Islamic Perspective on Human Security: A Discourse Analysis

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Abstract. Human security is a people-centred framework which is central for achieving sustainable development. It was formally introduced by the United Nations Development Programme (UNDP) in 1994. While discussion on the Western view of human security is widely published, there is only a limited number of human security publications from the Islamic perspective. This paper aims to examine the Islamic perspective on the human security approach. Building on the discourse analysis methods, this study found that Islam implements human security's essence long before the UNDP introduced the concept of human security. However, in addition to the material security as discussed in the Western perspective, Islam also concerns the spiritual security.

Keywords: Human Security, Islamic Perspective of Human Security, Discourse Analysis

1 Introduction

The relations between security and development is cyclical and essential. Kofi Annan, the seventh Secretary-General of the United Nations, emphasises the essential relations between security and development. Accordingly, "the human family will not enjoy development without security, will not enjoy security without development, and will not enjoy either without respect for human rights' [1]. On the one hand, the root causes of insecurity might come from socio-economic inequality and conflicts over resources and other development issues. In other words, lagging development leads to grievances and conflicts, which threatens the security of people. On the other hand, conflicts and insecurity can hinder development. Therefore, peace and security are prerequisites for development. The complex relations between development and security can be understood through the concept of human security [2].

The emergence of the human security approach is a step forward in security studies. It expands security studies from merely traditional security to non-traditional security [3]. Traditional security is about state security which focuses on territory protection from military threats. Meanwhile, non-traditional security has a parallel with human security, which concerns individuals' security in their daily lives [4]. The human security approach places humans as priorities. As a consequence, the goal of policymaking is realising people-oriented policies for advancing human rights and the security of people. Thus, human security prioritises human wants and needs instead of state interests in high politics [5]. However, the

rise of the new paradigm in security studies does not eliminate the old paradigm's existence. Instead, traditional security supports support non-traditional security.

The human security approach was firstly introduced by the United Nations Development Programme (UNDP) in its publication, namely Human Development Report 1994. The event is considered the first formally launching of human security ideas [6], [7]. There are two aspects mentioned in the human security framework: *first*, safety from chronic threats such as hunger, disease, and repressions; *second*, protection from sudden and hurtful disruptions. In short, human security is the security of an individual which consists of freedom from want, fear, and to live in dignity [8]. Freedom from fear focuses on safety from violence or physical safety, humanitarian intervention, state-building reform, and the rule of law and security reforms. Meanwhile, freedom from want is related to people's material welfare, such as fighting against poverty, hunger, diesases, and environmental degradation.

The publication of UNDP triggered debates among scholars and governments about the human security approach. Their responses are various from supporting to criticising. Different understanding of human security results variation approach of human security, especially regarding the scope or core values, the source of threats, the focus, the means, and the key policy initiative employed to protect people from the threats [9]. Based on the literature on human security, debates on the human security framework fall into several strands. The prominent approaches are as follows: (1) the broad approach that focuses on freedom from want and development agenda popularised by Japan and known as the Japanese approach. This strand is in line with the UNDP approach, (2) the narrow approach which is known as the Canadian approach led by Canada. It focuses on freedom from fear and security of people in situation of conflict, (3) the Europe Union (EU) approach, which focuses on protecting human rights [9], [10].

As explained above, the different approaches to human security show that the Western view dominates the human security approach. It raises my curiosity about Islamic perspectives on human security, especially the extent to which Islam has concerned the security of vulnerable people. Indeed, while discussion on the Western view of human security has been widely published, there is a very limited number of publications on human security from the Islamic perspective. Therefore, investigating the Islamic Perspective on human security is essential since it brings contributions, especially in the academic fields. This paper seeks to answer questions: to what extent do Islamic perspectives have concerned the security of individuals, especially vulnerable people, as the substance of the human security approach?

