



## POLITICAL ETHICS IN FIQIH SIYASAH: A STUDY ON THE PRINCIPLES OF MORALITY IN POLITICS

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### Abstract

Ethics plays an important role in the world of politics, especially in the contemporary political context which is often filled with practices that violate norms and ethics. Fiqih, as a discipline that studies Islamic laws, offers ethical guidance in politics. This research focuses on the application of political ethics in Fiqih in a contemporary political context. The Problem Although Fiqih offers guidance on political ethics, its application in contemporary political contexts often encounters challenges, such as highly competitive political systems and differing interpretations of what is considered ethical. This study uses literature research methods, through critical and systematic analysis of various relevant sources of literature on political ethics in Fiqih. The conclusion of this study is that ethical principles in Fiqih, such as fairness, honesty, consultation (), and accountability, can help shape politics that is more just, responsible, and oriented to the public interest. However, applying these principles requires a deep understanding of Fiqih and the contemporary political context, as well as a strong commitment to ethics and justice.

**Keywords:** *Political Ethics, Fiqih, Justice, Honesty, Consultation, Accountability, Contemporary Politics.*

### INTRODUCTION

Ethics is one of the essential components of human life, including in the realm of politics. Amid the dynamics of contemporary politics, which are often filled with practices that violate norms and ethical values, the existence of political ethics principles becomes increasingly important. In this context, *fiqih* – as a discipline that studies Islamic laws – has great potential to provide ethical guidance in politics (Kamali, 2008). In the Islamic tradition, politics is not merely viewed as an activity related to the struggle for and exercise of power, but also as a process that must be grounded in moral and ethical principles. *Fiqih*, as one of the disciplines in Islam, offers various guidelines for political ethics that can be applied in contemporary political contexts (Khan, 2003). adhere to ethical principles. Moreover, interpretations and understandings of what is considered ethical in politics may vary depending on the social, cultural, and political context (March, 2009).

Therefore, this study focuses on "Political Ethics in Fiqih: A Study on the Principles of Morality." The aim of this research is to understand how ethical principles in *fiqih* can be applied within contemporary political contexts, and how they can contribute to shaping politics that are more just, responsible, and oriented toward the public good.

The moral foundations presented in the text are four key values in Islamic Political Ethics (Fiqh Siyasah), namely:

1. Justice ('Adl) – serving as the primary basis in every political policy and decision to prevent oppression, discrimination, or injustice.
2. Trustworthiness (Amanah) – requiring leaders or officials to be reliable and responsible in carrying out their duties without abusing power.
3. Consultation (Syura) – reflecting the principle of participation and collective decision-making to ensure that policies represent the common interest.
4. Accountability (Mas'uliyah) – emphasizing the moral and social responsibility of leaders toward both the people and God for their actions and policies

These four values constitute the core moral foundations of the text, forming the ethical basis for political conduct within the framework of Fiqh Siyasah.

The article "Political Ethics in Fiqih Siyasah: A Study on the Principles of Morality in Politics" explores the moral foundations of Islamic political thought, emphasizing four key principles: justice ('adl), trustworthiness (amanah), consultation (syura), and accountability (mas'uliyah). These values form the ethical basis of governance in Islam, reflecting a vision of leadership that prioritizes fairness, transparency, and moral responsibility.

Conceptually, the paper provides a strong framework linking classical Fiqih Siyasah principles with the idea of ethical governance. However, it requires greater theoretical and methodological clarity to strengthen its academic rigor. The study would benefit from situating its arguments within previous research and connecting traditional Islamic ethics to contemporary political challenges such as corruption, democracy, and moral leadership.

Overall, the article contributes meaningfully to the discourse on Islamic political ethics by reaffirming that politics in Islam is inseparable from moral values. With further analytical refinement, it has the potential to serve as a vital reference for understanding how ethical principles can guide modern governance within an Islamic framework.

## RESEARCH METHOD

This study employs a library research method, which is a research approach based on the critical and systematic analysis of various relevant literature sources. This method was chosen because the study aims to understand and explore the

concepts and theories of political ethics in *fiqih*, most of which can be found in scholarly literature, books, and other textual sources. This study employs a qualitative-descriptive approach with a library research method (library-based study) to analyze the moral foundations of political ethics in *Fiqih Siyasah*. The research relies on classical and contemporary Islamic sources as its primary data, supported by relevant secondary literature in the fields of Islamic political thought, ethics, and governance studies.

