

# Political Ethics From An Islamic Perspective

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## ARTICLE INFO

### Article history:

Received, May 25, 2018

Revised, July 20, 2018

Accepted, November 17 2018

### Keywords:

Islam

Ethics

Ideology

## ABSTRACT

Political ethics laid the foundations of the fundamental human beings as humans, and it is, in fact, human individuals and society members. Men are civilized and cultured, and they do not live outside certain cultures and etiquette.

Politically inextricably linked with the thinkers of Islam, politically indivisible. When Greek thinkers discuss the interconnectedness of it in the realm of moral philosophy, islamic political thinkers discuss it within the auspices of theology. This is a sign indicating that the issue of Islamic politics does not separate political ethics with religion

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## I. Introduction

In general, ethics is universal and is generally accepted or absolute in all societies. But since each community has a different culture, ethics can also be specific or relative. Ethics is relative or Relativism There is no principle of culture or personal choice.<sup>1</sup>

As the association and author's life often speaks of the moral and ethical insight of political Islam, in terms of current politicians, witnessing a phenomenon that contradicts the teachings of Islam is an ethical value and Morality cannot be embodied or developed in the lives of nations and nations, and if this continues, the younger generation will make the same thing much worse. In addition to the social situations that exist today, we are concerned. Some people get caught up in personal gain, and superficial values will be towards the understanding of the truth. But the most ironic thing is the Muslim man.

Plato means that the ideal state filled with mercy and justice, and that ideal state is to embody reality, and then being a leader or political elite is educated people. Therefore, they will know about virtue and justice, and his government cannot lead to evil and injustice. But

in fact, the reality of the present occurrence is precisely the opposite of the thought or said by the scientist (Plato), the educated leader says that the leader will know the goodness and justice for the leaders All policies and actions contain elements of fire, although the current government-running wheels trained.

Politically inextricably linked with the thinkers of Islam, politically indivisible. The difference is that when Greek thinkers discuss the interconnectedness of it in the realm of moral philosophy, islamic political thinkers discuss it within the auspices of theology. This is a sign indicating that the issue of political Islam does not separate the argument with religion.

Political thought was the most group's question by islamic intellectuals, one of the many islamic philosophers that contributed to his political thinking in the international world. The idea of philosophy He has established his political movement concept and is dominated by secular states, mainly by creating a start to shoot in the global political Hizb ut-Tahrir, the islamic political movement and the pretty radical political plus is being ruled In

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<sup>1</sup> M.N., & Munandar, MA (2016). *Political ethics*. 3 years old Marang.

eastern countries, the majority of the population turns to Islam in certain countries.

Born in Jordan, Taqiyuddin An Nabhani has demonstrated benefits for young people as a world political expert. He was able to analyze systematic thinking, especially to solve various problems related to the problems of the Islamic world, and to be clear and coexisting. He is a thinker, and while the clergy seeks to provide relevant ideologies, The State of the world of his day is still dominated by the supremacy of the West and its dominance. In the world of intellectual property, he was also known for being smart enough was able to elicit philosophical ideas at a time for issues in the economic, social and political sectors.<sup>2</sup> He left a valuable party with an international scale namely Hizb ut-Tahrir and an important book that could be considered a wealth of thinking. This work shows that Taqiyuddin was a brilliant thought and cautious analysis. Hizb ut-Tahrir's entire thought and understanding, that is, in connection with the law of Shareia or about ideology, political, economic, and social problems. This was demanded by several researchers who suggested that Hizb ut-Tahrir was Taqiyuddin.<sup>3</sup>

According to Taqiyuddin An Nabhani, the world is a decent place for propagating Islam through the political movements of Islam. He did not consider religion as the ideology and School of belief systems. This means looking at religion as a movement of humanity, history, and intelligence. Ethics as the basis of thinking and exercise is forcing people into intellectuals in the sense of a real group of people to formulate a language that can improve communities, capture aspirations, and understand someone. Provides alternative strategies and troubleshooting. One thing to say is "If I could speak the truth today, what should I tell people later?, I promised God that they would help and protect their religion and be hostile to hostile people. And I'm very reluctant to eat out with FAQ attitude! ". This expression was communicated because he saw a confusing step, especially the error of the accident and

destruction of the activities of the organizers of the country in the Arab countries, he declares that everything is a means of colonizing the West so that it can continue to scroll The land of Muslims. He also often dismantled the political strategy of Western nations and exposed his evil intentions- the faith of the people of Islam.

