

***The Concept of Political Ethics in Islam: A Hadith Perspective of  
Shahih Bukhari and Shahih Muslim***

**Konsep Etika Politik dalam Islam: Perspektif Hadis Shahih Bukhari dan  
Shahih Muslim**



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**Abstract**

Ethics are needed in any case including in politics. However, in reality, politics today still lacks ethics in politics and is not in accordance with the demands of the Qur'an and Hadith. This article discusses political ethics in Islam from the perspective of Hadith by referring to the Book of Sahih Bukhari and Sahih Muslim. The method used in this article is library research and uses qualitative data with content analysis method.

The results of this study are that there are seven political ethics for leaders in the books of Sahih Bukhari and Muslim (1) prohibition of asking for positions; (2) prohibition of making it difficult for the people; (3) obligation to be fair in law; (4) prohibition of acting arbitrarily; (5) prohibition of committing acts of dzalim or persecution; (6) prohibition of committing fraud or corrupt acts (ghulul), (7) leaders must be able to accept criticism and input. While political ethics for the people is that the people must obey the leader, as long as the leader in its implementation still adheres to the Qur'an and hadith and the prohibition of accepting bribes.

**Keywords:** *Ethics, Politics, Islam, Hadith, Bukhari-Muslim*

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**Abstrak**

Etika sangat diperlukan dalam hal apapun termasuk juga dalam politik. Namun pada kenyataannya politik pada masa sekarang ini masih terdapat kurangnya etika dalam berpolitik dan tidak sesuai dengan tuntutan Al-Qur'an maupun hadis. Hal inilah yang menjadi latar belakang penulis menulis artikel ini. Adapun tujuan dituliskannya artikel ini untuk memberikan pengetahuan dan pembelajaran bahwa etika berpolitik itu juga dijelaskan di dalam Hadis. Maka dalam hal ini bisa dirumuskan sebuah masalah diantaranya ada pengertian etika politik dan hadis mengenai etika politik. metode yang dilakukan dalam artikel ini yaitu library research atau biasanya disebut penelitian kepustakaan, yaitu mencari data-data

atau tulisan-tulisan yang ada didalam buku, artikel, jurnal- jurnal ilmiah, ataupun semua yang dijadikan refensi dalam artikel ini.

Dari artikel atau penelitian ini maka ada kesimpulan yang bisa didapatkan yaitu etika politik merupakan tingkah laku atau Tindakan pemimpin Ketika sedang mendapatkan kekuasaan dan ketika membuat kebijakan politik serta pelaksanaannya dalam kehidupan bernegara dan berbangsa yang mempunyai nilai baik maupun jelek. Adapun yang dibahas dalam artikel ini yaitu etika politik bagi pemimpin dan etika politik bagi rakyat.

**Kata kunci** : Etika , Politik, Islam, Hadith, Bukhari-Muslim

## **A. INTRODUCTION**

In many countries of the world, all Muslims are facing a crisis: an economic crisis, a crisis of trust, a crisis of security, a political crisis, and other crises. In this case, it all starts with the loss of morals of a national leader, which is then followed by the moral decay of the people. So do not be surprised if the country faces a crisis, many evil events have occurred such as corruption, robbery, murder, and even immoral acts. A government does not recognize ethical values. Then it is clear that the country will experience destruction, they cannot defend the sovereignty of the people are ignorant of their people, and cannot maintain unity and integrity. (Maloko, 2013, p 50)

Apart from the government, the people must also have good morals and ethics. As explained in Ali bin Abi Talib's speech to the people who followed him: by Allah, it is hard with me, that these enemies will win against you because of their good ethics, namely they are united even in misguidance, while you are divided in a truth. So, if each human being has a good character or ethics, it will affect the environment and even the country. Vice versa, if each human being has a bad character or ethics, it will have a bad influence on the environment or country. (Muh Adnan and Muh. Ilham Usman, 2022. p. 44).

