

## POLITICAL INFLUENCE IN ISLAMIC RELIGION

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**Abstract,** Politics is a social activity created to uphold regulations within the scope of territorial communities, especially in the context of religion. Politics is used and maintained for communal living, such as forming shared policies involving various activities. Typically, in human nature, individuals have faith in the God who created them, which leads to religious beliefs. Among the six religions in Indonesia, Islam is the majority religion in the country. What is the influence of politics in the views and history of Islam? In Islamic teachings, politics has been utilized since the time Islam was revealed to regulate the details of communal life within a nation and a state. Islamic teachings encompass all aspects of life in a positive manner. Many people still assume that political science is a dirty science. However, according to Islamic teachings, political science is a noble science. This underlies the research on the influence of politics in the perspective of Islam. The purpose is to show the public that politics is a noble science. The method used involves questionnaires and surveys directed at several informants.

**Keywords:** Politics, Islam

### BACKGROUND

In Islam, politics is not only about the struggle for power or matters of government, but it also teaches how to create justice and welfare for all people. Islamic teachings provide clear guidelines on how leaders should act justly, uphold the rights of the community, and prioritize the common good. Politics in Islam is actually aimed at forming a peaceful and prosperous society, with a government that cares for and protects all its citizens.

The history of Islam shows real examples, such as the Prophet Muhammad (peace be upon him) and early Islamic leaders, who prioritized justice and morality in their leadership. In the present day, the concept of politics in Islam remains an important topic often discussed, especially due to the many new challenges such as globalization and diverse cultures. This article will discuss the Islamic perspective on politics and how these concepts are still relevant in the modern era.

## **THEORITICAL STUDIES**

Islam does not separate religion from politics; instead, it views politics as a means to implement the values of Sharia in all aspects of life. Some fundamental principles in Islamic politics include justice (*al-'adl*), leadership or caliphate (*khalifah*), consultation or deliberation (*syura*), and public interest or general welfare (*maslahah*).

### **1. Justice (*Al-'Adl*)**

Islam places great emphasis on the importance of justice in political life. Every action and policy must be fair, regardless of social, economic, or religious background differences. Justice becomes the main foundation for society to live harmoniously and free from injustice.

### **2. Leadership (*Khalifah*)**

In Islam, a leader is a *khalifah* who carries out the trust of Allah to manage and protect society. Power is not for personal interests but for the common welfare. Leaders must be responsible for acting with trust, prioritizing the interests of the people above personal interests.

### **3. Consultation (*Shura*)**

Islam teaches that consultation is an important part of decision-making regarding common interests. *Shura* allows community involvement, making policies more reflective of the needs of the ummah. Through this principle, Islam encourages transparency and dialogue in governance.

### **4. Public Interest (*Maslahah*)**

The views of thinkers such as Al-Mawardi, Ibn Khaldun, and Al-Ghazali emphasize that politics must be conducted with ethics, justice, and responsibility. In the modern era, thinkers like Yusuf Al-Qaradawi and Ali Shariati have reinterpreted Islamic politics to remain relevant to contemporary developments. This perspective shows that Islamic politics is a flexible concept that remains aligned with modern contexts as long as it adheres to its fundamental principles.

## **RESEARCH METHOD**

This research uses a quantitative descriptive method to describe variables according to diagram data through questionnaires given to students at ULM as samples. In short, quantitative research is a research technique that utilizes numerical data and statistics to collect and analyze measurable data.

## RESULTS AND DISCUSSION

### A. Discussion

In Arabic language, Islamic politics is known as "*siyasa*". Therefore, in Islamic books, the term "*siyasa syar'iyah*" is often encountered. The word "*siyasa*" comes from the root word *sâsa-yasûsu*, which in the sentence "*sasa addawaba yasusuha siyasatan*" means "managing, training, or educating". In general, *siyasa* means organizing, controlling, managing, making decisions, leading, or governing society.

In the concept of *siyasa*, there are two main aspects:

1. Goal, which is what is intended to be achieved through the control process.
2. Method, which is the control method used to achieve that goal.