The debate is interesting when writers can afford deResearch As a form of understanding of political ethics that serves as the basis for political action, in particular-in the form of the practice of secular politics, expressed by Taqiyuddin, is now practiced as criticism It is based on the legitimacy of the trade of human beings (social contracts), and the fact that human-made usage rules provide benefits to some people.

Several authors from the above description have an interest in character research to write a picture of Taqiyuddin An Nabhani Research Today, according to the authors who can use it to solve the problems faced by the Government, people need peace, prosperity or political ethics because they yearn for justice.

## II. Study

Taqiyuddin An Nabhani was known as one of the prominent politicians and 20th-century thinkers. Most of Taqiyuddin An Nabhani works in the form of a book *Tanzhiriyah* (Decision of understanding) *Tanzhimiyah* (specification) the Aim to invite a house Muslims for Life Islam Through *Daulah Islamiyah* (Islamic country). More and more famous Through Islamic Movement, Hizb ut-Tahrir established He wrote several books, The Guide is mandatory For Hizb ut-Tahrir<sup>4</sup>. The Book include solutions to Various human problems (Personal life, politics, social and economic).

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<sup>2</sup> Typhoon, M . (2017,10,03). *According to the power of Taqiyuddin An Nabhani political Ethics Review*. <https://jurnal.ugm.ac.id> .hlm.150

<sup>3</sup> Samarah,I.(1991). *Maqsum Al 'Adalah Al Ijtima'iyah fi Al Fikri Al Islami Al Mu'ashir*.Beirut. Dar An Nahdhah Al Islamiyah

<sup>4</sup> Samarah,I.Op.Cit.,hlm 14

### A. The Political runway ethics

According to Taqiyuddin, Islam The Religion reveals Allah SWT to the Prophet Muhammad His lord, prepare for himself and his fellow man. God-man relationships include Aqeedah (beliefs) and worship. HA man's relationship with himself, morality, Food, drinks and clothes. Human relations with his fellow men (Criminal Law/punishment), such as the Qubat.

Based on this, The Turan of Islam can be mapped into three parts, namely:

1. Rules governing human relationships with Allah, such as prayer, sleeping, Mecca, fasting, jihad.
2. Rules governing human beings By itself, morality, food, drink, clothes.
3. Rules governing human relationships with fellow humans, including politics, economics, society, education, government, and law.

For Section Third, the rule cannot be applied except for the state. This is what distinguishes Islam does not regulate civilian affairs (faith and Consciousness) because of Islam with other religions. Fire also set up public affairs Politics, society, Economics, law, and education. While religions outside the islamic spiritual side only set the course. Teaching islamic cover Islam As Religion (Sense narrow or free Bart As other religions) And also at a time As Ideology (In The broader meaning of other ideologies in the world) Islam has rules to the public.<sup>5</sup>

As an ideology, Islam offers a variety of life solutions, but in this context, Islam cannot be applied practically except only through the country. In other words, Islam IntegrBut it is to breastfeed between religion and state Very against Secularism, thus separating religion and state. So Taqiyuddin An Nabhani refused Ideology like capitalism, the West Democracy.

Think that islamic law of the source Al Quran, Sunnah, forehead, and qiyas dig in PAL. There is no one bit affected by the coming of Islam. Taqiyuddin An Nabhani is trying to impress and move the idea. According to him, Islam As *About Enugu* (Leadership thinking) and *Fikrul Mustanir* (pThe Kiran Clear / Excellent) possible Awakening and Reveals the essence of all things To be Understand correctly. To think clearly, Thoughts must be insightful (*Fikrul Amiq*), namely Meticulous about everything (Outside 3 Side: Natural The universe And Live.<sup>6</sup> Taqiyuddin An Nabhani does not follow the specific example of. Ma de hoon Reason for BELiau Selection and Assignment Usul Fiqh Special for him alone. By that basis, Beliau meng-*istinbath* Dig Rules. But, I'll meet. Sunni law method, which restricts justifiable proposals for this book, we-Sunnah, consensus companions and Qiyas, namely, Syar'iy is nothing in Eilat Reason contained in Nash-nash Alone.<sup>7</sup> Because of As-Sunnah the descriptor for AL-In the Quran, the Quran Understand Regards In the form

specified in the global Sunnah.

