

Al-Ghazali in the Political Ethics and Governance: An Analytical Studies on Al-Tibbr al-Masbūk Fi Naṣīḥah al-Mulk

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Abstract

This article discusses Imam Al-Ghazali's views on political ethics and governance. This type of research is literature using analytical methods. The primary source used by researchers is one of Imam Al-Ghazali's works, namely "Al-Tibbr al-Masbūk Fi Naṣīḥah al-Mulk" and several other relevant works. This article answers the problem when in the 16th century, there was a separation between ethics and politics in the West which was pioneered by an Italian statesman named Niccolo Machiavelli which resulted in that the mindset of the government was based on its acceptance of the political system of its time. This discussion becomes important as a response to debates and dialectics about the importance of ethics in politics. This study concludes that Al-Ghazali proposed that the government system be made up of a board of directors in carrying out every government program in order to create productivity and effectiveness in running the government. The Diwan should have three institutions in the country: the deliberative council, the judiciary and the ministerial body. In addition, ethics needs to be included in the political system, this is a critique of scholars who reject ethical participation in politics. Al-Ghazali advised the rulers about the importance of ethics in politics and government. It is formulated in seven principles namely fairness, competence, humility, honesty, responsiveness, sincerity, and gentleness.

Keywords: *Ethics in Politics, Islamic Ethics, Governance Principles, Imam Al-Ghazali, Al-Tibbr al-Masbūk Fi Naṣīḥah al-Mulk.*

Abstrak

Artikel ini membahas pandangan Imam Al-Ghazali tentang etika politik dan pemerintahan. Jenis penelitian ini merupakan kepustakaan dengan menggunakan metode

analisis. Sumber primer yang digunakan peneliti salah satu karya Imam Al-Ghazali yaitu "Al-Tibbr al-Masbūk fī Naṣīḥah al-Mulk" dan beberapa karya lain yang relevan. Artikel ini menjawab problem ketika abad ke-16, terjadi pemisahan antara etika dan politik di Barat yang dipelopori oleh seorang negarawan Italia bernama Niccolo Machiavelli yang menghasilkan bahwa pola pikir pemerintah didasarkan pada penerimaannya terhadap sistem politik pada masanya. Diskusi ini menjadi penting sebagai respons atas perdebatan dan dialektika tentang pentingnya etika dalam politik. Penelitian ini menyimpulkan bahwa Imam Al-Ghazali mengusulkan agar sistem pemerintahan dibuat suatu dewan direksi dalam menjalankan setiap program pemerintahan agar tercipta produktivitas dan efektivitas dalam menjalankan pemerintahan. Dewan harus memiliki tiga lembaga di negeri yaitu dewan permusyawaratan, kehakiman, dan badan kementerian. Selain itu, etika perlu dimasukkan dalam sistem politik, hal tersebut merupakan kritik ulama yang menolak partisipasi etika dalam politik. Al-Ghazali berpesan kepada para penguasa tentang pentingnya etika dalam politik dan pemerintahan. Itu dirumuskan dalam tujuh prinsip yaitu keadilan, kompetensi, kerendahan hati, kejujuran, daya tanggap, ketulusan, dan kelembutan.

Kata Kunci: *Etika dalam Politik, Etika Islam, Prinsip Pemerintahan, Imam Al-Ghazali, Al-Tibbr al-Masbūk fī Naṣīḥah al-Mulk.*

Introduction

The discussion about whether ethics is necessary in political philosophy is an issue debated among thinkers. For example, St. Thomas Aquinas, a political thinker, and a priest from the Catholic church, explained the importance of integrating religious ethics and power, which he described as an eternal law (eternal law) that comes from the eternal mind of God.¹ Previously, philosophers such as Plato and Aristotle also stressed the importance of this ethic with an ideal state image. However, in the 16th century, there was a separation between ethics and politics in the West. It was pioneered by an Italian statesman named Niccolo Machiavelli.² In his view, ethics is not required in power; only when pragmatically useful should ethics be used.³ Scholars have always studied the

¹ Firdaus Syam, *Pemikiran Politik Barat, Sejarah, Filsafat, Ideologi, Dan Pengaruhnya Terhadap Dunia Ke-3* (Jakarta: PT. Bumi Aksara, 2007).

² F. Budi Hardiman, *Filsafat Modern, Dari Machiavelli Sampai Nietzsche* (Jakarta: PT. Gramedia Pustaka Utama, 2004).

³ Abdul Wahid, Anisa Aliya, and Fatimatuz Zahra, "Islamisasi Konsep Etika

relationship between religion and the state before talking about ethics in general. There are growing doubts about how the state and religion interact.⁴

When viewed from the perspective of political philosophy, these values are moral or ethical. Moreover, with it, the arrangement of society is guided.⁵ This was also stated by a British sociologist named David Berry that in human relations, ethics could not be separated because, with it, guidelines regarding good and bad things are returned.⁶ It means that ethics in politics has a critical position. Once, the importance of ethics or morals in politics makes some political thinkers give their thoughts in this regard.

From the sociology perspective, the relationship between humans in society is not only caused by a sense of need from individuals. Experts such as Maclver, J. L. Gillin, and J. P. Gillin agree that society is formed because of a sense of socializing and interacting with each other because they have values, norms, ways, and procedures that are specific needs that humans unite in a community. Systems and values mutually reinforce one another.⁷ It means that the society which contains social laws originating from these values and norms unites and works together to regulate life to achieve a common goal. Furthermore, if sociology and politics are comparable in terms of the formation of a society and the establishment of political requirements, then these social norms and values apply in political life.

