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**IMPLEMENTATION OF ISLAMIC POLITICAL ETHICS IN  
INDONESIA: STUDY OF IBN KHALDUN'S THOUGHTS****M. Yusran S**Universitas Islam Alauddin Makassar  
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Email: kurniati@uin-alauddin.ac.id**ABSTRACT**

This research is entitled "Implementation of Islamic Political Ethics in Indonesia (A Study of Ibnu Khaldun's Thought)" which aims to examine the implementation of Islamic political ethics in Indonesia by referring to the thought of Ibn Khaldun. Humans as social beings cannot be separated from the political dimension of their lives, where ethics play an important role in the decision-making process and the management of society. In Islam, politics is seen as part of worship so that it must be based on religious principles. Ibn Khaldun emphasized the importance of the state running fairly and honestly based on religious morals and ethics to ensure development in various sectors of life. This research uses a qualitative approach with a literature study method, utilizing data sources from various literature, theories, research, and documents. Content analysis of Ibn Khaldun's works and related literature is used to explore the implementation of political ethics in Indonesia. The results show that the implementation of Islamic political ethics in Indonesia is guided by Pancasila as the basis of the state that reflects moral and ethical values in politics. The application of

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political ethics is expected to form a civilized, just, democratic, respectful and prosperous society.

**Keywords:** Political Ethics, Islam, Ibnu Khaldun.

## INTRODUCTION

Human beings as social beings certainly have a political dimension in their lives. Politics is a science that studies politics or *politics*. Politics is an effort to achieve a good life, in Indonesia we remember the saying *gemah ripah loh jinawai*, the ancient Greeks, especially Plato and Aristotle, named it as *en dam onia* atau *the good life* (Miriam Budiarjo, 2008). In addition, politics in a country is related to the approach of statehood, power, decision-making, policy and the division of power (Miriam Budiarjo, 2008). Based on the state approach, politics means something related to the goals of the state and institutions that will carry out the goals of the state and institutions that will implement the state and diplomacy with other countries (Hugo, F. Reading, 2006). Humans as social beings have a political dimension in their lives. Politics studies the effort to achieve a good life, which in the context of Indonesia is known as the proverb *gemah ripah loh jinawi*, while in ancient Greece it was called *en dam onia* or the good life. Politics in a country includes the approach of statehood, power, decision-making, policy, and division of power, and is related to the goals of the state and the institutions that carry it out and diplomacy with other countries.

The term "ethics" is often discussed in a political context, referring to processes related to public affairs and decision-making. Anthony Giddens highlights the importance of two interrelated aspects in shaping society: social structure and individual action. This interconnectedness gives birth to political ethics, which includes values, order, and patterns based on certain principles (Jawahir Thontowi, 2002).

Political ethics has an important role in the development of political thought, especially in times of transition and crisis. Its rise in the era of industrialization shows the need to build a more just and legitimate political system in the midst of rapid social change (Frans Magnis Suseno, 2008). The term "ethics" in a political context refers to processes related to public issues and decision-making. Anthony Giddens emphasized the importance of the linkage between social structure and individual action,

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which gave birth to political ethics. Political ethics encompasses standards, values, order, and patterns based on certain principles, and has an important role in political thought, especially during transitions and crises. Its rise in the era of industrialization shows the need for a fairer and more legitimate political system in the midst of rapid social change.

Political ethics is the main concern in Islam because politics is considered a part of worship that must be carried out in accordance with religious principles. In this context, political action must be accompanied by intentions that lead to devotion to God. Violations of the principles of worship can result in damage to political sanctity. In addition, the importance of political ethics is also related to Islamic principles in the management of society. In the world of politics, principles such as mutual respect, respect for the rights of others, acceptance of other people's opinions, and not imposing one's own opinions must be upheld. This shows that religious moral principles and ethics must be the foundation in any political activity (Azyumardi Azra, 2002). Political ethics in Islam is very important because politics is considered a part of worship and must be based on religious principles. Politics is also related to the management of society, so that relationships between people must be based on mutual respect and not imposing their will (Aziz, Abd Al-Ghaffar, 2000).

