

Who is The Best Role Model in Politics? Political Ethics in Islamic Perspective

*Albar Adetary Hasibuan¹, Mohamad Anas², Suprih Rahayu³, Lempang Hasibuan⁴,
Risna Rianti Sari⁵

¹²Brawijaya University, Malang

³Gadjah Mada University, Yogyakarta

⁴⁵UIN Maulana Malik Ibrahim, Malang

Email: ¹albarhasibuan@ub.ac.id, ²anas_phil@ub.ac.id, ³suprihrahayu526577@mail.ugm.ac.id,

⁴lempanghasibuan1010@gmail.com, ⁵risnariantisari@uin-malang.ac.id

Corresponding author: [*albarhasibuan@ub.ac.id](mailto:albarhasibuan@ub.ac.id)

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Abstract: Politics is an integral part of human life and plays a strategic role in shaping civilization. Currently, the political reality in Indonesia is often considered contrary to the ethics and morals that have long been upheld, as seen in the phenomenon of political dynasties, the spread of post-election hoaxes, and the high incidence of corruption. This research aims to explore political ethics from the Islamic perspective exemplified by Prophet Muhammad SAW through a literature study method. This method is used to delve into and understand the fundamental principles of Islamic political ethics, such as justice, honesty, social responsibility, and community welfare, which are deemed relevant as guidelines for the current political dynamics in Indonesia. This research is expected to contribute as a reference in the application of Islamic political ethics that can be adapted to the modern political context of Indonesia, emphasizing the importance of integrity, accountability, and public transparency as the foundation for creating morally and ethically grounded leadership. Thus, this research offers ethical solutions to improve the quality of leadership and political practices in Indonesia.

Key Words: Ethics, Politics, Islam, Compatibility, Prophet Saw.

INTRODUCTION

Politics is part of human life. Political existence has the strategic and fundamental nature of civilization (Cloke et al., 2020). Because politics is an instrument for empowering society to realize the birth of a nation, state and power (Abdul Hafid et al.,

2020). Thus mankind for all the time in the world could not be free from the influence and grip of the three things: the nation, the state, and the power.

The growing political reality in Indonesia now makes a lot of people relaxed and upset. Politics perceived by the

public presents a number of situations that are judged to be contrary to the moral and political ethics that we have known all this time (Yunus, 2017). Examples include the political phenomenon of the dynasty (Hermansyah & Adi, 2017), the decline in the quality of democracy in the government's natural resources (Suryani et al., 2022), the increased spread of post-election hoaks in 2024 (Delmana, 2023), and also the abuse of power (Andrade & Campo-Redondo, 2020). It must have been defiled by the interests of a few people who want to drop each other.

Politicians often utilize fake news (hoax) accusations to undermine critical reporting, which can temporarily bolster their support and perceived truthfulness among citizens. In authoritarian regimes, rumors can significantly diminish trust in the government, with rebuttals failing to restore confidence unless they are robust and credible (Huang, 2017).

The impact of news hoaks among other things provokes hatred, hostility or worship. Especially in times of politics like these last few years that then make society a victim (Utami, 2019.). Other effects of electoral hoaks also jeopardize national resilience and the integrity of the Republic, and potentially impede national development (Amilin, 2019). So there will be political chaos in the ongoing system of government.

In addition to hoaks, the other thing that has also been a detriment to the ethical and political morality of the ruling elite is the corruption case that is still high in Indonesia. It is cited from Law Online that the Corruption Perception Index (CPI) survey by Transparency International (TI) Indonesia has an IPK score of 34 in 2023 the same as the previous year but its ranking has fallen from 110 last year to 115 in 2013 (Myanto, 2023). The height of corruption cases in our country has become a countermeasure of public judgment and confidence in the ruling political elite. With low levels of public confidence even tending to decline, it means leaders fail to pursue the ethics of trust during the leadership process.

In order to counteract the persecution against the current political era, Islam offers a political ethical perspective that leads to the direction of al-Qur'an and al-hadist (Salim, 2016). Political ethics contains three demands: 1) to try to live together and for others, 2) to expand the scope of freedom, and 3) to build a just institution. The doctrine of Islam has a number of principles that are made ethical in the life of nations and nations, namely: Power as a trust, the principle of social justice, equality, the strengthening and protection of human rights, free justice, peace and security, well-being, people's obedience (Dahlan, 2021).