This study is qualitative research, which relies on desktop methods. Data in this study is gathered from the existing literature, such as the holy Quran, Sunnah, books, and other publications. More specifically, for the Quran, I explore the online Quran provided by the Ministry of Religious Affairs, the Republic of Indonesia. I also use mobile phone apps for searching the suras and verses in the Quran. The research question plays essential roles in terms of the analysis methods since it determines which method is selected [11]. The research question in this study drives me to use discourse analysis methods. Discourse analysis helps this study to investigate textual data and spoken language in its relations with social context. Discourse analysis is 'the study of language-in-use' [12, p. 8]; it is different from the linguistic approach. The linguistic approach focuses on the language issue, such as grammar, vocabulary, and other language aspects. On the other hand, Discourse analysis aims to examine the social-political context reflected in language use. In this sense, interacting symbolic within the language in use affects social events [12].

Discourse analysis is conducted in several steps as follows. *First,* defining the research questions. In this step, the researcher proposing research problems followed by formulating a

research question. *Second,* gathering information and theoretical framework which is useful for examining the research questions. It is followed by coding the materials or data based on key themes derived from the theoretical framework. *Third,* finding the pattern by examining the contents. Lastly, making conclusion is the last step [13], [14]. Building on the definition of human security mentioned above, several key themes can be addressed to support the discourse analysis as follows: security, vulnerable people, people-centred, protection and empowerment, philanthropy and charity.

This paper structures the discussions in four sections as follows. This section is an introduction that contains a discussion about background or context, research problems, and methods. Following this introduction (part 1), part 2 of this paper explains discourse on the Western perspectives of human security. Meanwhile, part 3 discusses the Islamic perspective of human security. Lastly, part 4 of this paper is conclusion.

2 Results and Discussions

2.1 Discourse on the Western Perspectives of Human Security

Regarding the development of human security conception, the evolution of human security idea can be classified as the first generation and the second generation [15]. The first generation of human security includes the idea of human security presented by the UNDP, Japan, and Canada that is marked by uncertainty about the definition, as well as the debates between the broad and narrow approach to human security. The uncertainty in the first generation is not only related to the debate between broad and narrow approach, but also related to the skeptical perspective to human security. Meanwhile, the second generation is characterised by the progress in the development of the human security framework, where scholars are no longer debating the narrow and broad approach. The second generation of the human security approach concerns re-questioning about what human security is and how it can be implemented to ensure the human security of people [16]. The second generation of human security is presented by the European Union (EU) approach [15].

a) The Milestone for Human Security: the UNDP's Approach

In its annual publication, namely the Human Development Report 1994, the UNDP first introduces human security as an integral part of development. Accordingly, security is not only about weapons and military forces for protecting the state, but security is also people-centred, which concerns human life and dignity of the individual. UNDP's human security approach can be considered a zero point or milestone for developing the human security approach. It is a key step or pioneering concept of the human security framework [17], [18]. It is in line with the UNDP's statement in its Human Development Report 1994, stating that 'it is now time to make a transition from the narrow concept of national security to the all-encompassing concept of human security' [6, p. 24]. Following the publication, the human security approach penetrates both academic and practical discussion [19].

The central themes of human security are the security of individuals within which security of people or humans is at the center of concerns. According to the UNDP, human security can be defined as follows: 'safety from such chronic threats as hunger, disease and repression', as well as 'protection from sudden and hurtful disruptions in the patterns of daily life-whether in homes, in jobs or in communities' [6, p. 23]. Building on the definition, the human security approach seems to include all aspects of human life since threats to human security might

come from people's aspects in their daily lives. UNDP's human security coverage is broad, including freedom from want, fear, and to live in dignity. Hence UNDP proposes that human security has several dimensions, i.e., economic security, food security, health security, environment security, personal security, community security, and political security [6].

As one of the dimensions of human security, economic security is a condition in which individuals or households can cover their essential needs like food, clothes, education, access to health care, and unavoidable expenditures based on its cultural standard [20]. The individual's economy is secure if there is access to the employment and resources needed to maintain one's existence, reduce scarcity, and improve the material quality of life in the community [21]. Thus, economic security is reflected by an assured basic income [6]. Meanwhile, food security is related to the fulfillment of the basic needs of food and the available access to the food both physically and economically [6]. In order to achieve food security, all people should have physical and economic access to sufficient, safe, and nutritious food that meets their dietary needs. Hence, food security is characterized by (1) the availability of quantity and quality of food which meets people's daily need, (2) the accessibility of food, and (3) utilization of food for healthy life.