In every individual, humans have the nature of animals that are in it. There are two characters of pigeons and crows. On the one hand, political people have a dove disposition, which is to have a gentle and noble attitude in fighting for idealism, but on the other hand, they also have a greedy crow disposition. If the crow's character is more prominent, it will damage politics itself. Political ethics is important as an alternative in realizing polite political behavior (Bolong, 2018). Political ethics in Islam is very important because politics is considered a part of worship that must be in accordance with religious principles and aims for devotion to Allah. Political ethics include mutual respect, respect for the rights of others, acceptance of opinions, and not imposing the will. Politics is also related to the management of society, so relationships between people must be based on moral principles and religious ethics. Political ethics aims to avoid damage caused by greed (crow disposition) and encourage polite and noble political behavior (dove disposition).

Ibn Khaldun's political thought did not lie in the form of the state, but in the just and honest implementation of the state based on morals

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and religious ethics, which guaranteed the development of a moral society. He understood the state as an Islamic entity, where every law must be in accordance with Islamic teachings. Political ethics, while not practical, has a claim to govern society based on basic moral principles. Political ethics provides normative guidelines for assessing the quality of political order and life, by measuring human dignity and dignity (Suseno, 2003). The relevance of political ethics lies in its ability to soften that power and govern the interests of groups by building more equitable institutions (Azhari, 1997). Islam is a source of moral inspiration and national ethics whose notes are very weak in Indonesia. The more advanced the country, the stronger the moral ethics like South Korea, because productivity is driven by high predictability (Madjid, 1998).

The moral deterioration in Indonesia's political life today is very concerning, because many people are trapped in the comfort zone of politics that are oriented towards personal gain and ignore ethics, morals, and values of the teachings of truth. In response to this, Classical and Middle Islamic figures, such as Ibn Abi Rabi', Farabi, Mawardi, Ghazali, and Ibn Khaldun, gave their views on Islamic political ethics. This research focuses on Ibn Khaldun's thought and aims to understand and analyze the urgency of Islamic political ethics and its implementation in political practice in Indonesia. Ibn Khaldun's political thought emphasized the just and honest implementation of the state based on Islamic morals and ethics. Political ethics functions to assess the quality of the political order and build a fair institution. In the context of Indonesia, the deterioration of political morals is worrisome because the orientation towards personal gain ignores ethics. This study examines Ibn Khaldun's views and the urgency of Islamic political ethics in Indonesia's political practice.

This study uses a literature study method with data sources in the form of literature from various written works, theoretical readings, research, and documents. Data is collected through books, journals, theses, theses, and articles, and examined based on criteria of trust, distraction, dependence, and certainty.

## **DISCUSSION**

### **Biography of Ibn Khaldun**

Nama Lengkap Abnu Khaldun High Waliuddin Abdul Rahman bin Muhammad bin Muhammad bin Muhammad bin Muhammad bin Hasan



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bin Jubeir bin Muhammad bin Muhammad bin Abdul Rahman bin Khaldun (Machnun Husein, 1993). Ancestry Of Abu Khaldun Dagulongkan Kapada Muhammad bin Muhammad bin Hasan bin Jubeir bin Muhammad bin Ibrahim bin Abdul Rahman bin Khalid (Muqaddimah, 2011). He was known as Ibn Khaldun because the name referred to his ninth grandfather, Khalid bin Uthman. This grandfather was one of the first people to enter Andalusia with Arab conquerors. According to the custom of the Andalusian and Moroccan people, who add the letters waw (و) and nun (ن) to the end of the names of important figures as a form of respect, Khalid's name changed to Khaldun (Firdaus Syam, 2010).

There are many different references to Ibn Khaldun's full name. In addition to what has been mentioned earlier, in the book *Muqaddimah* translated by Masturi Irham and others, it is stated that the real name and the better known name of Ibn Khaldun is Abdurrahman ibn Khaldun al-Morocco al-Hadrami al-Maliki. His nickname is Abdurrahman. He is called al-Morocco because he was born and raised in Maghrib, a city of Tunisia, and al-Hadrami because his descendants are from Hadramaut, South Yemen. He is also called al-Maliki because he follows the madhhab of Imam Malik (Masturi Irham, 2014).

Ibn Khaldun was born in Tunisia, North Africa, on 1 Ramadan 732 AH/27 May 1332 AD, and died in Cairo on 25 Ramadan 808 AH/19 March 1406 AD (Abdul Mu'ti Muhammad Ali, 2010). He died at the age of 76 in Cairo, a village located on the Nile, around the city of Fusthath, where the al-Qamhiah madrasah was where the philosopher, teacher, politician served (Firdaus Syam, 2010). To this day, the house where he was born is located on the street of Turbah Bay, Tunisia, is still intact and is used as the center of the Idarah 'Ulya school. At the entrance of this school is displayed a manner stone engraved with the name and date of birth of Ibn Khaldun.