Studies on the concept of political ethics in Islam in the last ten years have been studied in five clusters, namely Islamic Ethic Principles as conducted by Hashi (2017), Ebrahimi and Yusoff (2017); Islamic Business Ethics in the paper Nurlaili et all. (2023), Alam et all. (2023); Islamic Fundamentalism Politics as proposed by Nafia and Septi (2019), Shboul (2020); Political Islam in research conducted by Dandi et all. (2023), Mukrimin (2023); Islamic Political Economy conducted by Lubis (2023) and Marlina et all. (2019). The research cluster mapping is captured in the following vosviewer:



Ethics according to etymology or language comes from the word "ethos" from Greek which has many meanings, namely pasture, habit, usual residence, character, drum, morals, feelings, customs, attitudes, and ways of thinking. Ethics, then, are moral norms and values that are used by individuals or groups to regulate their behavior. Ethics is different from 'etiquette', Ethics means morals and Etiquette means manners. Ethics relates to morals, values, and norms.

Ethics has another word that is similar in meaning, namely morals, which originated from Arabic. Akhlak in the Indonesian dictionary means manners or character, which is a type of word from *budi* and *pekerti*. In Arabic, morals mean creating, which is taken from the original word, *khalaqa*, and is equivalent to the word creator, *Khaliq*, which is created, namely creatures, and *khalq* also mean creator. Then in the plural form, *khalak* means character, behavior, temperament, and character, namely the word *khuluq*.

Morals are not just about norms or rules of action that regulate the relationship between fellow people but also regulate the relationship between people and their God, and even the universe. Morals explain the facts on the ground, while ethics explain the concept of truth on the ground in an ideological dimension. Ethics covers a person's actions universally or generally, while morals and ethics are localized. Ethics is about the theory of law, morals, and morals are the practice of attitudes, or morals and morals explain what is, while ethics explain what should be.

The issue of political ethics is very important in Islam. Firstly, politics is seen as part of worship, so it must be done based on the principles of worship. For example, when doing politics with the intention of Allah taala. Then it automatically does not violate the commandments of Allah, because the error against the commandments of Allah will tarnish the sanctity of politics. Secondly, political ethics is very necessary, because politics is related to the basic teachings of Islam in the social order. The activities of politicians are always related to human relations, for example mutual respect and respect for the opinions and rights of other humans, mutual agreement and not demanding individual or selfish ideas. That is the principle of human relations that must be carried out in political activities. Political ethics and Islamic religion have a close relationship because the basis of Islamic political theory is that there is no distinction between religion or *addin* and the state or *al-daulah*. (Sugiyono, 2022, p. 43).

Ethics is the science of what is good or bad or ugly and of the obligations and rights of morals or morals, a collection of values or principles related to morals,

values about right or wrong values, which are followed by a certain society or group. Ethics is a science that explains why and how we undergo a selected moral learning or how we use responsible behavior alongside various moral learning. (Suparman Mannuhung, 2018, p. 30).

Ethics are basically formed from culture and habits when carrying out daily activities. After doing this continuously, a person's ethics emerges which is born from his individual nature and increasingly appears as a character. (Dahlan, 2021, p. 44) Ethics can also usually be given the meaning of a person's self-will to always obey a certain system of rules. If in a philosophical situation ethics talks about the behavior of a person seen from the aspect of good and bad / ugly. Ethics has more to do with human action.

Ethics can be divided into two, including general and specific ethics. General ethics is about the basics that exist for all human actions. While specialized ethics talks about the basics that relate to all aspects of a person's life. Specific ethics are also divided into two, namely individual ethics, which means talking about human obligations to themselves, and social ethics, which means talking about the obligations of a person to other humans in society. (Rowland Bismark Frernando Pasaribu, 2013, p. 37-38)

#### b. Definition of Politics

The word politics is taken from the word politics in English which means to organize. Politics is termed *siyasakh* in Arabic. It comes from the word *saasa-yasuusu-siyaasatan*, which means to rule, organize, and manage. In terms, *siyasah* is leading or organizing something by using rules that bring benefits or benefits or forming human benefits by guiding people to the right path.