Primary sources include classical works of Islamic scholars such as *Al-Mawardi's Al-Ahkam al-Sultaniyyah*, *Al-Ghazali's Ihya' Ulum al-Din*, and *Ibn Taymiyyah's Al-Siyasah al-Syar'iyah*, which elaborate on moral principles and political duties in Islam. Secondary sources consist of modern interpretations and academic journals that discuss Islamic ethics, governance, and *Fiqih Siyasah* in the context of contemporary politics.

Literature was selected based on three criteria: relevance to political ethics and moral principles in Islamic governance; conceptual clarity on justice, trustworthiness, consultation, and accountability; and scholarly credibility of the authors and publications. The selection process involved reviewing books, peer-reviewed journal articles, and reputable online academic databases.

The collected data were analyzed using content analysis and interpretative methods. The study identified, categorized, and interpreted the moral concepts found within classical Islamic political texts, then compared them with modern ethical frameworks in political science. The analysis proceeded through three stages:

Comparative analysis, to relate Islamic moral principles to modern governance; and Critical interpretation, to construct a normative framework for ethical political leadership. Through this methodological approach, the study seeks to reveal how the moral principles of *Fiqih Siyasah*—justice ('adl), trustworthiness (amanah), consultation (syura), and accountability (mas'uliyah) can serve as ethical foundations for contemporary political systems and governance practices.

## RESULTS AND DISCUSSION

### **The morality (Moral Character) of the Prophet Muhammad in Politics**

The morality of the Prophet Muhammad serves as a perfect example in all aspects of life, including the political arena. The Prophet demonstrated how principles of morality and ethics can be applied in various political contexts. Several aspects of his morality are particularly relevant in a political context, such as justice, honesty, humility, and generosity (Siddiqui, 2006).

Justice: A crucial aspect of the Prophet's morality in politics was justice. He consistently upheld the principle of justice in all his actions. For example, in the

Charter of Medina, he outlined principles that emphasized equality and justice for all members of society, regardless of their tribe, race, or religion (Donner, 2010).

**Honesty:** The Prophet was also known for his honesty, both in his words and actions. This honesty is vital in politics, especially concerning transparency and accountability. He always spoke the truth, even when it was difficult or unpopular. This is evident in numerous hadiths and accounts of his life.

**Humility:** Although he was a leader, the Prophet always demonstrated humility. He never considered himself superior to others and always respected their opinions and feelings. This was reflected in how he led and interacted with people and in his decision-making, which always showed respect and appreciation for others (Brown, 2009).

**Generosity:** The Prophet was also known for his generosity. He always sought to help others, both materially and non-materially. In a political context, this meant he always strived to ensure the well-being and happiness of his people and that political policies and decisions were made with the public's best interests in mind (Esposito, 2011).

### **Application of Fiqih Ethical Principles in a Contemporary Political Context**

The influence of Fiqih in the world of politics cannot be underestimated. As a discipline that studies Islamic law, Fiqih has ethical principles that can be applied in a contemporary political context. Some important Fiqih ethical principles in politics include justice, honesty, consultation, and accountability (Al-Qaradawi, 2001).

**Justice:** Justice is a fundamental principle in Fiqih and in politics. According to Fiqih, leaders must act justly toward everyone, regardless of their background. In a contemporary political context, this principle means that leaders must create fair and impartial policies and provide equal rights and opportunities to all citizens (Al-Qaradawi, 2001). For instance, in crafting public policy, leaders must ensure that it does not discriminate against specific groups and provides equal benefits to all.

**Honesty:** Honesty is also a critical ethical principle in Fiqih. In a political context, this principle means that leaders must always speak and act truthfully. This includes transparency in decision-making processes and the use of public resources, as well as integrity in dealing with conflicts of interest and corruption (Al-Qaradawi, 2001). For example, leaders must be honest about the impact and consequences of their policies and explain the reasons and motivations behind their decisions to the public.

Consultation is an important concept in Fiqih that emphasizes the importance of discussion and public participation in decision-making processes. In a contemporary political context, this principle means that leaders must always seek input and opinions from various parties before making a decision (Kamali, 2008). For example, in the policy-making process, leaders should conduct public consultations or discussions with relevant experts and stakeholders.