Ibn Khaldun's father was Abu Abdullah Muhammad, who died in 749 AH/1348 AD due to the bubonic plague that swept through North Africa, leaving behind five children. At that time Ibn Khaldun was only about 18 years old. His father was an expert in Arabic and literature. After deciding to leave politics, he focused on science, mysticism, and religious studies. As a result, he was recognized as an expert in Sufi poetry and various other fields of science (Muqaddimah, 2014).

In the early 13th century AD, the kingdom of Muwahhidun in Andalusia was destroyed. Most of the cities and ports fell into the hands of

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the king of Castilia, including the city of Seville in 1248 AD. The Banu Khaldun family was then forced to migrate to North Africa following the Banu Hafs and settled in the city of Ceuta. They appointed Abu Bakr Muhammad, Ibn Khaldun's second grandfather, to take care of their country in Tunisia, while Muhammad bin Abu Bakr, his first grandfather, was assigned to take care of state affairs in Bougie. Because Ibn Khaldun was born into a respected and knowledgeable family, he managed to combine scientific and administrative careers. Ibn Khaldun's family in Andalusia was active in politics and academia, and the Banu Khaldun was known as an educated family, held rank, held important positions in government, and played an active role in science and politics. Ibn Khaldun became a unique blend of politics and science, with his intelligence playing an important role in the development of his career. However, Ibn Khaldun's father was unique in that he distanced himself from politics and focused more on science and teaching, in accordance with his family tradition (Dahlan Malik, 2003).

### **The Urgency of Political Ethics according to Ibn Khaldun**

Political ethics goes beyond mere individual morality because it involves consideration of collective action, social structure, and acceptance by the majority of society. Even if a person has strong beliefs, it is not necessarily possible for the idea to be implemented in joint action without a persuasive process involving shared symbols and values such as religion, democracy, justice, solidarity, and freedom. This requires collective agreement to act, which is strongly influenced by shared motivations, means, and goals, as well as by objective factors such as social structures that can facilitate or hinder collective action (Muamar, 2007). Political ethics involves consideration of collective action, social structure, and acceptance by the majority of society, going beyond mere individual morality. The implementation of ideas in joint action requires a persuasive process involving shared symbols and values such as religion, democracy, justice, solidarity, and freedom. The collective agreement to act is influenced by motivations, means, common goals, and objective factors such as social structures that can facilitate or inhibit collective action.

Ibn Khaldun stated that there are four main differences between humans and other creatures. Humans are creatures that think, produce science, are political creatures that need government structures and

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judicial systems, economic creatures that make a living through various professions, and creatures of civilization. Based on these characteristics, Ibn Khaldun emphasized the importance of social organization in human society. Humans have a natural nature that makes them unable to meet their own needs, so they depend on the help of others. Social interaction between humans is necessary to form social organizations and achieve common goals. Ibn Khaldun also observed that humans have a tendency to compete and conflict with each other (Khaldun, 2019). Ibn Khaldun highlighted four main differences between humans and other creatures, namely the ability to think, the formation of science, the need for political structures and the judicial system, and the earning of a living through various professions. Based on these characteristics, he emphasizes the importance of social organization in human society because humans depend on the help of others to meet their needs. Social interaction is necessary to achieve common goals, although humans also have a tendency to compete and conflict with each other.

Ibn Khaldun's political thought is generally divided into views on the structure of the state (both in its establishment), its form of government, and the idea of leadership or head of state. For Ibn Khaldun, what matters most is not the physical form of the state, but how it can function fairly and honestly, adhering to moral values and religious ethics that ensure good and moral development in all aspects of people's lives.