In al-Ghazali's view, the formation of a state is due to the common need to continue offspring for the survival of humanity.

Politik Niccolo Machiavelli," *Tasfiyah* 7, no. 1 (2023): 63.

⁴ Muhammad Yusuf Patria, "The Role of Religion in Society According to Malik Bennabi," *Tasfiyah* V, no. 1 (2021): 111.

⁵ M. Budiardjo, *Dasar-Dasar Ilmu Politik*, IV (Jakarta: PT. Gramedia Pustaka Utama, 2009).

⁶ David Berry, *Pokok-Pokok Pikiran Dalam Sosiologi*, (Jakarta: Raja Grafindo Persada, 1995).

⁷ M. Munandar Soelaeman, *Ilmu Sosial Dasar, Teori Dan Konsep Ilmu Sosial*, VII (Bandung: Eresco, 1995).

If no government wields public authority, it will lead to chaos, animosity, bloodshed, poverty, and economic instability.⁸ At the beginning of his advice, al-Ghazali begins with the principles of faith. In this chapter, besides wanting the sultan to remain loyal to the true faith, Al-Ghazali wants to remind the sultan that the supreme authority in this world is al-Khalik (God). In this case, it seems that al-Ghazali warned implicitly that the sultan's power was only entrusted by God. God gave the mandate to the sultan to stabilize the country according to his Shari'a. In his sub-chapters, al-Ghazali writes about his oneness, there is no one equal to him, the attributes of Allah, reminding about the afterlife, and the duties of the Prophet Muhammad.⁹

Al-Ghazali emphasized that it is the matter of subsistence that is the main element for the emergence of a state or governance. This need, besides heredity, is also a matter of fulfilling a place to live. He stated: "Observe at the beginning of establishing a country based on the need for food, clothing, and shelter, then various layers of working society were created with their talents and abilities. Humans are increasingly growing in large numbers."¹⁰ "In Al-Ghazali's view, every human being has a social nature, a nature to relate to and live with other people. From this nature, then what is called society and the state was born. In this life, human life likened to a unitary body driven from one centre called the heart. Leadership in the body controlled by the heart (al-Qalb).¹¹ From here, the heart then instructs the parts of the body to perform actions according to what the heart desires, likewise in managing the state and governance. The heart is likened to the head of state. The heart accepts and shares all its desires throughout the body.

⁸ Abu Hamid Al-Ghazali, *Al-Iqtisād Fī al-ʿIqāḍ* (Beirut: Dar al-Fikr, 1997).

⁹ Abu Hamid Al-Ghazali, *Al-Tibb al-Masbūk Fī Naṣīḥah al-Mulk* (Beirut: Dar al-Kutub al-ʿIlmiyah, 1988).

¹⁰ Abu Hamid Al-Ghazali, *Ihyā' Uḷūm al-Dīn* (Beirut: Dar al-Fikr, 1991).

¹¹ Nur Kirabaev and Maythem Al-Janabi, "Political Philosophy of Al-Ghazali," *Advances in Social Science, Education and Humanities Research* 329 (2019): 61.

The heart can instruct the other limbs to do anything.¹²

In contrast to several previous studies, this article examines al-Ghazali's views on political ethics through al-Ghazali's books. Not only is *Al-Tibbr al-Masbūk fi Naṣiḥah al-Mulk*'s book, but this article will also look at the ethical and political topics of al-Ghazali's perspective in al-Ghazali's other works. These books are *Al-Munqidz Min al-Ḍalāl, Iḥyā' Ulūm al-Dīn*, and *Al-I'qtṣād fi al-I'tiqād*. Not only that, but this article will also present the opinions of other scholars, especially from the West, as a comparison. It is crucial that al-Ghazali's opinion be seen comprehensively, unlike the previous articles, which also discussed this topic. For example, articles are written by M. Thahir Maloko¹³, Susmihara¹⁴, and Uup Gufron¹⁵. These three articles both say that ethics has an important role in politics. However, these articles have not looked at al-Ghazali's views through other al-Ghazali books, only towards the book of *Al-Tibr al-Masbūk*. And these works do not see the views of other scholars as a comparison.

This article will discuss the views of Abu Hamid Muhammad bin Muhammad al-Ghazali on political ethics and governance. The discussion will be discussed using content analysis methods in some of al-Ghazali's works. The primary source is one of al-Ghazali's works, namely *Al-Tibbr al-Masbūk Fi Naṣiḥah al-Mulk* and several other relevant works. This study uses library research by making some literature as data. This study explores al-Ghazali's main ideas about political ethics in his book *Al-Tibbr al-Masbūk Fi Naṣiḥah al-Mulk*. Then this research will look for data related to

¹² Qodirov Davronbek Hoshimovich, "The Period in Which Ghazali Lived: The Socio-Political Situation and The Spiritual Environment," *International Journal on Integrated Education* 3 (2020): 108.

¹³ M. Thahir Maloko, "Etika Politik Dalam Islam," *Al-Daulah*, no.2, Vol. 1 (June 2013): 50.

¹⁴ Susmihara, "Etika Politik Dalam Sejarah Islam," *Jurnal Riblah*, No. 1 (Agustus 2015): 1.