Health security is related to freedom from injury and diseases. People have access to health care and health service. Environmental security is the absence of natural damage, the degradation of the local ecosystem, pollutions (air, water and sound), nuclear and dangerous chemical, natural disaster, or natural hazards. It means that environment security gives a chance to people to dwell in a safe and sustainable environment. Personal security is related to human security, both physically and non-physically, such as free from violence, conflict, war, and abuse. These include the state's war, terrorism, ethnic conflict, and repression from other persons or people (gangs), rape, and other forms of violence. Next, community security refers to the freedom of people to enter a community or groups. Community security related to the threats of diversity cultural integrity and discriminations against ethnic or indigenous people. The last, political security, is people's security from state repression or state abuse, thus, political security related to human rights protection [22].

The human security approach emphasizes the importance of collaborative governance between the state and non-state actors in promoting human security. Nevertheless, the state plays a vital role as it has a high authority to use resources for protecting the people. According to the UN, the human security framework facilitates the states to handle widespread and cross-cutting challenges to their people's survival, livelihood, and dignity, especially for protecting vulnerable people [23]. Hence, the state has the responsibility to play a central role in protecting and securing people from threats such as poverty, health crisis, environmental degradation, and migration [24].

Human security focuses on the downside risk of development. It is not about the achievement of the ultimate goals of development, but it focuses on people's vulnerability. According to Amartya Sen, human security focuses on the downside risks of development. It is about insecurities that threaten human survival in their daily life [25, p. 7], [26, p. 7]. Hence it is about the security of vulnerable people. Moreover, human security is an integral part of human rights, which focuses on 'freedom from basic insecurities' [25, p. 7]. The vulnerability can be seen, for example, in food insecurity, displacement, poverty, unemployment, diseases, natural disaster, conflict, etc. [6]. To address the non-traditional issues, therefore, the human security approach has several characteristics as follows: people-centred, multi-sectoral, comprehensive, context-specific, prevention-oriented [27].

b) The Japanese Approach

Japan's contributions to human security are in the academic and practical scheme. In the academic term, Japan actives in discussing human security as well as supporting the activities of the Commission on Human Security (CHS) led by Sadako Ogata and the Nobel economist Amartya Sen. CHS conducts intellectual discussion regarding human security and produce a report namely "Human Security Now." Meanwhile, in practice, Japan supports the implementation of human security through Official Development Assistance (ODA) and the United Nations Trust Fund for Human Security (UNTFHS) led by Japan in collaboration with the United Nations [28]. UNTFHS supports funding for handling threats to human security, such as poverty, environment degradation, illicit drug trafficking, infectious diseases, and other non-traditional issues. Through UNTFHS, Japan gave a huge fund to support vulnerable people, especially in the conflict area. Besides, Japan's foreign policy is oriented to support human security; for instance, Japan uses ODA and Japan International Cooperation Agency (JICA) as a vehicle to realise human security.

Discussing Japan's approach to human security cannot be separated from Japan's foreign policies. While scholars are debating the concept or definition of human security, Japan government had made a progress step by applying human security in their foreign policies [29]. Japan's idea to advocate human security is influenced by Japan's identity as a Pacifism country in post-World War II. Japan would not get involved in international security by military activities. The Japanese approach to human security is derived from the "Tokyo Consensus." It contains principles as follows: (1) human security is result-oriented, which is a consent-based on host countries without applying military force, (2) human security also enhance state sovereignty through state capacity building and bottom-up process [29]. In this sense, human security is one of Japan's foreign policy pillars, especially in the Obuchi administration. Thus the support to the human security framework is also related to the Japanese interests in its foreign policy.