The concept of ashabiyah, Ibn Khaldun understands 'ashabiyyah as a bond that has binding power on the community of people. This bond makes one group of 'ashabiyyah have a sense of unity, if one of the members feels hurt, then the entire community in one 'ashabiyyah will also feel hurt (Masturi Ilham, 2016). In general, 'ashabiyah is an emotional bond that can unite interpersonal relationships, thus creating a high level of social solidarity between individuals. According to Ibn Khaldun, 'ashabiyah does not only encompass one family, but also involves the familial relationship that connects one person to another, as well as the relationship that arises from communion. In the Muqaddimah, Ibn Khaldun explained that 'ashabiyah also includes relationships formed as a result of slavery and the hiring of soldiers (Al-Khudaibri, 1995). The form of the state, Establishing a state or government to manage the affairs of the people is one of the most important religious obligations. Religious values such as peace, order, justice, and security can only be realized through the existence of a state or government (Jurdi, 2008). Ibn Khaldun

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highlighted four main differences between humans and other creatures, namely the ability to think, the formation of science, the need for political structures and the judicial system, and the earning of a living through various professions. Based on these characteristics, he emphasizes the importance of social organization in human society because humans depend on the help of others to meet their needs. Social interaction is necessary to achieve common goals, although humans also have a tendency to compete and conflict with each other.

Social interaction between individuals has improved the quality of life together, which has resulted in the need for other individuals capable of solving problems that arise in society. In conflict or problem situations, society needs individuals who have influence to act as mediators and mediators between the groups involved. Ibn Khaldun stated that 'ashabiyah, or group solidarity, is a key factor in protecting and defending oneself, upholding rights, and meeting needs. Every social community needs controllers and mediators who can help resolve conflicts between groups within it. Therefore, the controller or mediator can use 'ashabiyah as a tool to control the situation. Without 'ashabiyah, a person will not be able to carry out his duties effectively (Masturi Ilham, 2018). Social interaction improves the quality of life together and creates a need for individuals who can solve societal problems. In conflict situations, society needs individuals who act as mediators between groups. Ibn Khaldun highlighted the importance of 'ashabiyah, group solidarity, as a key factor in protecting rights and resolving conflicts. Every social community needs a controller and mediator to control the situation, with 'ashabiyah being an important tool. Without 'ashabiyah, individuals cannot carry out their duties effectively.

A person who is urgently needed by society must have a significant influence on other members of society and have comfortable and prosperous conditions for the community or group he leads, and coordinate each member to achieve a goal of higher authority than the general public. Thus, problems or conflicts that arise in society can be solved properly. The person in question, who acts as a mediator, separator, and judge, is the head of state or leader. A leader is an individual who is able to use his or her skills, attitudes, and thoughts to create together. Thus, leaders can maintain harmony and order in their society. A leader must have excellence, power, and wisdom in making decisions that must be carried out. However, sometimes leaders can also



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act unfairly, pay more attention to personal interests, and ignore the interests of their people. Therefore, every policy issued by the leader must be based on political rules and policies that must be followed by all parties. Ibn Khaldun in his work *Muqaddimah* stated that a person who has strong group solidarity, is supported by good character, and obeys religious law, is ready to take on the responsibility of being a leader and must have the proper qualifications in carrying out this noble task (Masturi Ilham, 2018). A leader needed by society must have high influence and authority, acting as a mediator, separator, and judge to resolve problems or conflicts. Leaders use their expertise, attitudes, and thoughts to create comfortable and prosperous conditions for their communities, as well as coordinate members to achieve common goals, maintain harmony and order in society. Despite having power and discretion, leaders must ensure that decisions are made based on political rules and discretion, with consideration for the interests of the community. Ibn Khaldun emphasized that a leader must have strong group solidarity, good character, and obedience to religious law, as well as the qualifications worthy to carry out his responsibilities.

The main objectives of the establishment of the state are to regulate a just social system, promote justice, prevent violations of religious principles, and encourage people to behave in accordance with religious teachings. Ibn Khaldun emphasized that power in a leadership is usually guided by religious principles, both for the benefit of this world and the hereafter. This leadership basically functions as an extension or representation of Allah in maintaining religious values and world life (Masturi Ilham, 2018).

A leader is expected to carry out his duties in accordance with religious guidelines, namely ensuring the application of positive moral norms and rejection of the negative through the support of power from the government or state. The establishment of the state aims to run a just social system, strengthen justice, prevent violations of religious principles, and teach humanity to practice virtue in accordance with religious guidelines. Ibn Khaldun argued that power in a leadership tends to be based on religious principles, both for the benefit of this world and the hereafter. This leadership, in essence, acts as an extension or representative of God in safeguarding religious beliefs and world affairs (Amin Rais, 1987). In addition, to maintain social and legal dynamics, Islamic law needs to be able to encourage social change, especially if the