*Siyasakh* is the knowledge of government to direct the role of both within Indonesia and outside Indonesia itself, namely domestic politics and foreign politics, and regarding society, namely leading human life based on *istiqamah* and justice. Or to make it easier, *siyasah* means the necessity of dealing with things that cause good or benefit for the community, handling and helping take care of the people's affairs, and fostering benefits for the people. (Muh. In'amuzzahidin, 2015, p. 92).

Politics in etymological language prove that the word politics is from the word polis which originated from ancient Greek, which means country/city. From this word, polis is converted into other words that have other meanings, for example, *polites* which means citizen, *politikos* which means citizenship, *politike techene* which is used as expertise in politics and the last *politike episteme* which means political science.

Politics in etymological language also comes from *politikos*, which is English, which means knowledge related to the basics of government, regulations, and observations of the people on the problems of society or the state. Meanwhile, in terminology, it is combining power, increasing the quantity and quality of power, and controlling and supervising power, to obtain the goal of power in the nation-state or other positions. (Jannah, 2021, p. 122).

The meaning of politics in Indonesian has many meanings. First, the science that knows about state administration, for example, the government system, and the principles of government. Second, all actions or affairs such as regulations, tactics, etc. regarding the government of the nation or other countries. The two countries can cooperate in the field of culture or economy, organization or party. Third, rules or ways of treatment when side by side and dealing with a problem.

Politics according to Ramlan Surbakti is a correlation between society and government, for the process of forming and creating decisions related to the good of the people who live in a particular city. Meanwhile, according to F. Isjwara, politics is a struggle to gain power or as a method of exercising power. Therefore, politics is an intermediary for fighting for power and maintaining its power to obtain the expected goals. (Diana, Masruri, and Surwandono, 2018, p. 367).

From the many definitions of ethics and politics that researchers have explained, it can be concluded that political ethics is a set of values related to morals, in order to lead or organize things with methods that form good and benefit. And political ethics is a moral philosophy regarding the political aspect of a person's life.

So political ethics defined in this study is the behavior or actions of leaders when gaining authority and in forming political decisions and their application in the life of the state and nation which has the essence of good and not good. It is well known that humans are political creatures who are very ambitious in terms of power, humans are also greedy creatures, so they cannot feel satisfied with what they get, including power, even to get this ambition by doing everything contrary to religion. Whereas it is believed that Islam is a good religion, and teaches rules regarding the ways to gain power and responsibility for the authority obtained, which is called political ethics.

Political ethics is a theoretical tool to test and question the foundations of politics to be responsible. And using scientific methodological standards, rationally, objectively, and argumentatively in the sense of not using emotions and prejudice. Political ethics has the benefit of being a claimant to be responsible as a political imperative based

on moral principles. Political ethics has the goal of fostering a good life, together for others, in terms of expanding the scope of freedom and creating fair politicians. The definition of political ethics helps to outline the relationship between a person's actions, collective actions, and existing structural systems.

Moral principles are impacted by individual behavior. However, political ethics does not only discuss political behavior but discusses how the view of a person and power. So, a politician must be accountable for his political actions, because the good or bad state of a country depends on the political decisions agreed upon by the ruler. So, it is very appropriate that political ethics is normative learning for politicians to exercise authority properly by religious demands.

## 2. Political Ethics according to the Hadith of Shahih Bukhari and Muslim

In the books of Shahih Bukhari and Muslim, there are several traditions related to political ethics. In this case the researcher found a lot of traditions, here will provide some traditions related to political ethics.

### 1) Political ethics for leaders/officials

- a. Leaders should not ask or plead about positions, this is because if they ask it will be a very big responsibility, but if given the mandate to serve without any request or ambition in that case it will be helped by many people. In this case it is contained in the *matan* of the hadith (Kitab Shahih Bukhari number 6613):

*Meaning: "O Abdurrahman ibn Samurah, do not ask for a position, for if you are given a position without asking, then you will be helped, and if you are given it because of asking, then you will be abandoned, and if you take an oath, then you see something better, then pay the expiation for your oath and do what is better."*

The content of the book of *Riyadusshalihin*, it states that a person who asks for a position wants to boast about himself over others, to have power over others, to command and prohibit them. This is a very bad aim. So, the threat is that he will not get his share in the Hereafter. Therefore, it is not permissible for a ruler/leader/official to ask for a position.