The Japanese approach to human security, along with UNDP's approach, is considered a broad approach to human security that focuses on freedom from want [30]. Accordingly, human security means 'to protect the vital core of all human lives in ways that enhance human freedoms and human fulfilment'[31, pp. 2–4]. It is is a comprehensive idea to protect human survival, life, and dignity. Both the UNDP and Japanese approach emphasis the interlink between development and security and empahis the importance of sustainable development and economic development for enhancing human security. Accordingly, development is vital for human security as it serves the freedom from want from which humans are able to fulfill their basic needs [32]. Moreover, area of Japanese approach on human security covers protection of global environment, eradication of poverty and hunger, and guarantee of human dignity in the scheme of domestic security, bilateral and regional relations, as well as in a global context [33].

However, in the recent progress, Japan also pays attention to humanitarian intervention and human rights protection including implementing the Responsibility to Protect (R2P) [34]. Japan's efforts to realise human security is by protecting the human survival, livelihoods, and dignity of individuals. The Japanese approach, moreover, also deals with conflict prevention and peace building. Therefore, in line with the UNDP's approach to human security, Japanese approach focuses on the broad view of human security that focuses on freedom from want, fear, and to live in dignity[35], [36], [37].

c) The Canadian Approach

The narrow approach to human security is a joint initiative between the government of Canada and Norwegia. It criticises the broad approach to human security proposed by the UNDP and Japan as being so broad and unclear. Accordingly, the Japanese and UNDP's human security is not effective in protecting people due to its wide range of scope, including economic, food, health, environment, political, personal, and community security. Therefore, the Canadian approach advocates the narrow approach to human security which concerns only on the aspect of freedom from fear [8], which only focuses on personal security. The Canadian government defines human security as freedom from pervasive threats to people's rights, safety, and live. It reflects that the Canadian government, as one of the founders of the human security approach, focuses on the narrow aspect of physical or direct violence that threatens humans' personal security.

As opposed to the broader human security approach, the narrow approach aims to take direct and immediate intervention to protect vulnerable people who encounter physical violence. While the broad approach to human security focuses on the long-term strategic planning for enhancing development to achieve freedom from want, the Canadian approach initiates enhancing humanitarian intervention in conflict areas and actively promoting peacekeeping operations. The Human Security Network works according to the principles of Canadian approach for protecting human security in terms of freedom from fear for instance banning landmines, conflict prevention, human rights education, and protection of children in armed conflict [38]. The Canadian approach also parallels the notion of Responsibility to Protect (R2P) as the central pillar of freedom from fear[39].

d) The European Union Approach

The European Union (EU) approach to human security can be considered the second generation of the human security framework [10]. EU does not concern the debates on human security between the broad view (Japan and the UNDP) versus the narrow one (Canada and Norway) as explained above. Instead, the EU seeks to implement the human security framework in its policy agenda. The EU takes the position that 'human security to pertain to freedom from basic insecurities caused by gross human rights violation'[5, p. 305]. Human rights violation leads to human insecurity; therefore, in the EU perspectives, promoting human security means protecting human rights.

The discourse of human security in the EU began in 2004, about a decade after the UNDP launch the human security approach. The EU engages the notion of human security in its foreign policy framework, especially its diplomacy and transnational operations through human security policy [5]. The adoption of the human security in the EU is both top down held by the government and bottom-up held by society. For this purpose, the EU Commission engages the human security framework within the EU security policy. In terms of the bottom-up effort, a group of study, namely 'the Study Group on Europe's Security Capabilities,' was established to support the human security policy. For this purpose, the group proposes the Barcelona Report entitled 'A Human Security Doctrine for Europe.' According to the report, 'a human security approach for the European Union means that it should contribute to the protection of every individual human being and not focus only on the defense of the Union's borders, as was the security approach of nation-states'[40, p. 9].

A morality drives the EU human security regarding common humanity. It is a sense of obligation to help each other if human beings' dignity and security are threatened. In addition to the morality, the EU is also legally bound with laws for protecting human rights, such as the

Declaration of Human Rights, Articles 55 and 56 of the United Nations Charter. Lastly, the EU's consideration to adopt and implement the human security approach is because of 'enlightened of self-interest'. Accordingly, human insecurity occurred in the world will affect the security in the EU. Hence it is necessary to take several measures to enhance human security [40].