¹⁵ Uup Gufron, "Etika Birokrasi Al-Ghazali," *Saintifika Islamica* 4, no. 2 (2017): 221.

al-Ghazali's perceptive ethics and politics in other al-Ghazali books such as *Al-I'qtsbād Fī Al-I'tiqād*, *Al-Munqidz Min Al-Dalāl*, *Ihyā' Ulūm al-Dīn*. Next, this research will explore al-Ghazali's thoughts in the research of several scholars who studied al-Ghazali, such as the research of Watt, W.M. "Intellectual Muslims: A Study of al-Ghazali," Kirabaev, Nur, and Maythem Al-Janabi. "Al-Ghazali's Political Philosophy," and so on.

Al-Ghazali's view is a criticism of scholars who reject the participation of ethics in politics. In the 16th century, there was a separation between ethics and politics in the West. It was pioneered by an Italian statesman named Niccolo Machiavelli. This paper consists of three discussions. The first discussion will explain topics around the country. What and how the state is in al-Ghazali's view and other scholars' perspective. The second discussion will describe al-Ghazali's views on ethics and how ethics plays a role in politics. Furthermore, the third discussion will explain Islamic politics.

Discussion

State in Al-Ghazali's Perspective

The state is a sovereign political institution that owns a regional (territorial) system of governance and exists resident.¹⁶ For Al-Ghazali, a country (*al-balâd*) is a bunch man who owns objectives which the same, which life in one place, which own region (territory), constitution (law), people (citizen), and government (ruler). Objective exists a country is for happy the people.¹⁷ Therefore, the system of government is very important in a country.

The provisional government (government) is the executor of a country to reach its objective. Government is part of a country. In a narrow sense, the government only covers the executive.

¹⁶ Frans Magnis, *Etika Umum Masalah-Masalah Pokok Filsafat Moral* (Yogyakarta: Yayasan Kanisius, 1999).

¹⁷ Al-Ghazali, *Al-Tibbr al-Masbūk Fī Naṣīḥah al-Mulk*.

However, broadly, the government includes all apparatus, country goods organs, bodies, and institutions. For Al-Ghazali, government (muluk or daulah) is the institution that regulates the safety and welfare of the people in a country, which covers the head country (caliph), board minister (*Divān al-Wuzārāh*), assembly discussion (*Majlis al-Deliberation*), board court (*Divān al-Courts*), the army (al-jundiyyah), local government (*amīr*), and others.

Meanwhile, governance is the implementation process in a country that the government manages. Meaning narrow Governance is all activities, functions, duties, and obligations carried out by the executive branch to achieve state goals. In a broad sense, governance is all organized activities sourced on sovereignty and independence, based on the state, people or population, and territory country to achieve national goals. Governance (*al-Siyāsah*) is the process of state regulation in resolving all disputes which happen in a country, which aims to protect and prosper the people.¹⁸ In Arabic, the term governance matched with *al-Hukūmāt*, *al-Hukmu*, or *al-Mulk al-Imāmah*. However, the word *al-Siyāsah* is used more by Al-Ghazali than these words. The word *al-Siyāsah* is more general and has a broader meaning.

Good governance is governance which is managed well. Good governance must be carried out effectively, participatory, effective, honest, fair, transparent, and responsible answer to all levels of government. The good governance must characterize system governance that obeys the law, honors of the human rights (HAM), value values adopted by society, consciously and systematically build facilities, to grow the community's economy, be egalitarian, and honor diversity, including ethnic, religion, ethnic group, and culture local.¹⁹ These interpretations may be more complex to identify characteristics of good governance. This matter not only about good managerial, but also good systems; respect

¹⁸ Al-Ghazali.

¹⁹ W.M. Watt, *Muslim Intellectual: A Study of al-Ghazali* (Edinburgh: Edinburgh University, 1997).

rights- human rights; good policies of the authorities; and giving priority to interest people in various case countries.

Approach governance to carry out objective governance must base on love, darling, sympathy, and magnanimity. Governance, in this case, must try as hard as possible power always to lighten the burden on the people by levies taxes on earth annually, tax trading, and giving guarantees for fulfillment needs of tree inhabitant country, notice education, health, the environment of its inhabitants.²⁰ In this context, it is very clear that Al-Ghazali pays attention to political matters and governance management systems which good.

There are three pillars in good system governance: administration country (public administration), bureaucracy, and public service. Guy Peter defines Administration Country on two understanding. First, the administration public process application rule. Second, public administration is a structured government that applies the rules.²¹ Public administration is a process and governance structure that can be separate. Administration public is a process of how general rules (general social rules) are realized to the more specific scope (individual cases). While public administration, meaning structure government (the structure of government), is the function implementation of how to process that rule realized.

In Al-Ghazali's view, state administration is rules governance which becomes wheel rotation management in a country. al-Ghazali call it as rule governance (*al-Aḥkām al-Sulṭāniyah*). In an administrative country or rule of governance, Al-Ghazali said there is an executive, legislative body, and judicial. These three state institutions must exist as regulators, i.e., first, an institution called assembly discussion, responsible for making laws or rules

²⁰ Al-Ghazali, *Al-Tibbr al-Masbūk Fi Naṣīḥah al-Mulk*.

²¹ B. Guy Peters, *The Politics of Bureaucracy: A Comparative Perspective* (New York: Longman Publication, 1971).

that bind the people within a country. Second, the institution called the court of justice is responsible for supervising and maintaining the implementation of all regulations in the country. Third is the institution called board minister, which is on duty to run governance.²²

Temporarily, about Bureaucracy (*al-Dīwān*), Al-Ghazali mentions that *al-Dīwān* is a group of people who work for state administration and public service as in the assembly discussion, board court, and board minister. Besides the three-institution country, Al-Ghazali also mentions existing units that work in government area or is local, which are led by the governor (*amīr*). Then, regarding public services (*Wiṣārah al-'Ammah*), Al-Ghazali emphasized that heads of state, officials and government employees have two obligations, namely serving Allah (*ritual worship*) and serving the community (*mu'āmalah worship*)..²³ State institutions should serve instead of wanting to be served by the people. Al-Ghazali exemplifies this attitude and the actions of Umar ibn Khattab, who was willing to deal directly with the problem when he found that around his power, people experienced a problem.