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law has become part of the custom of a society. Every member of society craves a balance between stability and change in their social life (Darman, 2023). Therefore, applying Islamic values practically is a necessity for Muslims. In a more configurative way, H.A.R. Gibb in his book "Wither Islam" states that Islam is not only a theological system, but more than that, Islam is a complete civilization. With a strong conviction, Nasir stated that Islam cannot be separated from all aspects of life (Nasir Tamara, 1988). Islam does not separate spiritual and world affairs, but encompasses both. Islamic law, or sharia, regulates these two aspects, namely man's relationship with God and his neighbor. Realizing this, Muslims consider political power as an important tool to realize Islamic values. In his book, *al-Siyasah al-Syar'iyah*, Ibn Taymiyah stated that the political system for living together with human beings is the most important religious need. Without its support, religion cannot be firmly established (Ibnu Taimiyah, 1952). A leader is expected to carry out his duties according to religious instructions, ensure the application of positive moral norms and reject the negative ones with the support of power from the government or state. The state aims to run a just social system, prevent violations of religious principles, and teach humanity to practice virtue. Ibn Khaldun stated that power in leadership is based on religious principles, acting as the representative of Allah in religious and world affairs. Islamic law needs to promote social change and maintain a balance between stability and change in social life. Islam is seen as a complete civilization that does not separate spiritual and world affairs, and political power is considered an important tool for the realization of Islamic values, according to Ibn Taymiyah's view.

### **Political ethics according to Ibn Khaldun in its implementation in Indonesia**

Ibn Khaldun, a Muslim scholar, is known for his thoughts that became a reference in political concepts both in his time and afterwards. His thinking is more detailed than just the affairs of the world, as seen in his analysis of the form of the state and the emphasis that the leader is God's representative on earth. Although rooted in Islam, Ibn Khaldun's thoughts on world affairs are very detailed and related to political ethics, which are still related to the idea of the hereafter. It emphasizes the balance between the affairs of this world and the hereafter.

Ibn Khaldun highlights various aspects of political thought, which

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include the state (both its structure and its form of government) and the role of the leader or head of state. For Ibn Khaldun, the most essential thing in his political thinking is not just the form of the state, but how the state can act fairly and honestly in accordance with religious ethics, which will ensure good and moral development in various sectors of people's lives. However, the form of the state is inseparable from the concept of the Islamic state that Ibn Khaldun described, which is rooted in the demands of Islam in every aspect of the law applied. From the explanation above, we can know that Ibn Khaldun, a Muslim scientist, is known for his thinking in political concepts that emphasize the balance between the affairs of this world and the hereafter. He saw the leader as the representative of Allah on earth and highlighted the importance of a just and honest state in accordance with the morals and ethics of Islam. His thinking includes a detailed analysis of the shape of the state, the structure of government, and the role of the leader. For Ibn Khaldun, what is essential is how the state can build a good and moral society through the application of laws rooted in the demands of Islam.

According to Ibn Khaldun, the principles of political ethics for a leader are very important, with the leader's ethics or morals being the key to the success of his leadership. If a leader fails to set a good example of ethics, it will be difficult to create a good political environment for his people. For him, the standard of political ethics of a leader is one of the best gifts given by Allah SWT to the community. Ibn Khaldun also put forward three aspects that underlie moral ethics. First, "ashabiyyah" is related to the political concept of dynasties, kingdoms, caliphs, and all forms of power to achieve good cooperation in achieving the goal of power. Second, in forming a state government, there are three types: as a kingdom that leads the community to an orderly goal, as a republic that provides various benefits to the community, and as a caliphate that fulfills all the interests of the world and the hereafter in accordance with religious teachings. Third, leaders must have firm, authoritative, wise qualities, have strong "ashabiyyah", commendable morals, and be able to carry out amar ma'ruf nahi munkar.

From the three basic principles of political ethics according to Ibn Khaldun that have been mentioned, it can be seen that there are similarities with the concept of political ethics in Indonesia. In Indonesia, Pancasila serves as a guide to ethics in politics, becoming the foundation for politicians in carrying out their political activities. Political ethics that

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are firmly attached to every citizen in Indonesia are expected to create a society that is wise and respectful of each other. With the values of Pancasila as the basis of politics, politics has moral strength and becomes the basis of ethics in the life of the nation and state, with the aim of achieving the welfare of the community (Budiyoni, 2019). The meaning of Pancasila lies in the values in each precept as a whole, the following are the values of Pancasila in political ethics:

- a. The One Godhead is a principle that affirms that the morality and spiritual dimension of religion have a crucial role as the foundation that underlies the unity and continuity of the state. Political ethics based on this principle serves as a watchdog for governments and political leaders, reminding them that there is a divine force that is constantly observing their behavior and decisions. Indonesia respects the freedom of individuals to choose and practice religion according to their beliefs, allowing people to practice worship and practice religion freely (Tuseno, 1998).
- b. Fair and Civilized Humanity, this second precept highlights the essence of human beings as civilized beings, having awareness, feelings, thoughts, and creativity. The essence of this precept is reflected in the declaration of the preamble to the 1945 Constitution, where it is stated that freedom is the right of all nations, so colonialism around the world must be abolished because it is contrary to the values of humanity and justice (Kaelan, 2010).
- c. The Unity of Indonesia, the third precept summarizes unity in all aspects, both ideological, political, economic, defense, security, and socio-cultural. The essence of national unity is to strengthen the spirit and political principles that are in line with the national identity, so as to be able to handle various forms of group and individual political views (Sumarsono, 2006).
- d. Democracy Led by Wisdom in Deliberation/Representative describes the democratic model in Indonesia that prioritizes wisdom and mutual agreement. This means that the principle of deliberation to reach consensus is represented by the people's representatives in an effort to advance the public interest. This concept emphasizes that democracy in this country is also carried out through the general election process (election) (Yusdiyanto, 2016).
- e. Social Justice for All Indonesia People, the Fifth Precept emphasizes that the country's prosperity depends on the seriousness and quality



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of state officials supported by the sense of responsibility and empathy that every citizen has. The application of political ethics in the context of social justice is expected to help achieve Indonesia's national ideals of creating a just, prosperous, and prosperous society within the framework of the Unitary State of the Republic of Indonesia (Widjaja, 2014). From political thought, according to Ibn Khaldun, the state can run fairly and honestly in morals and ethics in accordance with religion. This is when viewed from the application of Indonesia's political ethics which has Pancasila as an ethical benchmark in politics.

The basic principles of political ethics according to Ibn Khaldun have similarities with the concept of political ethics in Indonesia which is based on Pancasila. Pancasila functions as a guide to political ethics, directs politicians to behave wisely and respectfully, and becomes a moral foundation for the life of the nation and state for the welfare of the community. The values of Pancasila include divinity, just and civilized humanity, the unity of Indonesia, populism led by wisdom in deliberation/representation, and social justice for all Indonesia people. The One Godhead emphasizes morality and spirituality as the foundation of the state, while a just and civilized humanity highlights the essence of human beings as civilized beings with the right to freedom. The unity of Indonesia encourages unity in various aspects of life, and the people, led by wisdom in deliberation/representation, emphasizes democracy based on wisdom and deliberation. Social justice for all Indonesia people emphasizes the responsibility to achieve justice and prosperity for all people. Ibn Khaldun's thoughts on a just and honest state in accordance with Islamic religious ethics are in line with the application of political ethics in Indonesia based on Pancasila.

Pancasila is a guideline for citizens in thinking and acting, so every individual or community group needs to have a commitment to maintain morality. The community is expected to show a civilized, just, democratic, respectful attitude towards others, and prosperous. The presence of a leader is one of the important conditions in the formation of a country. Ibn Khaldun stated that a leader must meet certain criteria, including having extensive knowledge, fairness, capacity to practice the law, and physical and mental health.

In Indonesia, the characteristics of a leader are regulated in the Decree of the People's Consultative Assembly (MPR/XIII/1996), which

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includes obedience to God Almighty and Pancasila, authority, honesty, proficiency, expertise in their field, justice, people's support, and not being involved in prohibited activities such as the G-30 S/PKI. To ensure ethical political practice, all citizens, especially politicians, need to have an awareness of the importance of maintaining morality in their political behavior. This is necessary so that every action taken is aimed at the public interest and the welfare of the community. Politics that is not based on ethics and morals can be the beginning of the destruction of a country, because politicians as representatives of the people should put forward ideas or ideas that aim to overcome the problems faced by the state. Too often, politicians show inappropriate behavior in politics. In fact, according to Ibn Khaldun, leaders who come from strong social solidarity will fight for the interests of their voters (i.e. the people who vote for them in elections), but often this does not materialize due to uncontrolled abuse of power. Pancasila is a moral guide for Indonesia citizens, encouraging civilized, fair, democratic, respectful of others, and prosperous. The presence of a leader who meets criteria, such as broad knowledge, fairness, and physical and mental health, is important in the formation of the state. In Indonesia, the characteristics of leaders are regulated by the Decree of the People's Consultative Assembly (MPR/XIII/1996), which emphasizes obedience to God Almighty and Pancasila, authority, honesty, proficiency, justice, and support of the people. To ensure ethical political practice, all citizens, especially politicians, need to be aware of the importance of maintaining morality in political behavior. Politics that is not based on ethics and morals can lead to the destruction of a country, because leaders are supposed to put forward ideas for the public interest and the welfare of the community, but sometimes abuse of power can hinder this.

