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The Moslem Youth Political Ethics in The Now Era

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Abstract: *Ethics is a view that is considered very urgent in the order of social life. The implementation of ethics is usually carried out in accordance with the habits of people or each individual in absorbing everything, whether seen, felt or also experienced. Habits that arise are also based on various backgrounds such as appropriate norms from the customs of certain ethnic groups, religions or races. Islam has provided space and opportunity for anyone in politics, of course, in ways that are in accordance with the Shari'a based on the Koran and As-Sunnah, and cannot be separated from anyone who wants to build this country in the future. The important role of Islamic youth is certainly highly expected in changing the concept of politics, which must be accompanied by productive youths in how to take a stand and take part in politics in our loving country. In today's era, there are many problems that occur in the field regarding the character and events that originate from the youth, who are preoccupied with virtual world activities and activities that are not related to the influence of the nation, even being concerned with bad behavior among the community. Here the author wants to examine the extent to which youth are involved in playing an active role and participating in nation building which is related to knowledge in the world of politics.*

Keywords: *Ethics, Politics, Youth, Islam*

INTRODUCTION

Discussing political issues is certainly a urgency that occurs in a country whether it is developed countries, developing even countries that are still in the influence of foreign nations whose status is still turbulent. Regarding politics in our country is inseparable from the role and ethics of how the politicality we can break until this. If we see the history of this nation's struggle how this nation can independently also with the role of the figures involved and these figures were

inseparable from the hands and business of youth in doing political movements. But after our country is independent and until now our nation is still in the reform era that has changed leaders (president) 6 times.

The role of youth in understanding politics is certainly very diverse, and here is discussed about the share of Indonesian youth ethics especially in political ethics is very low, and even many among the young people, both men and women who are not concerned about politics in themselves,

have a lot of us Thumpond among those who did not take over in political roles in their respective regions.

Human differences in terms of race and skin color there are even no differences both in terms of state and in terms of Islam itself. God created ourselves so that we can know each other to recognize anatar one with the others, as Al-Quran

"O man, verily We created you from a man and a woman and made you nations and tribes so that you may know each other. Indeed, the most glorious people among you are in all the people who are the most taqwa among you. Lo! Allah is All-Knowing, All-Knowing".

Even the country itself does not discriminate the community of both western or eastern regions, black or white, tribal, even language. All of them have existed in the motto of the Indonesian people who rang "Bhineka Tunggal Ika (vary but still one)". Unlike the case with the ethics of Indonesian society which can be seen from various problems that occur. Ethiiics is a spirit or nation spirit that can reflect the role of the inner nation. Ethiiics is a spirit or nation spirit that can reflect the role of the nation's peroaslan in this case in Response with political issues in Indonesia.

Law Number 44 of 2008 Expanses in Article 3 Point A Mentioned in realizing

and maintaining the lives of the life of the people who are ethical, personalized personality, upholding the Supreme Gode Values, and respect for Humanitarian Halce and Dignity.

METHOD

This research is included in the qualitative research. This qualitative research has several similar meanings, such as naturalistic or natural inquiry, ethnography, henomological, case studies, ecological interpretive and descriptive. (Moleong, 2007: 2). But the basically use of this term has the same meaning, namely emphasizing the naturalness of the data source. In addition, qualitative research is considered by researchers to have characteristics that are in accordance with the existing problems

RESULT AND DISCUSSION

Ethics

Ethics comes from the Greek "Ethos", meaning the usual residence, meadow, habits, customs, morals, character, feeling, attitude, and way of thinking (Bertens 2001 4; Van Ness 2010 14). In plural, Etha, meaning is custom customs. In the big dictionary of Indonesian, ethics is interpreted as a science of what is good and bad and about moral rights and obligations (the Ministry of National Education Center, 2002 308). Meanwhile, the etiques are interpreted in

two things. First, Ethics as a basic group or value applicable to morals. Second, Ethics as a value about true and misleading a group or society.

Ethics According to experts

Webster's Dictionary, ethics is defined as a science of human behavior, the principles systematized about correct moral actions (Widjaja1999). From these views, ethics is understood as a scientific investigating where the deeds are considered good and which are considered bad by paying attention to human deeds as far as possible by mind mind.