On one occasion Al-Ghazali wrote a letter to Mujirud Daulah, a Seljuqi vizier:

*Don't you realize what a mess there has been in this part of the country? Corrupt tax collectors oppress the ignorant masses for their interests and do not include several taxes and other income in the state treasury. Think about citizens whose bodies are broken, who are eaten away by pain, poverty, And starvation. At the same time, you Alone undergo life luxurious and indiscretion. If there is anything that can tear down Khurasan and Iraq all at once, then it is ministers like that that make us doomed to be cursed. Do not let feelings haughty hold you from confessing how big and terrifying an error you have.*²⁴

From the fragment of Al-Ghazali's letter, we can understand that several indicators for creating good governance are officials

²² Al-Ghazali, *Al-Tibbr al-Masbūk Fi Naṣīḥah al-Mulk*.

²³ Al-Ghazali.

²⁴ Abdu Qayyum, *Letter of Al-Ghazali* (Lahore: Islamic Publication, 1976).

do not corrupt and enriching themselves, tax proceeds going into the state treasury, not in the hands of officials, official life is simple, one's sense of not answering enough (responsibility) firm to the people, self-responsiveness by fasting (responsiveness) when people need it.

Ethics in Al-Ghazali's Perspective

The five indicators mentioned implicitly by Al-Ghazali in the letter are like what which were formulated by Charles H. Lenvine. He mentioned three indicators of good governance creation: responsiveness, responsibility, and accountability.²⁵ Responsiveness means that government has the rapid power to respond to the people's desires, aspirations, demands, and expectations. Whereas responsibility means own flavor not quite enough answer by demonstrating service to its people maximum with following principles administration and organization which set. It means what Charles H. Lenvine and thinkers of the modern century have previously thought of Al- Ghazali about draft of good governance.

1. Public Participation

Participation in public is very important to grow awareness of love for the country. Good governance is a system that includes the people as the subject country and no object country. The public had in building and developing the land as ownership together. Al-Ghazali advised the public to donate thoughts constructive in a manner active to repair the injustice economy, enhancement level life class economy weak, remove or reduce quantity and quality, oppression and corruption, depravity, morality, and hypocrisy.

Within that framework, groups of scholars, scientists, intellectuals, and clan clerics, should intertwine cooperation Good with the ruler country. The official and head country must confess that group public. It is a group rich with knowledge of national

²⁵ Charkess H Lenvine, *Public Administration: Challenges, Choices, Consequences, Illinois* (Scott Foreman, 1990).

and social issues. Whereas rulers direct, arrange affairs country, and interest people. It means the second party must side with the weak class in the framework to fulfil trust and enforce Justice by realizing prosperity people.

Good governance must involve civil society as a partner in building the country. The head of state must give a portion and position worthy of successful governance runs. He must be close to the clergy and establish communication and partnership with scribes such as journalists, writers, artists, and poets (culturalists). Even if they weren't people which 'official' in governance, the position they had in the community as a conduit for public opinion and opinion guides general, so the public classified group person which role important in management something governance. Al-Ghazali classified work them as secretary 'informal,' because of the functions they carry out, both because of their work as holder pen, nor Because position as leader which face common people.²⁶

What is no less important is the position of the existence of civil society in the effort to realize good governance is the opposite of groups of people outside the government and always criticize the government. This group should still be appreciated as people who will keep the people's program running so that it stays on the specified rail.²⁷ In modern constitutionalism, this group are opposition parties whose job is to criticize policy government that is not in the people's interest. Good governance must appreciate and give room for group. On the contrary, If the group sort of this removed and despised, the government will operate bad governance because there is no room for checks and balances.²⁸

Al-Ghazali share power in three institutional countries, i.e., Assembly Discussion, Board Court, And Board Minister, also bureaucracy is group work divided into three the state agency.

²⁶ Al-Ghazali, *Al-Tibbr al-Masbūk Fi Naṣīḥah al-Mulk*.

²⁷ Al-Ghazali.

²⁸ S.S. Zubeda, *Islamic Political Sociology in the Modern Age: Theory and Practice*, (Karachi: University of Karachi, 2000).

Working groups included in the council the minister works and must run government programs. Temporary group work board court work and on duty for doing court which honest, fair and trust. It is proven by the letter sent by Al-Ghazali to Mujiruddin, Seljuki Minister ²⁹, to appoint an honest, unbiased secretary trust. A secretary in the environment board court shows that the council of courts is a work unit on duty for adjudicating cases law.

However, for assembly discussion, Al-Ghazali does not specify whether it is part of a group work or only individuals just. Besides the three-institution country, Al-Ghazali mentions unit work in regional or local government led by a governor (amir). This work unit, also called governance, consists of work groups (bureaucracy), officials (bureaucrats), and government employees. Difference leadership, a governor with leadership caliph only on level region his power. The temporary system works the same.³⁰

Position ministry (*wizārah*) in understanding which has been known among Muslims since the life of the Prophet Muhammad. In the history of the Prophet, it is stated that The Prophet made Abu Bakr his vizier. When the Prophet died, the Muslims Then chose Ash Burn to become caliph, and He made Omar bin Khattab his vizier. Then it was continued by Uthman bin Affan and Ali's son Abi Talib.³¹ It means a vizier is a person closest to the head of state. He understands the vision and mission of the head country in building the nation. During the Umayyad dynasty, *wizārah* was the highest rank tall in the whole dynasty. Vizier owns the right supervision general.