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also explained that the main culmination of the ethical crisis in the West is the view of goods thinkers who believe that religion is the illusion of human creation. So when religion is rejected, it has lost the only source of absolute moral values and is trapped in relative values (A. Harris, 2021). But unlike the Islamic perspective, Islam regulates the morality of its followers, which will affect one's morality in politics (Maloko, 2013).

Based on this background Based on this background, the central question of this article is: How can the principles of political ethics in Islam, exemplified by the leadership of Prophet Muhammad SAW, provide solutions to improve political morality in Indonesia, particularly in addressing issues such as post-election hoaks, corruption, and abuse of power? The significance of this research lies in its potential to contribute to the discourse on ethical governance in Indonesia, offering a framework rooted in Islamic values that can enhance the integrity of political leadership and foster a more accountable and transparent political environment. This research utilizes a literature study method to analyze relevant texts and perspectives on political ethics in Islam

This article will discuss the relationship of value with morality and ethics then translated into behavior of integrity. Political ethics is a leadership

attitude that one must have in order to lead fairly. In this case, some examples of national cases corresponding to the theme of leadership raised will be outlined. This article will emphasize the values and principles of the leadership of the Prophet Muhammad Saw. as a measure of whether a leader has integrity in leadership or not.

METHODS

A library research is a series of research that relates to the method of collecting library data, or research whose object of research is digged through various library information. Like books, encyclopedias, scientific journals, newspapers, magazines and documents (Rahmadi, 2011). Library research is research aimed at critically examining or reviewing knowledge, ideas, or findings that are academically oriented, and can formulate theoretical and methodological contributions to a particular topic (Harahap, 2014).

The focus of this writing is to explore the values of political ethics of Islam which Prophet Muhammad Saw pioneered. The sources of data in this writing are books, journals and similar documents that have relevance with the topic of research, namely related to the ethic of Prophet Mohammed Saw. The data collection technique uses the method of library or library research that is supported by relevant research studies. Data analysis uses a hermeneutic model, where

the interpreter interprets the meaning of something from a certain point of view or perspective, or the situation context that surrounds it (Rahardjo, 2020).

RESULT AND DISCUSSION

Political Ethics in Islam

In Islam, political ethics has two definitions consisting of the words ethics and politics. Ethics is etymologically derived from the Greek "etos" which has many meanings: habits, morals, character, feelings, attitudes and ways of thinking. While ethics in terms according to K. Bertens is understood as the value of values and norms that are the grip of a person or group in ordering their behavior (Hidayat & Suwanto, 2020).

Frans Magnés Suseno defined that political ethics provides a benchmark, orientation and normative grip for those who really want to judge from the quality of order and political life with a deferred measure of human dignity (Dahlan, 2021).

Politically in Islam, it is one thing to take care of the goods of mankind in accordance with the sharia. Politics according to Shara's view has a continuous reality with the problem of regulating people's affairs (Zaenab, 2022). However, each ideology has its own view of the law and rules in regulating the political system. In terms of political context and power, Islam emphasizes the collective consciousness that the summit of power and

politics is *siyasah ilahiyyah wa inabah nabawiyyah* in the sense that the authority of power is solely to God. This view is in line with the policy of justice which gives strength to the rule of Islam from the days of the prophets to this day (Thabrani, 2014).

From the view of political ethics which had a sustained tendency (Abellán, 2023), man has basically three political dimensions: man as a social creature, man with his social dimension, and the political dimension as human life. Man as social being is meant that man is free to act according to his wishes, but will mean when he is in the midst of human hands. In the sense that man will see his existence because others exist and can only live and develop because of others. The last political dimension of life has meaning to regulate the framework of society's life both normatively and effectively (Febriany, 2021).

The relationship between Islam and the political situation in Indonesia is not always harmonious. But they always go side by side, never interrupted to develop from one period to the next. The existence of Islam in Indonesia is largely determined by the natural conditions created by the Muslims themselves through the qualifications and ability of critically thinking politicians to build their intellectuality. Although the current situation of the Muslims has progressed, there has been a setback in terms of political

Albar Adetary Hasibuan, Mohamad Anas, Suprih Rahayu, Lempang Hasibuan, Risna Rianti Sari – Who is The Best Role Model in Politics? Political Ethics in Islamic Perspective Quraidzah, Qainuqa', and so on. Of the structure (Qisthi Faradina Ilma Mahanani et al., 2022).