2.2 Discourse on the Islamic Perspective of Human Security

The main argument of this paper is that substantially Islam has implemented the notion of human security long before the UNDP introduced the concept of human security. While Islam does not literally refer to human security, essentially, Islam regulates the security of vulnerable people or the poor and needy people. Indeed, Islam encourages human security not only sourced from material aspects but also spiritual through beliefs and faith. However, the Islamic view of human security is hidden and distracted by local problems and even due to the global 'negative view' of Islam. On the other hand, building on the Gramscian approach, the Western view dominates the human security approach because Western countries have a hegemonic status and have discovered the right path to expand the human security framework [41].

The notion of people-centre in the human security framework shows that human security considers the survival, livelihood, and dignity of the people threatened by particular threats in their daily lives. In line with the Western approach to human security, which places people or humans in the main focus, Islam also places human beings in an honorable position. It is as stated in the Quran sura Al Isra verse 70: 'indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures.' This verse shows the preciousness or nobility of humans so that God grants precious facilities for humans.

Previous studies on human security and Islam have been conducted by scholars as follows. Faghihi states that Islam pays great attention to human security since human security is necessary for human life and prerequisites for development. The holy Quran considers security as a crucial aspect of society's survival and continuity [42]. Moreover, a book entitled 'Human Security and Philanthropy' published in 2015 consists of twelve chapters discussing human security's perspective and practice in Muslim majority countries [43]. The latter comprehensively examines the practices of human security in the Muslim majority countries. However, this paper offers different insights by examining a discourse analysis of the human security concept. In addition to the publications, this paper aims to examine the Islamic perspectives on human security compared to the Western approach. For this purpose, this study selects several key themes derived from the human security concept: security, vulnerable people, protection, and empowerment.

a) Islamic Perspective on Security

Literally, according to Oxford Advanced Learner's Dictionary, the term security means 'the state of being happy and safe from danger or worry' [44]. Nevertheless, in the wider aspect of political science, the notion of security is a contested concept. The concept of security is related to several questions as follows: security for whom, for which values, how much, from what threats, by what means, at what cost, and in what time of period [45]. It is contested and context-specific since different societies have different contexts and settings that

affect the construction of their security and particular measures for addressing security threats [46].

The Western approach to human security, both the broad and narrow approach concerns the material aspects of security. The notion of security in the broad approach to human security led by Japan and UNDP is freedom from want. It means that humans being are secure only if they can fulfill their basic needs and free from any threats such as hunger, poverty, illness, and natural disasters. On the other hand, security in the perspective of the narrow approach to human security, led by Canada and Norway, is freedom from fear. The security of people is indicated by the absence of physical or direct violence and conflict.

While Islam acknowledges the material aspects of security proposed by the Western approach, I argue that Islam proposes another aspect of security, i.e., spiritual security. It is the main point that differentiates the Islamic perspective of human security from the Western one. From the Muslim perspective, the definition of security falls into two categories: 1) security in terms of their relations with God (Allah), and 2) security in terms of their relations with other people and the universe.

First, the notion of security is related to the spiritual aspects, namely *Aqidah Ruhiyah,* within which human beings believe and have faith in God. The *Aqidah Ruhiyah* enhances human beings to build their relations to God through worship, namely *ibadah* from which human beings feel secure as Allah will protect them. Islam teaches people that as long as human beings doing the righteous deed, God will grant the security. It is stated in the holy Quran (Al Hasyr verse 23) as follows: He is Allah that besides Whom there is no God; He is the king, the Holy One, the Giver of Peace, the Granter of Security, Guardian over all, the Mighty One, the Compeller, the Possessor of every Greatness. Glory be to Allah from what they associate as partners with Him [47], [48].

This verse clearly states that human beings receive protection from God since he is the Granter of Security. In line with this verse, the Quran sura An-Noor verse 55 reveals that: Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient [49], [50].