During the Abbasid dynasty, sovereignty (the power of the king) developed. Ranks kingdom the more lots and tall. Time, the position of a vizier grew bigger and more important. He envoy in exercising executive power. The rank attracts people's attention.

²⁹ Qayyum, *Letter of Al-Ghazali*.

³⁰ Al-Ghazali, *Al-Tibbr al-Masbūk Fi Naṣīḥah al-Mulk*.

³¹ Muhammad Qadir, *Sistem Politik Islam* (Jakarta: Rabbani Press, 2000).

Everyone bowed to him. Supervision of the system book was entrusted to the vizier because function demanded, so he shared wages and soldiers.³² So, he even needs to supervise the collection and distribution of money. Furthermore, he supervised the official correspondence and correspondence entrusted to him to guard the king's secrets and to maintain proper style and language because, at that time, many people's tongues were corrupted. The khatam (state seal) was placed on the king's document to prevent it from spreading to the public. And that, too, was entrusted to the vizier.

During the Abbasid dynasty, a vizier enjoyed power wide like a powerful caliph. He can lift official and stop it, supervise Justice, income countries, and others. From this, the Abbasid government already has the wizarah with the rules, the system, the protocol, and the laws. Whereas before that not thereby, but every caliph and ruler own bodyguard and officer Alone. When Bani abbot controlled the government, new rules *wizārah* compiled and made into a book.

2. Transparency

From the perspective of Al-Ghazali, transparency or openness is not only related to information and service public. Transparency is also associated with exposure to income finance obtained by the government. The source of state revenue must be clear and brought lawfully. Fraudulent practices and Manipulation, according to Al-Ghazali, is money received by means unclean. According to Al-Ghazali, regarding sources of financial income country, He split it into two parts, i.e., finance which is obtained from public non-Muslims and public Muslims. Halal income is obtained from non-Muslims from four things, namely: spoils of war (*ghaṭīmah*), assets brought voluntarily to protect non-Muslims (*fa'ī*), tax money, and assets obtained from agreements.³³ These four halal sources are taken and used by the state for the prosperity and welfare of the people.

³² Nurcholis Madjid, *Khazanah Intelektual Islam* (Jakarta: Bulan Bintang, 1984).

³³ Al-Ghazali, *Ihyā' Ulūm al-Dīn*.

Temporary source income obtained from a Muslim person considered lawful for the country and used for operational governance is 1). inheritance; 2). lost goods (*luqatab*) that do not clear the owner; and 3). treasure from waqf clan Muslim. Third, this source is lawful to be used by the state for the prosperity of its people. However, there are three sources which, according to Al-Ghazali, are not halal alias unclean if the country or government takes money from clan Muslim from source as follows; 1). duty excise; 2). treasure obtained with method force; and 3). treasure of results corruption.³⁴

Interesting what mentioned by Al-Ghazali. First, duty excise or taxes from Muslims are unlawful to make the source of state income. Customs duty is a trade tax. For Al-Ghazali, legal taxes are accepted by the state if obtained from non-Muslims. However, if a Muslim takes tax from a person Muslim, it is unclean under the law. It is, of course, the opposite direction to what we are used to watching the moment that people Islam also imposed tax.³⁵

Second, regarding assets obtained by force. What is meant is that the method forced here is a source obtained from people Islam illegal ways such as robbing, robbing, stealing, etc. This source of income is not lawful for the state. Unlawful the law. It meant with the forced method Can also, for example, give a penalty fine that does not comply with the provision that applies. We often watched Five Feet Traders (PKL), Which on the one hand, he is forbidden to sell in an inappropriate place. Still, on the other hand, he was also subject to retribution by unscrupulous officers in the field. If even Money That Then enters cash Country, the money still needs to be halal. Because the money is not earned the right way but by force. What's more, if it's the money misused by officers, they don't get inside cash country.³⁶

³⁴ Al-Ghazali.

³⁵ H.K. Sherwani, "“El-Ghazali on the Theory and Practice of Politics,”” *Islamic Culture*, Dyal Singh Trust Library, Labore. 9 (1935): 474–750.

³⁶ Al-Ghazali, *Al-Tibbr al-Masbūk Fī Naṣīḥah al-Mulk*.

Third, assets result from corruption. The law is unlawful for the state if it obtains a source of income for the state treasury from the proceeds of corruption, such as Money bribes nor Money gratification. Money bribes or 'lubricants' are usually sourced from three directions, 1) from perpetrator crime. Perpetrator criminal on purpose gives money to apparatus enforcer law so that the case is released or lightened up with money rewards, law enforcers are expected to be permissive to the perpetrator's crime. 2) From businessman, which means getting tenders. It is usually done by the entrepreneurs involved in the project or activities held by the government or government agencies. By giving money to unscrupulous officials, the businessman hopes he can get with easy obtain the project he wants. Practice- we hear and see this kind of practice in this country. Entrepreneurs are deliberately close to power and aim to get an advantage big in business.³⁷

It meant that gratification was a gift Like willing but no lawful from the public to the official. Al-Ghazali mention: The public finances of our time, wholly or partly, are based on unclean sources. Why? Because sources lawful such as zakat, alms, fa'i, and *ghaṇīmah* do not exist, *jizyah* does enforce but collects with illegal methods. On the side, there is lots of retribution Which charged people with Muslim-there foreclosure, bribery, and injustice.³⁸

Al-Ghazali looked that all official countries and governance must own characteristic trust and openness. Characteristic according to Al-Ghazali, this is political morality, not a political principle. Because he sees it as a trait that each government official must own to act honestly within operate task mandated to her.