As a result, the Islamic community feels that talking about Islamic and political issues is becoming more and more important. The discussion and implementation plan includes an Islamic doctrinal understanding relevant to the country's political progress, a building system that can remove the material and spiritual lags of society, and a leadership that not only attracts attention, but also professionalizes. Therefore, Islam as *rahmatan li al-alamin* in the Qur'an, the existence of Islam can contribute to the progress of the nation. "Islamic Ummah" is also a principle that must be emphasized in society (Chanzanagh & Akbarnejad, 2011), especially in politics. Hasan Al-Bana added that a Muslim is not perfect in his Islam unless he is a politician, who has a vision and gives full attention to issues and races. According to him, the Islamic should lead to attention to the problems of the nation. Islam is a comprehensive system, covering all aspects of life (Ridwan, 2017).

The political leadership of Prophet Muhammad Saw.

Moslem knew the life of the nation when the Prophet Hijrah came to Medina. The city is located north of the city of Mecca known as Yastrib. This city before the prophet's arrival had many tribes and had many religions. Among the various tribes are *Aus, Khazraj, Saidah, An Najjar,*

various religions, Christians, Jews, and pagans (Hidayat & Suwanto, 2020).

The city of Yastrib was at the beginning of many quarrels, like a long quarrel between the tribes of Aus and the tribe of Khazraj. These arguments happen almost every day. It is intertwined with tribes of different views so that it can affect the degradation of the morality of the people of Yastrib (Mawardi & Iqbal, 2015). This case has made the people of Yastrib aware that there is a need for a peacemaker or a mediator between the two. So in the tenth year of Hajj of the prophecy they decided to meet and ask the Prophet to be the mediator of conflict and the leader of the city of Yastrib.

At the beginning twelve men from the Yastrib people worshiped in front of the Prophet Muhammad Saw embracing the religion of Islam. This is known as the first *Bai'at Aqabah*. Then in the next season they came back with seventy-three inhabitants and they declared themselves to embrace Islam. This is called the second *Bai'at Aqabah*. From these two events the beginning of the political journey of Prophet Muhammad Saw in building a state (Hidayat & Suwanto, 2020).

The tribal elite in Medina made a political deal by appointing Prophet Muhammad Saw as the political leader of the city of Medina (Fajar, 2019). The election of the Prophet Muhammad is the

hope of the people of Medina. Over the conflict that occurred before gave suffering to Medina. The presence of the Prophet Muhammad for the people of Medina was made a political leader and a judge of peace. The sympathy given by the people of Medina shaped the social attitude of the Prophet Muhammad Saw and is open to the Muslims. The political power held by the Prophet made the spread of the teachings of Islam more and more acceptable to the public.

During his leadership, the Prophet showed the principles of political ethics that have been the foundation for many leaders to this day. The principles he taught are from the teachings of the Qur'an and the Sunnah of the Prophet Muhammad (Astuti et al., 2022) who emphasized on justice, openness, generosity, civilization, adaptability, value-based leadership to prevail in the public interest. In terms of justice, the Prophet was known as a righteous leader who always gave an example that every person is treated fairly regardless of their social status, tribe or wealth. The Qur'an also affirms this behavior in Surah An-Nahl verse 90(Departemen Agama Republik Indonesia, 2011).

Openness and consultation also became one of the principles visited by the Prophet in conducting his politics. The Prophet always encouraged openness to those closest to him before making political

decisions. It shows that discussion becomes one of the fundamental parts of the decision-making process (Syam, 2015). Although at the time of the Prophet, the system of democracy was not known, but in practice the apostle had realized in the form of disagreement, justice for the whole of society, respect for human rights and also responsible for the interests of the people. It is also mentioned in the Qur'an Surah Asy-Syuara verse 38(Departemen Agama Republik Indonesia, 2011).

Another principle visited by the Prophet in carrying out his political leadership is a leadership based on values or trust (Mubasyaroh, 2018). The Prophet Muhammad saw lead by giving priority to moral and spiritual values. He emphasized integrity, honesty, and integrity in leadership. This is also in accordance with the Qur'an in Surah Al-Hasir verse 18(Departemen Agama Republik Indonesia, 2011).