Moreover, God promises paradise for those who do righteous deeds as stated in the Al-Quran (Ali 'Imron verse 133) that their reward is forgiveness from their Lord and Gardens under which rivers flow, staying there forever. How excellent is the reward for those who work righteousness' [51]. It is part of the Quran regulating the promises of God to guarantee security for righteousness. But Allah will not grant the security and even give punishment to those who doing the wrong deeds as stated in the Quran surah Ali 'Imron verse 131[51]. In the Islamic perspective, the spiritual component is essential as it guides the behaviour and becomes determinants of human lives [52].

Second, the notion of security can also be understood in terms of the relations among human beings. Despite the Quran regulates conflict or war, it also contains suras that seek enhance people to live in peace. Regarding the issue of war and peace, as it relates to the notion of freedom from fear, Islam is aware of humanitarian intervention. The Quran surah Al Hujurat verses 9-10 states that: And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they ˹are willing to˺ submit to the rule of Allah. If they do so, then make peace between both ˹groups˺ in all fairness and act justly. Surely Allah loves those who

uphold justice. The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy [53], [54].

While there are many verses regulating war and peace, the substance of sura Al Hujurat verses 9-10 has a parallel with the notion of freedom from fear, as stated in Western human security. As mentioned earlier, the notion of freedom from fear is about freedom from war and conflict; hence, humanitarian intervention, peacekeeping operation such as the notion of responsibility to protect (R2P). Meanwhile, Islam also regulates the notion of freedom from want, especially related to vulnerable people or needy people. It is discussed in the following sections.

b) Islamic Perspective on Vulnerable People

This section is related to the question of security for whom. The human security approach considers vulnerable people as the main target or goal of human security measures [37]. Vulnerability means the 'states of susceptibility to harm, powerlessness, and marginality of both physical and social systems' [55, p. 268]. Vulnerable people refer to those who are powerless, marginalised, and hurtful conditions. In the context of UNDP's human security, vulnerable people exposed to insecurity such as economic insecurity (poverty and unemployment), food insecurity (hunger), health insecurity (diseases or pandemic), environment insecurity (natural disaster, pollution, environmental degradation), political insecurity (political repression or human rights abuses), personal insecurity (physical or direct violence), and community insecurity (identity based tensions such as ethnic or religious-based conflicts).

This paper argues that there is a similarity between the Western and Islamic approach to vulnerable people in terms of freedom from want especially related to economic and food security. In Islamic perspectives, vulnerable people include orphans and needy people (*fakir miskin*). Islam pays high attention to orphans, widows, and needy people. According to the Quran, the Muslims' obligation to vulnerable people can be classified into two ways as follows. *First,* Muslims must help or support the lives of vulnerable people. The holy Quran sura Al Baqarah verse 83 conveys Muslims' direct message for respecting parents, relatives, orphans, and needy people [56]. Moreover, Al Baqarah verse 215 states that: 'They ask you ˹O Prophet in˺ what ˹way˺ they should donate. Say, "Whatever donations you give are for parents, relatives, orphans, the poor, and ˹needy˺ travellers. Whatever good you do is certainly well known to Allah'[56], [57]. Moreover, the Quran sura Az-Zariyat verse 19 also regulates Muslim duties to protect vulnerable people as follows: 'And in their wealth there was a rightful share ˹fulfilled˺ for the beggar and the poor.'[58], [59]. Accordingly, Muslims have to acknowledge that part of their assets belongs to vulnerable people. Therefore, they have to spend their money or assets given to vulnerable people.

Second, Islam also forbids Muslims to take the assets of vulnerable people away for their own interests. The Quran sura An Nisa verse 6 states that: Give orphans their wealth ˹when they reach maturity˺, and do not exchange your worthless possessions for their valuables, nor cheat them by mixing their wealth with your own. For this would indeed be a great sin [60], [61]. The Quran regulates this issue several times. It shows that Islam concern about the human security of orphan and needy people. Moreover, the protection of vulnerable people is about the material or physical supports and moral supports and prevention of verbal abuses. It aims to respect the dignity of vulnerable people.

c) Mic Perspective on Protection and Empowerment

In the Islamic perspective, helping vulnerable people is not only charity but an obligation for Muslims, as mentioned earlier in the Quran sura Az-Zariyat verse 19. Accordingly, there are the rights of orphans and needy people within the Muslim's wealth. Therefore, Muslims have to deliver the rights of vulnerable people through a mechanism, namely *zakah*.