In the above description, Taqiyuddin An Nabhani adopted only Islam. As Foundation or His source The reason islamic rules Complete and perfect in every aspect of life.

### B. The concept of political ethics

As mentioned above, they describe the reasons given by individuals or groups for evaluation and ethics to assess and make about the right and wrong or bad, especially if the terminology involved Human behavior, attitudes, beliefs. ' Abduh, moral intuition can establish the first principles of morality and meaning for political and social life. Accordingly, ethics is a field of scientific philosophy by providing explanations between good behavior and bad behavior or

<sup>5</sup> Azhmy, A., (2014). *To think of political thoughts*. Muja-Madinat University of Malang...

<sup>6</sup>An-Nabhani, T., (2007). *Mafahim Hizbut Tahrir*. Hizbut Tahrir Indonesia Jakarta pp. 80

<sup>7</sup> Samarah, I. Op. Cit., hlm 16

human behavior.<sup>8</sup> On the other hand, Frans Magnis Suseno is one of the science that provides ethics as a point of looking for an orientation for human endeavor and to answer very fundamental questions, how to live and act. The person will then learn how to find the answer to the question. Ethics may be interpreted as a barometer of action.

The word ethics continues to evolve and cause political issues known by political ethics. In the context of political action, the role of ethics needs to be applied to ensure that the life of the country and the country can be achieved well-executed and prosperous. In connection with that, Plato describes the basic principles or politics that describe the state and behavior of a coalition. According to him, politics means everything from bersens and other actions in the life of society and the State. That is why ethics is essential to politics, namely to provide an assessment of whether the government performs according to Good truth, or vice versa.

Discussing the issue of political ethics can serve as a means of ideological criticism (not country and law), which is to understand the legitimacy and strategy of the country's basic organization. Thus, political ethics can only help in the reality of the community's efforts to embody the high ideology of political realities. For example, how to treat the power of human dignity by reflecting the nature or nature of social justice.

It has been said almost the same political ethics, namely by the ethical thinkers of the character of islamic political, to fulfill his duty to exist in an effort to overcome the inequality

inequality of political power owners and To the perpetrators who want to achieve political goals, the politicians often use methods that do not adhere to ethics, because the interest in the interests of others, to expand the scope of freedom and to build a fair institution Political goals.<sup>9</sup> To realize the teachings of Islam that are appropriate for sound political ethics and manners, all major parties are required to criticize the government's policy of not complying with delegated authority and to abuse. Reducing the practice of force, corruption, dictatorship, and terrorism to criticize in the form of writings and dialogue to establish a political-ethical discourse that can reinforce the collective consciousness of all components of society As well as other crimes.

Politics describes not only the problems of the state but also the human relationship in the form of supervision, influence, power or authority. Thus, politics can lead to the subject of discussion in the realm of thought, action or political action, from the standpoint of ethical philosophy. With ethics, humans will be guided by politicians who are concerned with society and acting by considerations of healthy common sense so that people can be safe and prosperous.

Politics is a set of domestic affairs and the Foreign Ministry of the country, while it is performed directly by the state, people have the right to conduct political activities, criticize and correct the actions of the country These. The domestic policy embodied by the State in the society is influenced by certain ideologies that conform. While the principle of foreign relations is a relationship with another country, which is the responsibility of the State itself.

Regarding Taqiyuddin, I am obliged to plunge into the political world so that all issues of people are aware of the issues that arise, and thus the perception of the problem. It is necessary to have a container as the implementation of political consciousness in political parties. A political party founded by Taqiyuddin An Nabhani. He has a goal with Bernoulli, vision and mission, grounding, methods, and concepts,

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<sup>8</sup> Mujahid, H., Op.cit.hlm.37

<sup>9</sup> Laura Lynn, Y p. 2 & 13

and the dam claimed by the movement contained in Islam.

Islamic State's position or *Even the Caliph Islamiyah* -According to the view of Taqiyuddin, the Islamic State has a strong foundation and is a solution to the pinnacle of all problems plaguing Muslims, the Islamic ideology is very different from the ideology of other ideologies, The system of democracy, for example in capitalism-the cornerstone of secular systems and communist ideology is socialism-communism.