Ethics are philosophy or critical and fundamental thinking about moral teachings and views (Suseno1987 14). Thus, ethics is a science not a teaching. What Suseno said, supported by the opinion of Bertens (2001 15), who said that ethics is a science that discusses morality or about humans as far as morality.

K. Bertens (2001) interpret ethics in three things is (1) Ethics is the values and moral norms that become a handle for someone or a group in regulating his behavior. (2) Ethics is a collection of principles or moral values (code of ethics). (3) Ethics is a good or bad science. In general, ethics are universal, it is generally true wherever the community is or is absolute. However, because every society

has different cultures, ethics can also be particular or relative (Shomali 2001 33) ethics is relative or ethical relativism, means that there is no correct moral principle universally, the truth of all moral principles is relative to culture or individual choices. Ethical relativism is understood as a group of doctrines that arise from reflection on differences in ethical beliefs at all times and among various individuals, groups and communities.

Ethics in Islamic studies

Speaking of ethics in Islam is termed morals, as ethics or morals are the most important part of Islam. While in Arabic Ethics is also known as a morality that means characteristics, behavior, behavior and habits or treatment processes performed daily. According to the members of them are: (1) According to Hamzah Ya'kub Ethics is the knowledge of human behavior related to the principles and moral actions that are right, or exactly the ethics is the knowledge that investigates which is good and which is bad. (2) According to Amin Ethics, *Akhlak* is a knowledge that explains the good and bad meaning, explains what humans should do to others. State the goals that must be addressed by humans in their actions and show the way to do what must be.

Politics

Politics according to general context

Political understanding needs to be listened to history. Etymologically, politics comes from Greek, namely \"Polis\". Polis means a city that is a city state. The political understanding that develops in Greece at that time can be interpreted as a process of interaction between individuals and other individuals to achieve mutual goodness.

According to the big Indonesian dictionary (KBBI), political understanding is knowledge of constitutional or state (such as the system of government, basic government). Political understanding is also known as all matters and actions (policies, tactics, etc.) regarding state government or against other countries.

Politics is the way people who live in groups make decisions. Politics is about making an agreement between humans so that they can live together in groups such as tribes, cities, or countries. According to Miriam Budiardjo (1982: 8) politics as an activity is a variety of activities in a political (or state) system concerning the process of determining the objectives of the system and implementing certain objectives.

Politics according to the context of Islam

The political and political science itself is a political science is knowledge of

social knowledge, learning the problem of power and society. While politics is literally, politics in Arabic is known as the term Siyasah. Therefore, in the books of Salaf scholars or classical scholars in know the term Siyasah Syar'iyah. Dazaauli (2003: 25). In the book Al Muhith explained that Siyasah was rooted in Sasa-Yasusu. In the sentence Sasa Addawaba Yasusuha Siyasatani means QAMA 'Alaiha wa Radlaha Wa Addawabbaha who has the meaning of taking care of it, training it, nurturing and educating it. When said Almra said it means with Dabbarahu (taking care or regulating the case).

Politics in Islam still feels actual, because until now there has been no exact provision of how Islam views politics or vice versa. In the political aspects it should be noted that during the Prophet, he had been established by the Islamic political order in Medina. However, after more than three centuries later, legal thinkers have just formulated their political theory more systematically. Among them are quite popular is Al-Mawardi and Al-Ghazali. In general, to both the Sunni scholars are that of their political views.

According to Al-Mawardi the concept of Islamic politics is based on the obligation to establish a power agency, because it was built as a prophetic substitute to protect religion and regulate

the world. According to him, God raised his people a leader as a replacement (caliph) of the Prophet to secure religion accompanied by a political mandate. Thus, a priest on one party is a religious leader, and on the other side of the political leader.

While Al-Farabi made politics as a very important science where the other sciences served political science. Therefore, it can be emphasized that the political tendency directs it to an establishment that all philosophical problems are subject to (in the sense of serving) political science. Al-Farabi has combined the ideal things (al-fadhail) with his political school (Bi Mazahibihi al-siyasiy), where Al-Farabi has resisted that to achieve ideal things (moral, good ethics), insight and empowerment Performance (Al Santul Amaliyah) In the people, all can be achieved effectively through the two main patterns, namely through teaching (ta'lim) and giving birth to the practice (al-ta'lim wa a ta'dib). Sirojuddin Aly (2018 :178)

Azyumardi Azra, there are two great views of Islamic and political relations. First, see politics as an integral part of religion. In this case, Islam has a very close relationship with Siyasah (Polytric). Muslims who believe this view argues that Muslims should be involved in pre-political politics, upholding the Islamic political system, even the Islamic state.