But at this time is there still someone who does not ask for a position either in the executive, legislative, or judicial institutions? No, they are competing to occupy an office. They even give hundreds or even billions of rupiah to get a political seat. So that it causes stress and even suicide if they do not get the desired position.

After getting the position, they will maintain the position so that it is not taken over or replaced by others, sometimes asking for an even higher position. Whereas the higher the position the higher and heavier the accountability both

before the community, or before Allah SWT. But they are happy with their positions because behind the positions there are tantalizing things such as getting facilities such as luxurious official houses, good cars, getting facilities to do the way or discretion to everyone, getting high social status, and also the satisfaction of wealth. (Shobron, 2013, p. 166)

- b. A weak person should not be given a position even if he asks for a position, it is because the position is a great mandate, this is stated in a hadith story of Abu Dzar who at that time asked the Prophet for a position. (Shahih Muslim no.3404):

*Meaning: "from Ibn Hujairah Al Akbar from Abu Dhar he said, I said, "O Messenger of Allah, will you not make me an employee (official)?" Abu Dhar said, "Then he tapped my shoulder with his hand and said: "O Abu Dhar, you are weak (to hold office) even though the office is a mandate. On the Day of Resurrection, it will be a source of humiliation and regret, except for the one who took it with haqq and carried out his duties properly."*

The content of the Apostle's words to the companion Abu Dzar al-Ghifari is that the Prophet did not allow Abu Dzar to be a leader because he had a weak nature, while to be a leader requires a strong and trustworthy person. What is meant by strong because they will hold the authority and speech that can be heard and obeyed, and a strong leader will be able to carry out God's commands, and will not exceed His limitations. (Lukman Arake, 2020, p.33).

The hadith clearly explains that giving positions is required for people who are strong and have expertise and ability in a field that is the responsibility of the position. If the official is not ready inwardly, it could be that the position he is working on becomes a disaster for him, because of his unpreparedness to avoid everything that can damage such as abuse of authority, misappropriation, and corruption which then brings him to be brought to the law. If it is held by a weak person, he will not be able to carry out the mandate, even to become a public official must be able to accept criticism, as well as trials of wealth, women, or thrones. (Shobron, 2012, p. 22).

- c. Leaders should not make it difficult for the people, because later they will also be made difficult, as well as the opposite if officials ease the affairs of the people will be helped by Allah. This is stated in the text of the hadith (Shahih Muslim 3407):

*Meaning: "O Allah, whoever holds a position in the government of my Ummah and makes it difficult for them, make it difficult for him. And whoever holds a position in the government of my Ummah and tries to help them, help him."*

This Hadith is very necessary to be used as a guide for officials/leaders in carrying out their roles. The leaders must be able to serve the people, meaning to provide relief to the people, not even asking to be served by the people.

- d. Leaders who are fair in upholding a law either to their family or others, will get a reward in the form of later being given the highest place with the brightest light and being on the right side of Allah SWT. This is in a hadith *matan* (Shahih Muslim 3406):

*Meaning: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Those who act justly are with Allah on a platform made of light, on the right hand of Rahman 'azza wajalla - while the two hands of Allah are all right - those who act justly in law, justly in the family and justly in carrying out the duties assigned to them."*

In this Hadith, it can be concluded that a leader must have a just nature, not harming and benefiting one group to another group of people, not prioritizing himself or his family, but must prioritize his people. As in law enforcement, anyone who violates the law must be threatened according to the appropriate law, even if it is his child.

Those who make a legal decision must try their best to make a decision that they believe is the fairest and closest to *taqwa*. If the parties feel that they do not receive justice, they can appeal or protest to the authorized institutions, and if they are not satisfied then they can confide in Allah through prayer and surrender because in Islam people who do not receive justice or are oppressed have great hope that their prayers will be answered, this is also so that the institutions are careful in making a decision.