The Islamic State, namely the Koran and the source of the law in-Sunnah, as well as evidenced by both the agreement ' and Qiyas. The head of the Islamic State, which serves as the head of the state, has the authority to dig into the source of Sharia Law caliph Apply. Carly Bertiti (to make Sharia law decisions about something not mentioned in the Quran and As-sunnah) or Muj have one of the views of Tahiti (scholar). Before taking the statute, Caliph has the right to request the opinion of the Guardians of the People (the Assembly of the people). The law of establishment of Caliph is official law.

In its form, the Islamic State is not a federation, Union, or unity in a sense applied at this time. Caliphate is the general leadership of Muslims around the world, which means it is one of the leaders for the entire Islamic world. Thus, the form of Caliph is one and unity with the centralization of power and decentralized management.

The government's Islamic system is not a Democratic or republican system, nor a system, not his country, but rather a caliphate system. There are four main principles in the caliphate system, namely:

1. Sovereignty of Sharia. Halal, haram, good or even a bad choice means, it is the law of the sharia derived from the Koran.

2. There is power in the hands of the people. The Caliph as a leader means and is chosen by people from Baiat (appointment).
3. The duty is to have one person on the caliph. It means that people only have one leader.
4. The right to adopt the law belongs to the caliph, the meaning of the law.- Governing Law is formally applied by the laws of the country Shari'a laws that are simply approved and established by the caliph.<sup>10</sup>

Thus, in his political thinking, Taqiyuddin An Nabhani argues that the necessity of the caliph system, namely the absence of separation of life and religion. The main reason Taqiyuddin-even implementing caliphate Islamiyah is controlled by the caliph, of course, because I am influenced by the affairs of Muslims. Also, the Caliphate system encourages government relations with people of the application The law, maintaining morality in society, according Islamic values.

Basically, according to Taqiyuddin An Nabhani Reader is responsible both internally and externally, that is, the orientation for the country and the people, but also leave the welfare of the people, as well as the leaders set the state or Community. The role of the leader also contributes extensively to the attention of the affairs of the People, and there are also conscious and devoted leaders of his people's work. Then, the concept of a leader, he chose a person or politician who has a spirit to solve people's problems and control. The more politicians give priority to thinking about themselves and the dedication to those who also give precedence to the importance of politicians.

Therefore-I recognizes that even the role of Islamiyah state or caliphate is very important since the separation of religion and state will not happen, as the concept of the rule of Taqiyuddin An Nabhani. Although Karen has to be applied to the state in which an embodiment of political ethics should apply, even though-taqiyuddin is

<sup>10</sup> Zulaichah, S., (2008). *Pemikiran Politik Taqiyuddin An-Nabhani*. Yogyakarta. UIN Sunankalijaga. Hlm.93-95

not given defenseless against political ethics, his concept and his political thoughts in understanding he Morals (ethics) can be the basis for understanding their thoughts on political ethics. Not only do I see from the concept of the Islamic State through his work, but also the howl Islam (Islamic Rule of life), even Al Islamiyah (islamic country), Mafahim Islamiyah.

According to the rationale, the ideal social concept and political leadership are based not only on the concept for the Islamic State but also by his opinion about Tata and the state political ethics concept of Taqiyuddin.

### C. Ideal Society

For the ideal society-that is, from the viewpoint of Taqiyuddin An Nabhani, is formed because of the rules (Sharia) implemented between people with thoughts and feelings run by humans. This means that Islam must conform to the Aqeedah, the feeling of society should be based on the rules of Sharee'ah, namely the hatred and joy for society, and the use in the community should be based on islamic jurisprudence.

According to the above description, another Qiyuddin as a set of human-and-the-name-nishi-kan Society is a continuous interaction among them. This means that society consists of a set of human beings, thoughts, emotions, and rules. Then when the thoughts and feelings of islamic coverage, the islamic rule applies to men, because that is what I think everyone is a Muslim, because of what they wish, the results of the islamic community, to run them Democracy capitalism, they are ban emotions (but there are rules to deal with global affairs) or nationalism, and the rules they apply are democratic capitalism, then true The formed community is not an islamic society, but in fact there are many people who profess Muslims.<sup>11</sup>