Protection and empowerment are strategies for enhancing human security. Protection is the top-down strategy for shielding people from menaces and pervasive threats. Meanwhile, empowerment is the bottom up strategy for enhancing people to be resilient to live even though in a difficult situation. Both protection and empowerment are essential and cannot be separated as they are mutually reinforcing for enhancing people's resilience. In the context of Islam, zakah can be considered as a means for promoting protection and empowerment. Building on the online source, zakah has been stated in the Qur'an about 35 times. The Quran sura Al Baqarah verse 43 states that 'establish prayer, pay zakah , and bow down with those who bow down' [56]. Similar to this, sura Al Baqarah verse 110 also encourages people to pay zakah as follows: 'establish prayer and pay alms-tax (zakah). Whatever good you send forth for yourselves, you will ˹certainly˺ find ˹its reward˺ with Allah. Surely Allah is All-Seeing of what you do'[56]. In addition, the Quran sura At Taubah verse 60 states that:

Alms-tax is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted ˹to the faith˺, for ˹freeing˺ slaves, for those in debt, for Allah's cause, and for ˹needy˺ travellers. ˹This is˺ an obligation from Allah. And Allah is All-Knowing, All-Wise [62]. There are still many verses in the Quran regulating zakah, however, the substances are similar about the obligation of Muslims to pay zakah. It shows that Islam is really aware of the need and the function of zakat to help vulnerable people. Zakah is part of the five pillars of Islam. It consists of two types, i.e., zakah al-mal and zakah al Fitr. Zakah al Fitr is a duty of every Muslim regardless of their age, gender, or status which is paid during Ramadhan. On the other hand, zakah al-mal is only applied to those whose wealth is eligible. The amount of them is also different. While the amount of zakah al Fitr is quite small for about £5, zakah al-mal is quite big for about 2.5% of the wealth [63]. The function of zakah is not only for helping poor people but also for purifying Muslims' minds, hearts, and deeds. Thus, in human security, zakah is one of the measures of protection strategies for enhancing human security.

Meanwhile, in terms of empowerment, Islam obligates human beings to work for fulfilling their needs. It is reflected in the Quran sura Ar Ra'd verse 11 that people have to work in order to get a better life. Accordingly: For each one there are successive angels before and behind, protecting them by Allah's command. Indeed, Allah would never change a people's state ˹of favour˺ until they change their own state ˹of faith˺. And if it is Allah's Will to torment a people, it can never be averted, nor can they find a protector other than Him. [64]
The regulation concerning empowerment in the Quran can guide Muslims to develop their capabilities and act on behalf of their own. It is useful for enhancing human security as it promotes the resilience of the people. Thus, substantially the Quran regulates the notion of protection and empowerment proposed by the Western approach to human security.

3 Conclusion

This paper aims to examine the extent to which Islamic perspectives concern the human security framework. This paper found that substantially Islam has implemented human security's essence long before the UNDP introduced the concept of human security. According

to the Qur'an and Hadith, there are the rights of vulnerable people in Muslims' wealth. Muslims must share a portion of their wellbeing with the poor and needy people through *zakat* schemes. Hence, Islam has implemented the essence of human security for protecting the security of vulnerable people.

This paper argues that the main difference between the Western and Islamic perspectives of human security is related to the notion of security. The Western approach focuses only on material aspects of human life and threats derived from human interactions. Meanwhile, Islamic perspectives concern both material and spiritual security; the latter is about security granted by God. However, the Islamic view on human security does not appear as famous as the Western view since the Western approach is supported by Western countries' hegemonic power. Building on the finding of this paper, this paper argues that the essence of the human security approach has been regulated in the Qur'an. However, most Muslim countries have a medium human development index. It raises the curiosity for further research. Moreover, this study is qualitative research based on the desktop study and discourse analysis. Further research applying fieldwork for gathering primary data is necessary.

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