The political doctrine of the Prophet, which is more than a thousand years old, must still be relevant if it is linked to the current political situation. Therefore, the doctrine of prophetic political ethics is a concept that will not fall short by time because the relevance of its time always corresponds to the times and situations where we need it.

Actualization of Islamic Political Ethics in Indonesian National Politics

Simultaneously-elected democracy parties have been held a month ago (Sutisna, 2023). However, issues such as hate speech, spread of hoax, and body shaming continue to prevail in the socio-political atmosphere of Indonesia (Budiman, 2023), especially after the general election. Indonesian political leaders and society are still trapped in an intense political interest struggle. This has caused Indonesian politics to be trapped in unfavourable conditions, while Pancasila's vision of democracy in line with the principles of Islamic political ethics has not yet progressed from the discourse level.

Both the government and the public must synergize so that the transactional policy does not rise so that it does not threaten the stability of the government, one of its efforts is to carry out checks and balances (Fuqoha et al., 2019). The public must also be involved effectively and efficiently until the post-election period, as a form of democracy that extends through the implementation of recall elections (Taufiqurrohman, 2023).

The most serious question is, the moral crisis has attacked the politicians in this country (Gresia et al., 2022; Lailatur Rofidah, 2017). Their excessive political ambition keeps them from knowing how to start their political campaign. They're politicized by validating everything

because of their lust for power. Fake news (Nayoga et al., 2021), also known as hoax, is made by changing the truth so that people can be deceived by the political interests of their groups (Amilin, 2019). Hate narratives are made to complain to the public sheep and to drop their political opponents (Musyafak & Ulama'i, 2019). They manipulate people's voices with political money too (Siregar & Maryanah, 2022).

Religion in the deceptive and unethical ways mentioned above shows how low the morality of elite politicians today. They have violated Pancasila's principles of political ethics, which prioritize honesty, unity, and justice. These methods of political ethics also contradict the teachings of Islam. This condition is increasingly showing that modern politicians do not bring the hopes of the people but only the interests of individuals or groups (Hidayat & Suwanto, 2020).

The lack of such ethics makes it easy for the elites to spread hoaks. Hoaks are also known as news bugs. This is happening in Indonesia with its citizen as a high social media user (Rahadi, 2017). As a result, Indonesians use social media devices every day to get information and news quickly (Rahmadhany et al., 2021). The government must act firmly against the spread of hoax like this. The Indonesian government has enacted laws prohibiting the spread of fake news, which is intended

to harm those who are expelled (Athifahputih, 2022).

The above case shows that the political ethics of our leaders in the national sphere has not advanced the public interest as the Prophet saw. In this case hoaks become a weapon to attack political opponents that are not aligned and make the society as a victim of the hoaks itself so that there is a division among the society (Moffferz, 2020). Without decisive action from the ruling government, this will surely create disharmony in society, making it difficult to the goal of a just and prosperous nation and nation.

Apart from the Hoaks, the political chaos of the world can be seen from the high rates of corruption in our country. Corruption is a false behavior of theft and manipulation that is detrimental to the state and society (Rasyidi, 2020.).

This is contrary to the prophetic teaching of high moral and spiritual values. Trust becomes one of the pinning values in leadership (Madani, 2021). With the high level of corruption in our country it can be said that the moral and spiritual values of the political elites in our nation are still far from what the prophet SAW taught, given Indonesia is the country with the second largest Muslim population in the world.

Furthermore, as a democratic country, it is appropriate for our country to introduce discrepancy and openness in the decision-making process (Carlsson & Rönnblom,

2022). However, as we know that many of us have encountered law making processes that do not advance the principles of discretion and transparency (Munir, 2021). The Labour Act is one example, the unwillingness of board members to open up and consult with the public is proved by the MK's ruling that the Labour Creation Act is a formal defect and has conditional unconstitutional status.

From the many cases described above can be drawn the red thread that Indonesia, as the second largest Muslim country in the world, still has a low political ethical awareness. This is disappointing considering that the Prophet as the leader of Muslims is one of the 50 most influential people in the world. As Muslims, we have learned what the Prophet (peace be upon him) taught through his book and his Sunnah. So that the goal of the state for a just and prosperous life of society can be achieved.

