah basyariah is actively promoted in education, it leads to greater tolerance and reduces the likelihood of conflict based on perceived superiority or discrimination. This finding aligns with previous research that underscores the need for education that promotes inclusivity and respect for all people, irrespective of their backgrounds. Based on results findings and discussion academic this the concept of islamic education regarding human body care as prevention genocide can depicted as following:



**Figure 1. Islamic Educational Values**

The theological underpinnings of ukhuwah basyariah are deeply rooted in the Qur'anic verse, "O mankind, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one

another” (QS. Al-Hujurat, 49:13). The verse emphasizes the divine intention behind human diversity, urging people to recognize and appreciate differences rather than oppress or discriminate. This concept of ta'aruf—knowing and understanding each other—is integral to the practice of ukhuwah basyariah. The findings from this study align with these theological teachings, suggesting that Islamic education that incorporates these values helps students understand diversity as a divine blessing, not as a source of division. This education fosters a sense of unity based on mutual recognition and respect. By reinforcing the Qur'anic message, Islamic education can reduce the appeal of radical ideologies and intolerance, which often emerge from the belief that certain groups are inherently superior to others.

The research also emphasizes the importance of integrating ukhuwah basyariah into contemporary Islamic educational curricula. The study highlights the role of this concept in promoting tolerance, social solidarity, and respect for human rights, particularly in today's globalized world where intolerance and radicalism are on the rise. As Ahammad (2023) points out, ukhuwah basyariah serves as a solution to these challenges by teaching that all humans possess equal dignity. This awareness helps prevent the dehumanization of others, a key precursor to genocidal acts. The findings suggest that Islamic education can play a significant role in cultivating a generation that prioritizes justice, peace, and the protection of human rights. By embedding these values into the curriculum, educational institutions can shape future leaders who will advocate for social cohesion and peace, rather than division and conflict.

Theoretical and practical implications of this research are profound. Theoretically, this study contributes to a deeper understanding of how Islamic teachings on ukhuwah basyariah can be applied to prevent large-scale violence, such as genocide, by promoting empathy, social solidarity, and justice. It aligns with the growing body of literature that sees Islamic education not just as a means of spiritual development but also as a tool for social peacebuilding and conflict resolution. Practically, the research suggests that incorporating these values into educational policies and practices can foster peaceful and inclusive societies. By instilling these principles in students from a young age, Islamic education can combat radical ideologies and create a foundation for a multicultural, harmonious world. These findings underscore the importance of ukhuwah basyariah as a moral and policy strategy for shaping a peaceful, civilized, and just society. The research confirms that Islamic education, grounded in compassion and justice, can effectively address the challenges of intolerance and violence in the modern world.

## CONCLUSION

This study highlights the vital role Islamic education can play in preventing genocide, preserving human dignity, and fostering respect for all forms of life. Islam's core values, including the prohibition of unjust killing (hifz al-nafs), teachings against injustice, compassion for all creatures, and the affirmation of human brotherhood (ukhuwah basyariah), provide a comprehensive framework for building a humane society. The principle from Surah Al-Maidah (5:32) that killing one innocent life is equivalent to killing all of humanity serves as a moral anchor in preventing violence and dehumanization. This research emphasizes that Islamic education not only strengthens religious devotion but also instills universal humanitarian values, encouraging individuals and societies to uphold justice, equality, and peace. By shaping moral and social behaviors, Islamic education fosters empathy, respect for diversity, and social solidarity, which are essential in preventing genocidal behavior and promoting social harmony.

While the study provides valuable insights, it has limitations, particularly its focus on the theoretical framework of Islamic education without empirical data from real-world educational contexts. Future research could include case studies or empirical investigations to assess how Islamic educational principles are implemented in schools and their impact on students' attitudes toward violence and genocide prevention. Additionally, comparative studies exploring similar humanitarian principles in other religious or cultural education systems could enrich the discourse. Future studies should also address the challenges faced by educational institutions in integrating these values into curricula, especially in regions where violence or prejudice is prevalent. These avenues will provide a more comprehensive understanding of education's role in fostering peace and preventing atrocities like genocide.

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