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<sup>11</sup> [www.globalmuslim.web.id](http://www.globalmuslim.web.id), diaksek pada tanggal 25 Oktober 2017 pukul 10.55

On the other hand, Taqiyuddin An Nabhani, I have shown a man that man is a reality (a living thing) in Him whom God Almighty. Has the potential to encourage activity-specific activities. The potential of that form of physical desire, instinct-instinct, as well as the thought force Soul Life is the secret.<sup>12</sup>By this, Hizb ut-Tahrir seeks to establish the islamic life in the Arab countries. The goal of maintaining the life of Islam through the world of Islam is to be achieved naturally, and from there, that is, in a way established as the central point of Islam in one or more areas of the Islamic State and the establishment of seed Islamiyah The great islamic life by applying Islam perfectly to the land of Islam is returned, as well as performing Islamic Da'wah to the world.<sup>13</sup>

After completing research, analysis, and discussion, the next step is to select and define Sharee'ah's law about solving individual problems that occur in the community. between individuals in society. For example, renting farmland is prohibited. It also pertains to the general public, which occurs between others and Muslims or to deal with the international aspects such as holding a national emergency agreement. The concept of the establishment of a Muslim society that carries Tai chi Should Try to arouse your thoughts and move on. This is because Islamic propagation should be built by the formation and development of thoughts — the idea of the very needs of the three Merangara. And those who will rise above the runway, that is to be understood properly in the form of thoughts that can expose the essence of things. So you have to be thorough, deep, colorful, natural, life, human. Similarly, to be able to find laws related to this element, there must be a thorough and insightful extravaganza about the whims of humans and behavior.

According to the above description, Taqiyuddin An Nabhani has argued that the ideal human existence is the one who can provide a thoroughly brilliant idea about the trio (nature, life, and human beings). A thorough thought would solve the biggest problem of man. This idea will also form an aqeedah for humans to determine the

<sup>12</sup> Rodhi, M, M., (2008). *TsMethods of Aqofah and Hizb ut tahrir Calriparte Islamiyah established*. This. Al Izja

<sup>13</sup> An-Nabhani, T.,Op.cit.hlm.21

purpose of his life and the goals of the activities he had in this life. Because, it is the human life on Earth, the greatest problem that has not been addressed to themselves, the phenomena of life affecting them, and the universe as a place of life and its existence, certainly he will not know what attitude Who should take it. It is the foundation of everything because it is the creed of Islam.

On the other hand, humans have a desire to be natural. If the spiritual feeling of man prevails, and always wants to achieve it by ignoring the value of the matter, he prefers the value of worship and will not be interested in the value of matter. That is why they have neglected the life of the world and have lived the essence of the material world. Besides the underdeveloped of public life, there were great setbacks in the life of the material sector, because the actions and their views were the same, including the incidence of laziness and the austerity on them. While the human tendency of matter is more dominant and always dominated by lust, the desire to disregard spiritual values is to prefer the value of matter and strive to obtain it. Therefore, they think a lot of horrible goals (wish list). Because of their actions and views, they occur in the chaos of the communities in which they live, including the incidence of various crimes and harms.

Therefore, this should be done to reach the value. According to the islamic view of life, the islamic community gave birth. The next substance, as this criterion, is a substance that is carried out by human behavior, and also by someone with a step. Therefore, at the point of committing the act of conveying a sense of relationship with God, allowing it to decide whether to do it or to avoid it according to him

Because he has discovered the type, personality and value of all things. Here it is to create the philosophy of Islam, namely the unity of the Holy Spirit and the substance (Aqidah), by the various deeds executed according to the orders and prohibitions of Allah swt.

According to Taqiyuddin An Nabhani, the tenets of Islam are the foundations of all

human achievements and the philosophies that govern their actions as well as the main problems of people who became the center of her vision in life, then In fact, the provisions emitted from the tenets will be able to solve the problem of human problems, carefully regulated and set everything through his actions. Thus, the Palak Samanzo is the size of a country known as the Islamic State (Darul Islam) or Darul Kufur (not the islamic community). The state applies the system of Islam, and the majority of the population is not Muslims, but the Darul is called Islam, according to what God revealed and applied the law. While the state has enacted laws outside of God, it is said that the majority of residents are Muslims, though.