**Accountability:** Accountability is another Fiqih principle relevant to contemporary politics. This principle emphasizes that leaders must be responsible for their actions and decisions. In politics, this means that leaders can be judged and held accountable if they fail to fulfill their duties and responsibilities or if they abuse power or public resources (Al-Qaradawi, 2001). For example, in a democratic system, leaders must be accountable to the public for their actions through mechanisms like elections, public accountability sessions, and audits.

Applying these principles in a contemporary political context will not only help improve the quality and integrity of politics but also help build a more just, transparent, and inclusive society. However, it's important to note that the application of these principles requires a deep and nuanced understanding of Fiqih and the contemporary political context, as well as a strong commitment to ethics and justice (Kamali, 2008). Ultimately, Fiqih can serve as a valuable moral and ethical guide in contemporary politics. By understanding and applying the ethical principles within Fiqih, political leaders and society can help create a more just, transparent, and accountable political system. Therefore, further research and discussion on this topic are highly important and relevant (Hallaq, 2009).

### **Shaping a More Just, Accountable and Public-Oriented Political System**

Applying the ethical principles in Fiqih can help shape a political system that is more just, accountable, and oriented toward the public interest. These principles can serve as a guide for leaders and policymakers in creating policies and political systems that reflect the values of justice, responsibility, and public well-being (Al-Qaradawi, 2001).

**Building a Just Political System:** The principle of justice in Fiqih emphasizes that all people must be treated fairly, regardless of their background. In a political context, this means that political policies and decisions must be made with the interests of all parties in mind and should not discriminate against or favor specific groups. For example, when making public policy, leaders must ensure that the policy does not discriminate against certain groups and provides equal benefits for all people (Al-Qaradawi, 2001).

**Ensuring an Accountable Political System:** The principle of accountability in Fiqih emphasizes that leaders must be responsible for their actions and decisions. In a political context, this means that leaders must be judged and held accountable if they fail to fulfill their duties and responsibilities or if they abuse power or public resources. For example, in a democratic system, leaders must be accountable to the public for their actions through mechanisms like elections, public accountability, and audits (Kamali, 2008).

**Encouraging a Public-Oriented Political System:** The principle of public welfare in Fiqih emphasizes that the primary goal of politics should be to serve the public interest and create prosperity for all. In a political context, this means that political policies and decisions must be made with the impact and benefits to society

as a whole in mind, and not just for narrow or specific group interests. For example, in the policy-making process, leaders must consider the social, economic, and environmental impacts of their policies and strive to create maximum and equitable benefits for all people (Al-Qaradawi, 2001).

By applying these ethical principles from Fiqih, contemporary politics can move toward a more just, accountable, and public-oriented order. Fiqih, with its ethical principles, can provide a strong moral and ethical framework to guide politics and policymaking (Hallaq, 2009).

It is also important to note that the application of these principles requires a strong commitment from both leaders and society. Leaders must be committed to implementing these principles in their actions and decisions, and society must be committed to supporting and demanding these practices in politics and public policy (Kamali, 2008). Ultimately, the application of Fiqih's ethical principles in politics can help create a political system that is more just, accountable, and oriented toward the public interest. This will help strengthen democracy, promote social justice, and create a more harmonious and prosperous society. Therefore, further research and discussion on this topic are highly important and relevant (Hallaq, 2009).

## CONCLUSIONS

This research has explored how the ethical principles of Fiqih can be applied to contemporary politics. These principles – including justice, honesty, consultation (), and accountability – provide valuable moral and ethical guidance for leaders and policymakers. By applying them, we can create a more just, responsible, and public-oriented political system. However, the practical application of these principles requires a deep understanding of Fiqih and the contemporary political context, as well as a strong commitment to ethics and justice. Leaders must be dedicated to implementing these principles in their actions and decisions, while the public must be committed to supporting and demanding these practices in politics and public policy.

To achieve this, education and training on Fiqih and political ethics for leaders and policymakers are essential. Such programs can help them understand and apply ethical principles in their work, promoting integrity and justice in politics. Furthermore, the public must play an active role in promoting political ethics. The public can do this through political participation, such as voting, and by demanding and supporting fair and accountable political practices.

Ultimately, this research demonstrates that Fiqih, with its moral principles, can serve as a valuable ethical guide in contemporary politics. By understanding and applying these principles, we can help create a more just, responsible, and public-oriented political system.

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