In terms, Islamic politics means managing the interests of mankind based on sharia regulations. Ibn A'qil, as quoted by Ibn Qayyim, stated that Islamic politics encompasses all actions that bring society closer to goodness (benefit) and keep them away from evil (harm), even if those actions are not directly prescribed by the Prophet Muhammad or Allah. In the practice of sharia, the view of Islamic politics always relates to how to manage the interests of society, whether by the government or by the society itself.

As a Muslim, we should not be arbitrary in choosing a leader. At the very least, the leader should have some criteria such as the qualities of the Prophet Muhammad SAW, namely:

1. A leader who is Honest (*Siddiq*)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَ الرَّحْمَنِ بَيْنَ سَمُرَةٍ لَا تَسْأَلُ الْإِمَارَةَ فَإِنَّكَ  
إِنْ أُعْطِيَتْكَ عَنْ مَسْأَلَةٍ وَكَأَنَّكَ إِلَيْهَا وَإِنْ أُعْطِيَتْكَ عَنْ غَيْرِ مَسْأَلَةٍ أُعْطِيَ عَلَيْهَا وَإِذَا خَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا  
خَيْرًا مِنْهَا فَكْفَرُ عَنْ يَمِينِكَ وَأَنْتَ الَّذِي هُوَ خَيْرٌ

"From Abdurrahman bin Samurah, he said, Prophet Muhammad SAW said to me: "O Abdurrahman bin Samurah, do not seek for positions, because if you are given a position without asking, then you will be helped, and if you are given it because you ask, then you will be neglected, and if you swear, then you see something better, then pay for your oath and do what is better."

2. Trustworthy Leader (*Amanah*)

مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ، وَهُوَ غَاشٍ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

"No servant who is entrusted by Allah to lead the people, then dies in a state of cheating towards his people, except that Allah forbids him from entering heaven." (Narrated by Bukhari).

3. A Wise and Intelligent Leader (*Fathanah*)

فَإِذَا ضَلَّتْ أُمَمَةٌ فَأَنْتَظِرُ السَّاعَةَ، قَالَ: كَيْفَ إِضَاعَتُهَا؟ قَالَ: إِذَا وُيِّدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَأَنْتَظِرُ السَّاعَةَ. رَوَاهُ الْبُخَارِيُّ

"If the trait of Trustworthiness is lost, then await the coming of Judgement Day." The person asked, "How can the trustworthiness be lost?" Prophet Muhammad SAW answered, "When affairs are entrusted to those who are not qualified, then await the coming of Judgement Day." (Narrated by Bukhari)

#### 4. Leaders who Advise their People for the Sake of Truthfulness (*Tabligh*)

خَيْرُ أَيْمَانِكُمْ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ، وَتُصَلُّونَ عَلَيْكُمْ، وَتُبْغِضُونَهُمْ وَتُبْغِضُونَكُمْ، وَتُبْغِضُونَهُمْ وَتُبْغِضُونَكُمْ، وَتُبْغِضُونَهُمْ وَتُبْغِضُونَكُمْ

"The best of your leaders are those whom you love and who love you, you pray for them and they pray for you. And the worst of your leaders are those whom you hate and who hate you, you curse them and they curse you." (Narrated by Muslim).

In addition to the hadiths mentioned above, Allah SWT has also mentioned several times in His word about being a fair leader and keeping promises, such as:

**Q.S An-Nisa [4:58]**

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

Indeed, Allah commands you to return trusts to their rightful owners;<sup>1</sup> and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing.

## Q.S An-Nahl [16:91]

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ  
جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

Honour Allah's covenant when you make a pledge, and do not break your oaths after confirming them, having made Allah your guarantor. Surely Allah knows all you do.