Al-Ghazali condemned hard on heads of countries, magnifying governance which no Honest in management positions, and advised that Muslim people get along in meetings, and subdue heads to entrepreneurs, which is unjust. to the scholars who became

³⁷ Al-Ghazali.

³⁸ Al-Ghazali, *Ihyā' Ulūm al-Dīn*.

extension worker people and leaders' people, so if they need to take an *'uzlab'* attitude or distance themselves from state entrepreneurs it betrays the people's trust.

All property corruption, bribes, and extortion did by officers of government from position Which most tall until to Which as low as possible, she peeled all out. He put forward the question, what attitude should be taken by people to something government which is not honest and not again meet the conditions of trust that must be held against people? Leave it to the people to take decisive action, make a revolution, or something else?

Suppose the leaders and official country teach the importance of deliberation. Discussion in order, God. If we face A problem, hurry up to deliberate with the objective for can find the solution. The debate also, I mean so that all things are known transparently. Nothing to cover up. Al-Ghazali recommended that every decision issued by a head of state or state official should begin with consult, with ask for the opinion person another.³⁹ Habit deliberation, explained by Al-Ghazali, can make the person himself transparent, open, and critical. Avoid inclinations and characteristic emotions or select a loving moment to decide.

3. Effective

A government must be run effectively. What is meant by effective here is right on target and following the task. Function and authority. Bureaucracy must walk effectively. A head of state must direct his top officials, and subordinates can operate tasks following each other and not overlap.⁴⁰ He must be able to direct his ways wheel governance with Good. Of course, the method instructs his subordinates about tasks, functions, and authority. Ineffectiveness in operating work only will result in chaos, a split in bodies of government, reckless work, and worse again is social chaos.⁴¹

³⁹ Al-Ghazali, *Al-Tibbr al-Masbūk Fi Naṣīḥah al-Mulk*.

⁴⁰ Al-Ghazali.

⁴¹ Qayyum, *Letter of Al-Ghazali*.

Al-Ghazali mentioned that a leader in governance does not duly squander time with uselessness. He is not continuously busy playing chess or checkers, drinking khamr, playing ball, and fishing. Because all that can obstruct him from looking after people's problems. Every job takes time. If its time has finished, profit will be changed and become a loss.⁴² It means if a leader, official, or government employee likes relaxing and relaxing during working hours, it means the same thing means losing the country because they are paid by the state for work and not for playing around. Head country before, clear Al-Ghazali, share time afternoon day become four timetables: (1). Used for the worship of Allah SWT; (2). It provides services to the people, including protection and justice for the persecuted. Also used to talk to scholars and intellectuals, regulate all matters relating to state strategy, such as realizing programs and various government decrees, writing books, and sending diplomatic envoys; (3). Used to eat and drink to seek worldly provision and recreation; (4). Used for sports such as chess, ball, and others.⁴³ From four timetable times in the afternoon day, timetable number 2 gets the most portion while others are less. Because, as king, He must do more relate with serving people than others.

Al-Ghazali also mentions that work must be able to manage the time between work and rest. No, it is also justified that a person is not given time for rest in one working day. Because according to Al-Ghazali, king Bahram Kiwara divided his afternoon into two parts. First, it fulfils all needs and wishes of life person lots. Furthermore, second, he uses it for rest. It says that Bahram has never done a full job throughout his life.⁴⁴ That is, heads of state or officials and even government employees should arrange a time to produce work which Good effectively. No justified somebody done lots play temporary he is at one time work.

⁴² Al-Ghazali, *Al-Tibbr al-Masbūk Fī Naṣīḥah al-Mulk*.

⁴³ Al-Ghazali.

⁴⁴ Al-Ghazali.

In this context, when an office government requires an employee to work from 08.00 in the morning until 16.00 and rest from 12.00 to 13.00, he must obey provision them. It means, He effectively works from seven o'clock, and he can rest from one o'clock on o'clock 12.00 until 13.00. Time rests this Canautalized for Salat noon, eat, and drink, and loosen his brain with play. After o'clock 13.00 arrive, He must wrestle again with work. No justification when someone exceeds the limit of his rest by taking the time effective work.

4. Efficient

Managing governance should also run efficiently, especially in managing state finances. Only when the state treasury money leaks into the hands of irresponsible people answer. According to Al-Ghazali, a caliph known as honest and efficient in managing a finance country is Caliph Umar Ibn Khattab. He advised his employees to always spend state money well, effectively, and efficiently. "You should buy vehicles and weapons with your money alone. Don't occasionally take Money cash country. Don't you open your doors, except for those who wish."⁴⁵ This message is not only addressed to employees but also to the wife and her children.

5. Equality

For Al-Ghazali, the attitude of togetherness in bureaucracy between para officials and employees, as well as between bureaucrats and their people, will be created when the second party puts forward values of equality. A head country and apparatus must own an attitude of egalitarianism. The togetherness referred to by al-Ghazali is a sense of belonging built to create a prosperous country by involving all aspects of its citizens. Togetherness must be built on the principle of love and affection. State and government officials must feel happy, sad, and bitter with the people. All people in his actions do not only look for pleasure, by doing as he pleases,

⁴⁵ Al-Ghazali.

without thinking about the bad attitude. They must realize how when bad circumstances befall them.