Indonesia faces various chaos because justice has not been found in society and the weak rule of law. Actions that are often carried out blatantly are Corruption, Collusion, and Nepotism (KKN) which are not thoroughly investigated by the government, causing them to become more entrenched and traditional. Examples of violations of political ethics in Indonesia, such as; officials involved in corruption crimes, law enforcement and courts who accept bribes for personal gain, politicians who are entangled in cases but receive special treatment during the judicial process and serve their sentences, and so on. Indonesia faces various chaos because justice in society has not been found and the rule of law is still weak. Acts of corruption, collusion, and nepotism (KKN) often

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occur openly without a complete solution from the government, so that they become increasingly entrenched and become a tradition. Examples of violations of political ethics in Indonesia include the involvement of officials in corruption, law enforcement and courts who accept bribes for personal gain, as well as special treatment for politicians who are involved in cases but undergo judicial proceedings with preferential treatment.

When a politician abuses his power, it indicates that he or she is not practicing political ethics properly. The lack of application of political ethics suggests that the politician may not understand or follow the rules or principles of religion. The success of a politician in carrying out his duties involves the merger of the principles of political life and religion. Religion teaches ethics that can be applied in daily life, such as in Islamic religious teachings about how a Muslim understands and practices ethics in politics, which is a very important aspect. When a politician abuses his or her power, it indicates a lack of application of political ethics and possible incomprehension or non-adherence to religious principles. The key to the success of a politician is the combination of the principles of political life and religion, which teaches ethics to be applied in daily life, including in politics.

In essence, in carrying out government and state administration, it is important to apply political ethics in accordance with the principles of legality (legal legitimacy), which refers to compliance with applicable laws; democratic participation (democratic legitimacy), which includes the process of democratic ratification and implementation; and moral considerations (moral legitimacy). The exercise of power and law enforcement will be considered to have a moral dimension if it is always based on the values of Pancasila, not solely for the benefit of the rulers, because Pancasila functions as a standard of morality in the political world. The values contained in Pancasila need to be implemented in all fields, so that an ethical government and a society with strong morals can be formed. In running the government and administration of the country, it is important to apply political ethics that are in accordance with the principles of legality, democratic participation, and moral considerations. This includes compliance with applicable laws, democratic processes in the ratification and implementation of policies, and decision-making that takes into account moral values. The exercise of power and law enforcement will be considered to have a moral dimension if it is based on the values of Pancasila as a standard of morality in politics, not solely for

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the benefit of the ruler. The implementation of Pancasila values in all fields is expected to form an ethical and moral government and society.

### **CONCLUSION**

In accordance with the problems that have been discussed related to the urgency and implementation of Islamic political ethics in Indonesia, it can be concluded that: The urgency of political ethics According to Ibn Khaldun, political ethics is important because it involves collective action, social structure, and community acceptance. Political ethics includes symbols and shared values such as religion, democracy, justice, solidarity, and freedom. Humans, as social beings, need fair and honest political organizations and structures based on religious morals and ethics in order to achieve common goals and good development. The concept of 'ashabiyah or group solidarity is important to safeguard rights and resolve conflicts. Effective leaders must be influential, authoritative, wise, and adhere to religious principles. The state must run a just social system, strengthen justice, and prevent violations of religious principles. Islamic law must encourage social change and maintain a balance between stability and change, embodying Islamic values in life. Ibn Khaldun and his concept of political ethics viewed the importance of moral integrity and justice in government, which was in line with the moral-ethical principles of Islam. In Indonesia, Pancasila values are the foundation of political ethics, directing politicians to behave wisely, democratically, and respectfully with each other. Despite this, challenges such as corruption, collusion, and nepotism remain major obstacles to achieving ethical governance and a prosperous society. It is important for politicians to incorporate religious and political principles in their duties, with the aim of ensuring that every decision is based on strong morality and Pancasila values for the well-being of society.



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