As described above, the fundamental requirements of the rules of Islam in the cauldron of life and its beliefs as a rule of Ferrana Saaya. These rules are to form a community that has a mindset of Islam and islamic patterns that will create Islam at the same time by implementing and being maintained by the credo because Muslims are highly islamic personalities and unique.

According to the concept of an ideal society in islamic countries, it has become a leader of faithfulness, and it is imamate (Caliph). Taqiyuddin-as general leadership for the whole of Muslims in the world to maintain the law of Islam imamate the Nile and to carry out Islam through the world to preach.<sup>14</sup> Thus, the reality caliph is the representative of the people in the execution of the application of government, power and sharia law. So, the person can not be caliph unless the people of lifting. The installation of people on Caliph, which occupies the office of the Caliph, became like a political party representing the people. Already baiat (appointed) caliph have the authority to define the rules of the State, and people are obliged to obey it.

For the Islamic State or caliphate Islamiyah-in terms of Taqiyuddin An Nabhani, even the need to apply a moral proposition to one of the islamic jurisprudence, it is impossible to

<sup>14</sup> Library.walisongo.ac.id. *General overview of Imamate and heads of state*. Retrieved 2 November 2017, 2017 at 20.09.

separate from the parts of the various legal syara. Morality is valued not only for his opposition but as a law depicting some virtue and constancy. So as a result of worship is to include morality and the things that should be found in the matter. This is because Islam is primarily intended to provide humans towards the path of perfection to reach the highest level that can be reached. Morality is a part of the commandment that must be fulfilled within the Muslims to fully command and execute the prohibition of Allah SWT, as well as to perfect the practice of Islam, as well as some of the Shariah of Islam.

Morality does not affect the formation of communities, nor does it affect society's height and decline.<sup>15</sup> Traditions sometimes oppose Cher, sometimes not. Unlike Syara'lah to remove and change this One of the functions of Shari'ah is to change the traditions and customs of the damaged human being, which is the cause of the collapse of society. The law does not change because of tradition.

To embody the islamic law (Sharia) in society, the ideal of human beings with deep thought, namely the human role away from it. This same idea requires a factor to implement, nurture, and Menyubur Kanon. This innovative method requires the ideology of Islam and the preparation of individuals and societies. The effort to realize the deep thought and preparation of an individual who accepts an ideology requires a study of Islam from those who want to fight, in addition to requiring research on the state of society. This will not happen except how to build a brain with different knowledge.

Learning is the easiest and closest way to gain knowledge about the brain that helps you realize your thoughts. Islam has a typical way of teaching. When this method executed, it produces the effect of the implementation of the teaching method. This method declares that you should learn to practice your knowledge. This lesson will be realized by those who think of the Disampikan and bring his life with the response generated by the thought that made him an impression, should be to the student through the process of influencing his feelings until it fulfilled The spirit of Berkshire. Think for the same time anyway

and embody vast knowledge, as well as working for the exercises that occur naturally.

With this kind of teaching method, understanding and ability to create an impression derived from the understanding that students appear. His thoughts will be even more widespread and integrated into her emotions. In that way, students will know the nature of the natural that can solve the problems of ordinary life. Thus, the system should kept away from mere research, so the student is not just a book. So the learning system should not be mere advice and guidance. If not, the spirit of faith will result in an empty and superficial thought. Every student should not assume that Islam is just science and advice. He should know that studying islamic and scientific advisors will only ignore the aspects of jeopardizing and ignore them.

### III. Conclusion

Politics has the understanding of regulating the affairs of people both inside and outside the country based on Islam. This is done directly by the state, while the people have the right to reprimand, criticize and correct the actions of the countries that carry out such political activities. All problems of the people are political problems. Therefore plunging into the world of politics is mandatory so that the problems faced can be better understood. The ideal society is formed because of the application of rules (sharia) in the midst of society along with thoughts and feelings carried out by humans. The feeling of society that is hate and pleasure must be based on syara 'and the rules used by the community must be based on Islamic sharia. Islam gives limitations to humans with certain thoughts, but does not limit human activities, even giving freedom to human reason. Islam also binds human behavior with certain thoughts and laws, but does not ensnare them. In fact, Islam has given him freedom. Political ethics has very strong relevance to current moral conditions. Abuse of authority and power often occurs. Therefore, the concept of political ethics is one of the offers to resolve political problems.

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<sup>15</sup> Ibid.



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