Advice put forward al-Ghazali to those responsible answer within the country, from the head of state to the para minister, continues to the lowest employee. They must behave like the case taught by Rasulullah: “Not yet have faith one of you so that he loves his co-religionist as he does love herself.”

King Anusyirwan, known to be fair, received a letter from the wrong minister Greece. Because both intertwined, which was very tight, Greece was willing to warn the king who had just ascended the throne. He said, “Your Majesty the king, your majesty, know that government affairs are divided in two. First, a ruler is fair to his people, even if they no demand justice from him. This is typing ruler most tall. second, ruler which demanded for fair and apply fair in accordance demands to be fair, but he does not do it. This is the ruling type which most low. your majesty can choose from second type your majesty like?⁴⁶” Question This, Of course, is not intended that Anusyirwan needs to understand this. However, this question was raised by a subordinate to his boss to give him time to his boss for thinking about it. Matter this, Of course, no will happen if subordinates and superiors have no harmonious relationship and egalitarianism because a subordinate cannot remind his superior if his boss is not near enough in a manner emotional with his subordinates.

Islamic Politics in Al-Ghazali’s Perspective

To establish a *musāwāb* attitude, said Al-Ghazali, it must be imprinted in himself flavour love a person other like He loves himself Alone. Rasulullah emphasized that a Muslim must love other Muslims as he loves himself. He must put others before himself. Attitude done Umar bin Abdul is an example. He prefers to raise wages for employees than himself. He is willing No raise the salary by attaching importance to wages para employees in governance.⁴⁷

⁴⁶ Al-Ghazali.

⁴⁷ Al-Ghazali, *Ihyā’ Ulūm al-Dīn*.

Al-Ghazali also emphasized emphatically that a dignitary, in matter This head of the country and apparatus, start from minister to para employee, No can look low on the person- people who need help. How many rulers' close door meetings than guests visit them to ask for help? He forgets that the power in his hands is borrowed power, which comes from the people, including those who visit it.

Al-Ghazali sent a letter and advised Mohammed Ibn Maliksyah to spend one day a week meeting the people face to face. Within a week, said Al- Ghazali, an official should directly meet the people. He suggested Friday because that day is the people's holiday in Islam. On holiday there must be joy in it. Friday is not only good for personal worship but can also foster social worship. The official should make Friday's momentum for chatting with the people.⁴⁸ Your majesty Can do it with to spare day certain in a special week to worship Allah and do charity hereafter. That is Friday, a day highway people Islam. On a day That there is a glorious moment. Who pays to Allah at that hour with sincere intentions and in the Holy place, God will fulfil his request.⁴⁹

Objective which main for the ruler is to look for pleasure (willingness) in people and love them by pleasure to God. Rasulullah SAW said, "Indeed, the good rulers are those you like, and they love you too (people). Moreover, ruler wicked are which you (people) hate it, and they too hate to her." Because the people's pleasure must be sought to fulfil religious teachings, then obedience to rulers is as long as that ruler lasts according to God's pleasure. Remember the words of the Prophet, "It is not obligatory to obey somebody people to ruler if disobey Lord."

As quoted by Al-Ghazali in Syari Al- Grandiose, Ismail Al-Samani mentioned he browsed land his power he left his footwear. On every walk to the City of Baghdad, He ordered somebody for a called man that ordered guards and doorkeepers so that everyone

⁴⁸ Al-Ghazali, *Al-Tibbr Al-Masbūk Fi Naṣīḥah al-Mulk*.

⁴⁹ Al-Ghazali.

interested parties could find it easily and sit on the rug to converse with him.⁵⁰ He does so that he can increasingly near listen to the people. He wants to build unity with the people. He tried to knock down the boundaries of power he had with the people. He wants to make people friends, so they do not hesitate to complain about their problems.

Attitude *musâwah* showed by Caliph Omar bin Abdulaziz in front of the people. He likes dialogue with his people about all the problems in life. Even not seldom, Caliph Omar requests advice and constructive input to achieve good and clean governance. To create clean governance, He says to the people to report to himself directly when meeting officials in subordinates commit unjust, untrustworthy, and unlawful fair acts.⁵¹ Because, in essence, when his subordinates are unfair, then it is a burden sin he will carry it too in hereafter.

A program bureaucracy governance must have a vision forward (*himmah al-'Aliyah*). Leader And official terrace country must think about How The method so that country can prosper the people for a long period. No, only targets period short. Outlook or this future orientation is very important because of the running of a country, not for one period or generation of human life. However, it will be passed on to their children and grandchildren.⁵² According to Al-Ghazali, a country led by a leader has a responsibility to be able to create the welfare of its people, not only during the period when he was in charge but also for the future. This future vision has been exemplified by Khulafa Rasyidin, who four. After the death of Abu Bakr, the Companions thought of a replacement Abu Bakr and finally fell in favor of Umar bin Khattab. After Umar bin Khattab died, the companions thought about his successor and chose Usman bin Affan. After Usman bin Affan died, the

⁵⁰ Al-Ghazali.

⁵¹ Al-Ghazali.

⁵² Zubeda, *Islamic Political Sociology in the Modern Age: Theory and Practice*,.

friends also thought of his successor and finally fell in choice Ali bin Abi Talib.