Actualization of Islamic Political Ethics in Indonesian National Politics

Indonesia, despite being the country with the largest Muslim population, is still grappling with several ethical challenges in its political landscape. Recent elections have revealed deep-rooted issues such as hate speech, fake news (hoaxes), and political manipulation (Budiman, 2023; Sutisna, 2023). These unethical practices, prevalent in the political discourse, highlight a deviation from both Pancasila's

ideals and the ethical framework of Islamic political ethics, which emphasize justice, transparency, and accountability.

Islamic political ethics, as derived from the Qur'an and Sunnah, offer an ideal foundation for addressing these challenges. A central tenet is justice, which demands fairness and equality for all, regardless of background (Surah An-Nahl 16:90; Departemen Agama Republik Indonesia, 2011). However, in contemporary Indonesian politics, politicians often prioritize personal or group interests over justice. The proliferation of hoaxes, for example, undermines truth and distorts political discourse (Amilin, 2019; Nayoga et al., 2021). This manipulation is an affront to Islamic principles of honesty and fairness, which should guide political leadership.

Furthermore, consultation (shura) is another principle in Islamic ethics that encourages decision-making through collective input, ensuring policies reflect the needs and aspirations of the people (Surah Asy-Syuara 26:38; Departemen Agama Republik Indonesia, 2011). Yet, in the Indonesian context, there have been instances where laws were passed without adequate public consultation, as seen in the controversial passing of the Labor Law (Munir, 2021). This lack of transparency contradicts the Islamic model of governance, which calls for openness and

community involvement in political decision-making.

The political leadership of Prophet Muhammad (PBUH) provides a timeless model of ethical governance that prioritizes public welfare, unity, and moral integrity. When Prophet Muhammad led the diverse city of Medina, his administration was marked by justice, inclusion, and value-based leadership. His approach can serve as a guide for contemporary leaders to cultivate trust, fight corruption, and uphold moral values (Mubasyaroh, 2018; Hidayat & Suwanto, 2020). Despite Indonesia's majority Muslim population, corruption continues to be a major issue, indicating a disconnect between Islamic teachings and political practice (Rasyidi, 2020.; Madani, 2021).

The challenges faced by Indonesia, such as corruption, hoaxes, and the lack of ethical awareness among political elites, demonstrate that the nation has yet to fully embrace the political ethics modeled by the Prophet. The spread of hoaxes during elections, driven by political interests, not only erodes trust in the political process but also exacerbates societal divisions (Mofferz, 2020). Without firm action from the government to curb these unethical practices, the vision of a just and prosperous society will remain elusive.

Islamic political ethics, with their emphasis on accountability and the public good, offer concrete solutions to these

issues. In particular, the principle of transparency, as mandated in Surah Al-Hasir (59:18), is critical in preventing corruption and promoting trust in governance (Astuti et al., 2022). By implementing these values, political leaders can move beyond personal ambitions and work towards the collective welfare of the nation. The ethical framework provided by Islam, when actualized, can help Indonesia achieve its goals of justice, equality, and prosperity.

CONCLUSION

Based on the mentioned description above, it can be concluded that the political ethics of Islam pioneered by the Prophet Muhammad Saw always prioritize the integrity and welfare of the community. It means that the political activities taught in Islam are oriented towards justice, unity, and the common interest rather than serving individual or group interests. Not only does political ethics in Islam have principles of decency, discretion, and honesty when communicating with the people.

Based on this, the political ethics brought by Prophet Muhammad Saw are worthy of being adopted as a model in the contemporary dynamics of Indonesia. This ensures that political activities are not merely a struggle for power, but also an opportunity to empower the people and invite their participation in building a civilized nation (civil society).

Political activity is an important aspect of public life that must be recognized and implemented with respect to ethical values. Political activity cannot be separated from the public interest, therefore, it is necessary to refer to moral principles in any political action taken. Indonesia, as the country with the second largest Muslim population in the world, still faces the challenge of illustrating the uniformity of Prophet Muhammad SAW in its political practices.

However, it is an opportunity to continue learning and raise awareness of the importance of ethics in politics. He hoped that the teachings of the Prophet would lead the country to a more noble goal. Without respect for ethics, politics can become a violent field where human beings sacrifice human values to each other for power alone. It is therefore important for every leader and citizen to promote integrity and morality in every political action, so that justice and well-being for the whole of society can be realized.

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