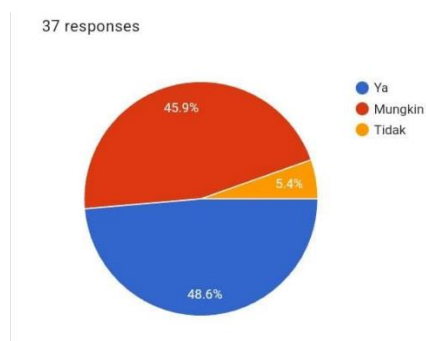
There are also guarantees provided by Allah SWT. to fair leaders, including:

1. Getting shelter from Allah SWT. on the Day of Judgment.
2. Becoming the most beloved human by Allah SWT.
3. Getting a pulpit made of light in the sight of Allah SWT.

## B. Results

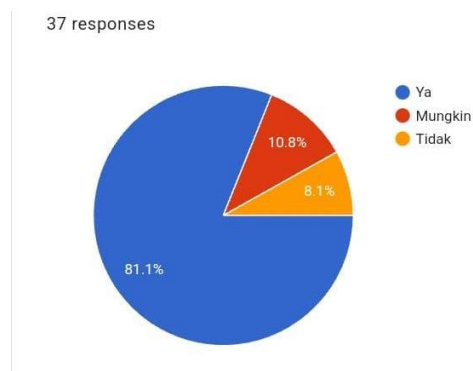
Here is the attachment of the research results that have been filled out by students of Lambung Mangkurat University.

### Do you understand the relation between Islam and politics?



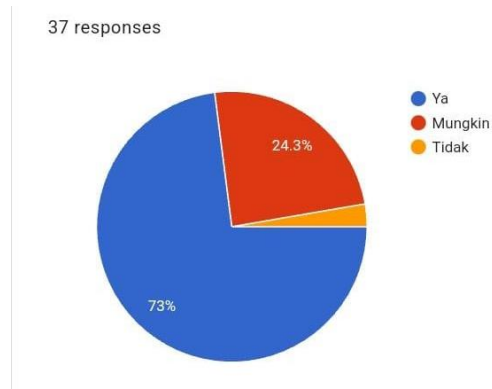
48.6% of respondents indicated that they have understood the relation between Islam and politics. On the other hand, 45.9% of respondents reflect doubt or unclear understanding. Meanwhile, only 5.4% of respondents indicated that very few do not understand this relation at all.

### Do you think Islamic values are relevant to be applied in politics?



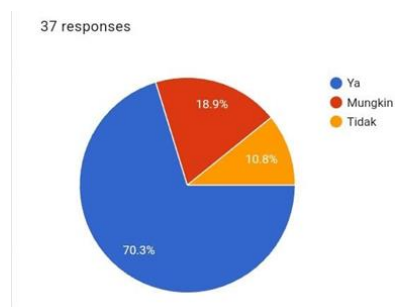
Based on the diagram, 81.1% of respondents believe that Islamic values are relevant in politics, 10.8% stated the possibility of relevance, and 8.1% think that Islamic values are not relevant to be applied in that field.

### Do you agree that it is important for a Muslim politician to implement the teachings of Islam in every policy made?



Based on the diagram, 73% of respondents agree that this is important, reflecting a strong view on the relevance of Islamic teachings in public policy. Meanwhile, 24.3% of respondents expressed doubts or the need for further context. Only 2.7% of respondents stated that very few reject the importance of this principle.

### Do you think Islamic-based political education needs to be improved among students?



Based on the diagram, the majority of respondents, 70.3%, showed strong support for the importance of increasing political education based on Islam among students. 18.9% indicated doubts or a neutral attitude towards this need. Meanwhile, 10.8% indicated that a small portion did not see the need for this improvement.

## CONCLUSION

The conclusion from this research is that politics based on Islam aims to provide guidance and rules as well as to lead towards goodness and away from evil according to Islamic principles. Therefore, a leader who is honest (*shiddiq*), responsible (*amanah*), intelligent (*fathanah*), and directs towards goodness (*tabligh*) based on Islamic teachings is needed. Based on the results of a quantitative questionnaire survey, some respondents from Lambung Mangkurat University have an understanding of the connection between Islamic law and political science, while others do not fully understand this relationship. Furthermore, the majority of respondents agree that Islamic values are relevant in political science, showing a strong belief in Islamic teachings in public policy, as well as the need to enhance politic.

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