Matter this, according to Al-Ghazali, is an example by the messenger of Allah before they died. Messenger of Allah as if given a cue that their replacement later was Abu Bakr, so he ordered Abu Bakr to become a priest of the Salat congregation when the Messenger of Allah fell Sick. The companions chose Abu Bakr at that time based on the same considerations ripe; remember, Ash Burn is the person which most senior among other friends. The determination of Abu Bakr is also based on Abu Bakr's experience as someone who is considered to have the ability to lead.

Officials have exemplified future orientation or vision at the time of government Anusyirwan. Greece, the Wrong, a minister, always reminded the king so that excited in luxury power. As a minister, He reminds the king to remain passionate about the welfare of his people so that they can give continuity and prosperity to generations next.⁵³ Greece mention that If Anusyirwam can put good foundations as a system that will later walk alone after his death, then when he dies, he will always be remembered by the people. The name is fragrant and remembered. On the contrary, If the king lays foundations badly, he will be repeatedly reproached.

Therefore, stressed Al-Ghazali, a leader must have ambition and wishful thinking tall for keep going prosper the people. Umar ibn Khattab once said that no one could own low ambition as a leader. Because there is something That can drop the strength of Somebody rather than low ambition.⁵⁴ That is, if a leader or top official governance's ambition and orientation are short, He has dropped his authority alone. Because ideals and future orientation are a form of honour for a person's head country and official governance, if he has no long-term orientation, he will be a leader who is low and contemptible.

⁵³ Al-Ghazali, *Al-Tibbr Al-Masbūk Fi Nashibah Al-Mûlk*.

⁵⁴ Al-Ghazali.

What is meant by ideals or future orientation in view Al-Ghazali here is that someone elevates himself with big-hearted so have high ideals in building self and environment. With my orientation forward, somebody will value himself Alone. What is meant by respecting oneself is that one does not get along with a person, bad and copy deed forbidden what other people do, and does not say something that can make himself despicable.⁵⁵ Al-Ghazali mentions that a person with the noblest circumstances has the highest ideals, the most knowledge, the richest thoughts, and the best behaviour. Then, said Al-Ghazali, the most worth approaching to avoid trouble and misfortune are heads of state and people with the orientation or ideal's goal tall one and glorious.⁵⁶

People who set life goals Al-Ghazali emphasizes can be divided into three groups. First, ignorant people are not ignorant of the nature of life. It does not have the same forward orientation. These people are ordinary. Second, people are wise and live according to nature. It only has a short-term life orientation. Third, the enlightened person of every event. People like this always make everything that happens a lesson, so to front no repeated.⁵⁷ An employee's governance should become part of the group third, always Study from error and make an error as a lesson. A head country, official, or employee must organize that the program launched in managing governance must refer to a long-term orientation.

Al-Ghazali also confirmed that their orientation forward is accompanied by hard work, so what is expected will be achieved.⁵⁸ Forward oriented but not accompanied by hard work, it will only be wishful thinking. Because the orientation must be supported by high effort and hard work.⁵⁹ With future orientation, people who are in a

⁵⁵ Al-Ghazali.

⁵⁶ Al-Ghazali.

⁵⁷ Al-Ghazali.

⁵⁸ Abu Hamid Al-Ghazali, *Al-Munqidz Min Al-Dhalal* (Beirut: Daar Al-Indas, 1967).

⁵⁹ Al-Ghazali, *Al-Tibbr Al-Masbuk Fi Nashibah Al-Mulk*.

condition that is very apprehensive very even will rise and proceed. Especially a person is in the circumstances normal. Because of that, be Future-oriented people. Governance, too, thereby. Governance must own orientation forward and not dwell on the tragic past. The state and government must organize themselves to be able to reach the ambition that they want together.

Conclusion

Pattern thinking governance Al-Ghazali stands on his acceptance of the political system of his day. On a certain side Al-Ghazali idealizes something as ideal, but on the other hand, it accepts the imperfection of the political reality it faces. Good governance (*Husn al-siyasah*) is governance carried out based on the values of God's law and morals (morals). Bad governance (*Syar al-Siyāsah*) is the one that is run by the will law lord. To create productivity and effectiveness in running governance required exists diwan, which operates every program government. Diwan must Have three institutions in the country, i.e., Assembly discussion, Board Court, and Board Minister. In fact, in local government, diwān must also exist because diwan is on duty for the creation of productivity, effectiveness, efficiency, professionalism, transparency, and accountability. Conception governance-initiated Al-Ghazali is form country which serves (solemn). Head country, para official nor employee governance own two main obligations: serving God (ritual worship) And solemn to people (worship social). Institution countries must serve and precisely want to serve the people. Here it is a draft known in management science as Public Service. Draft service public is a shift from draft service, beginning oriented serve official become serve people.

The significance of this research is to present a complete understanding of political ethics from an Islamic perspective in general and al-Ghazali's perspective in particular. There are at least three advantages of this research. First, this research directly refers

to al-Ghazali's work on political ethics. Second, this research also traces al-Ghazali's thoughts on political ethics in other al-Ghazali books, which, although the books are not specifically about political ethics, al-Ghazali also discusses ethics and politics in those books. Third, this study will also slightly compare al-Ghazali's understanding with the understanding of other scholars regarding political ethics. Regarding recommendations for further research, it is hoped that there will be research that does not only examine the book *Al-Tibbr Al-Masbûk fî Naşḥah al-Mulk* but also includes historical data in the form of writing or anything that explains the context in which the book al-Ghazali was composed.[]

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