Justice is balanced, not necessarily in the sense of equal burden, but also in the sense of harmonization between people so that a harmonious unity is achieved, and most importantly justice in the sense of putting things in their right place. And justice is also a commandment of Allah that must be upheld. People who do not uphold justice are named *fasiq*, *kafir*, and *zalim* in the Qur'an. (Rifyal Ka'bah, 2005, p. 87)

- e. The worst of officials or leaders are those who are tyrannical, arbitrary to their people, committing tyrannical behavior or persecution, in this case, it is stated in the text of the Hadith (Shahih Muslim 3411):

*Meaning: "Indeed, I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: "Verily, the worst of rulers are the oppressive rulers, so do not be one of them."*

The word *dzalim* here has many meanings, not only in the sense of physical persecution, but *dzalim* here has a meaning of not giving attention and sympathy to people who are afflicted with disasters, *dzalim* depriving people of their rights, being cruel in making decisions without a correct and appropriate review. Many officials have the heart to arbitrarily cut employees' paychecks or wages.

Leaders/officials are prohibited from carrying out misappropriation or corrupt acts, because later in the afterlife it will be like a camel or horse carrying a very heavy load and asking the Prophet for help to lighten its burden, but the Prophet cannot help it, because when in the world it was warned but did not listen. The following is a fragment of the hadith text because it is a long hadith (Shahih Muslim):

*Meaning: "Lest in the Hereafter I find one of you carrying a camel on his shoulders. The camel makes a loud noise, then the man comes to me saying, "O Messenger of Allah, help me!" I said, "I cannot help you, did I not warn you (in the world)!"*

The Hadith explains the lesson that the Prophet Saw. Explained the threat and warning against the person who was given the task of doing an affair, then he took something from the proceeds of that affair in secret and hiding without permission from the leader or the person who gave his assignment beyond the rights that had been determined for him. So all the goods resulting from *ghulul*, then the perpetrator brings these goods so that all will see on the Day of Judgment. And this is called betrayal or corruption of the trust that he has. He will be held accountable on the Last Day. (Tangngareng and Mujahidin al-Anshary, 2021, p. 60)

Corruption can be seen by looking at things, namely: betrayal of trust, doing things in secret, lying, only for individual needs and leaving public needs and packaged with legal laws. Corruption is more related to money or material, to enrich themselves or others. Now in getting a way to commit corruption, it is usually done through policies from officials.

- f. Leaders/officials should not accept gifts. (Shahih Muslim)

*"The Messenger of Allah (peace and blessings of Allaah be upon him) appointed a man from Azd named Ibn Al Atbiyah to collect the zakaah of the Banu Sulaim, when his secretary came he said, "This is your wealth while this is a gift for me." So the Messenger of Allah (peace and blessings of Allah be upon him) said: "Do you not sit in your mother's or father's house until someone comes to give you a gift, if you are so inclined." After that he gave a sermon, after praising and extolling Allah, he said: "Amma ba'du. Verily I have appointed one of you as an employee for a job that Allah has charged me with, then he comes and says, "This is your*

*wealth, while this is a gift given to me, should he not sit in the house of his father or mother waiting until someone comes to give him a gift, if he is a true person.*

The Hadith is very appropriate, because it is impossible if a person loves a grant to another person in the absence of certain reasons. For example, when an official wants to celebrate Eid or his child's wedding, the gift is given not only in the form of gifts or parcels, but it can also be in the form of money that enters his account.

g. Leaders or officials must be able to accept criticism and input

A good leader is a leader who sincerely accepts criticism and input and avoids authoritative nature. The Prophet and the Companions, especially the *Khulfaur Rasyidin* were open leaders, even though they deliberately asked for input and criticism from their people. As was the case with Abu Bakr's remarks when he was appointed caliph: "Ladies and gentlemen, now I have become your leader, while I am not the noblest among you. If I do something on the right path then support me, but, if I do something on the wrong path, then correct me. Honesty to me is trust, and lies are treason. Obey me as long as I obey Allah and His Messenger, and if I transgress, then you are not obliged to obey me." Open government between leaders and government officials, between leaders or officials and the people can be carried out by deliberation. (Faridah and Yuniartin, 2023, p. 15). This is in the Qur'an Surah Ali Imran verse 159:

*Meaning: So forgive them, ask forgiveness for them, and consult with them in the matter. Then when you have made up your minds, then put your trust in Allah. Verily, Allah loves those who put their trust in Him."*

2) Political ethics for the people/community

- a. The people must obey their leaders because this obedience also shows obedience to Allah, and vice versa, if the people do not obey their leaders, it means that they are also disobedient to Allah. This is stated in the text of the hadith (Shahih Muslim):

*"Whoever obeys me has indeed obeyed Allah, and whoever disobeys me has indeed disobeyed Allah. He who obeys my ruler has obeyed me, and he who disobeys my ruler has disobeyed me."*

The hadith clearly explains the obligation to obey the leader, both in things that are approved and liked or in things that are not approved and liked personally or group. This is to create tranquility and peace in a country.

The problem of obedience to the leader is one of the main aspects of a peaceful, this is important because for the achievement and establishment of the state

itself, which is also for the implementation of laws based on the Qur'an and Hadith. Therefore, the scholars agreed to determine the necessity of a people to obey their leaders, as long as the leader does not go out of the way of Allah (Muhibbin, 1996, p. 82).

- b. Obedience to leaders / leaders / officials should not see social, economic, or educational status, if there is an agreement in the appointment of a leader even if the leader is a slave whose skin is black then the people are obliged to obey as long as the leader in its implementation still adheres to the Qur'an and hadith. this was conveyed by the Apostle of Allah when performing the Wada Hajj, namely (the book of Shahih Muslim):

*Meaning: "If a slave is appointed as a ruler over you who leads you by the Book of Allah, then listen to him and obey him."*

But if the leader/official leads to evil or wants to harm the people, then he may not be obeyed.

- c. Prohibition of accepting bribes

*Meaning: " Qutaibah narrated to us Abu 'Awanah from 'Umar ibn Abu Salamah from his father from Abu Hurairah who said: The Messenger of Allah (saw) cursed the briber and the bribed in legal matters. Cursed the briber and the bribed in legal matters.*

The content of the hadith explains that taking bribes is a bad act and will damage a social life. It is not an exaggeration if Allah and His Messenger give curses to people who are involved in the practice of bribery in any case. The Prophet Saw. Not only cursed and cursed the person who did this, but all those who participated in it were also cursed (Supian, 2019, p. 65-66).

## **C. CONCLUSION**

Ethics is often understood as a person's self-will to always obey a certain system of rules. While politics is combining power, increasing the quantity and quality of power, and controlling and supervising power, to obtain the goal of power in the nation-state or other positions. So political ethics defined in this study is the behavior or actions of leaders when gaining power and in forming political policies and their implementation in the life of the state and nation that have good and bad values.

Hadiths that discuss political ethics in the books of Shahih Bukhari and Shahih Muslim are: First, there is ethics for leaders whose contents are the prohibition of asking for positions, meaning that it is not allowed to ask for positions for weak people even if they ask for positions. Second, the prohibition of making it difficult for

the people because if they make it difficult then they will also be made difficult, as well as the opposite, officials who ease the affairs of the people will be helped by Allah. Third, the leader must be fair in upholding the law both to his family and others because he will be placed in a high place with a bright light and on the right side of Allah. Fourth, the hadith about the worst officials or leaders are those who are cruel, acting arbitrarily toward the leader. Fifth, the prohibition of committing acts of injustice or persecution. Sixth, the prohibition of committing fraud or corrupt acts (*ghulul*), and the prohibition of receiving gifts. Seventh, leaders or officials must be able to accept criticism and input.

Concerning political ethics for the people, the people must obey the leader because this obedience also shows obedience to God, and vice versa if the people do not obey their leaders, it means that they are also disobedient to God. Obedience to the leader regardless of social status, economy, or education, if there is an agreement in the appointment of a leader even if the leader is a slave whose skin is black then the people must obey as long as the leader in its implementation still holds firm to the Qur'an and hadith and the prohibition of accepting bribes.

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