Second, the opinion that politics is part of the religion (Islam), But between the two there are very essential character differences. Islam is divine, comes from revelations, sacred and holy. While politics deals with profan life, worldly life that sometimes involves manipulative tricks.

Azyumardi Azra reminded the scholars for should not be involved in political territory, the issuance integrity and her Muru'ah must be kept if they do not want to lose their prices as scholars.

Youth

General definition

Law of the Republic of Indonesia No. 40 of 2009 concerning Kempemudahan described in Chapter I General Provisions in Article 1 Explained that youth is an Indonesian citizen who enters the important period of growth and development aged 16 (year) to 30. Then in Article 2 is also intended that youth is a variety of things related to potential, responsibility, character, capacity, self-actualization and ideals of youth.

Defenition according to experts

Koentjaraningrat understanding of youth " youth is a phase that is in the cycle of human life, where the phase can be towards developments or changes. Taufik Abdullah Youth is a new generation in a community community to make changes to a better direction. Mulyana youth are

individuals who have dynamic characters, meaning they can have a turbulent character, optimistic, and have not been able to control stable emotions

The Role of Islamic Youth in Political Contributions in Indonesia

Speaking of political problems there have been since the Prophet Muhammad made Medina as an example of the first country in the Islamic religion. Where this relevance has also been explained in the Quran (4 59: An-Nisa 59)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ
إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"... who believe. Then if you are different from the opinion of something, then return it to Allah and the Prophet (the Sunnah), if you believe in Allah and the later days. That is more important (for you) and better as a result \". (4 59 √ An-Nisa 59).

(Abdul Ghaffar Aziz, 1989 126), in his book wrote about the study of politics:

أوصيكم بالسمع والطاعة ولو لآدم عبد حبشي

"My advice (last) to you is to hear and obey your ruler, even if it is a black-skinned boy."

Discussing political issues is not as easy as turning the palm of the hand,

where now it has changed from a long pattern (manual), to the new (digital) pattern of youths have been preoccupied with the habit of spending a lot of time with today's trends such as the world of technologies young. The use of a little teknologi has erected the generation of the nation's mindset. The problem of the nation on this is related to politics, Where politics is the root of the greatness of a nation and nation.

Today's politics are built and raised by nod-grandmothering which is certainly every time and the generation always adjusts to the condition of a nation or its people. Many we encounter younger generations do not want to be involved in political problems. Their inexperience to hear the problem of politics in Indonesia, the uncertain political situation did not even want to be involved at all in the political problems of the nation.

A steady leader in his department during the provisions and masks for being looked good and able to carry out his duties. People are entitled to lifters in an area in accordance with the applicable law. Therefore, the people also have the right to stop when there are reasons that are considered to have violated the rules of their leadership style or with other matters that are considered ignorant of the people.

Politics is considered a part of people who are only thirsty with power,

building a political dynasty even maintaining as part of the motorbike to seek power. To create a large nation of *salh*, the main one is to build political power that can maintain an exhibition of a nation. Even large countries arise and develop due to walking political life. olitics can also control the course of the government of a country so that it can be balanced in carrying out and maintaining the hegemony of the ruling party.

With regard to politics and ethics that occurs now that Islamic youth is certainly a variety of choices in accordance with their wishes and care in understanding the problem of countries, especially in Indonesia. There are those who are busy with work in nature covering physical needs, and there are also busy young men to think about the afterlife of all of them, all of them are also permitted in the teachings of Islam. Ofcourse this problem is one of the most important spares and parts in the concern of a young man in relation to politics in our country.

One case that occurs in our political life includes Indonesia to carry out a democratic party that is aimed at as a search for leaders who are in accordance with the expectations of the people in the area. Youth involvement is recommended because youth is a productive human who can think smart in understanding the character of a prospective leader in the

area. If the relevance of youth in this political problem occurs, youth can learn to understand the problems of the nation both from the regional level and national level.

This nation is great because of the awareness of the community to politics in a country. The problem that occurs in our community is that young people have been preoccupied with their style or style of life in everyday life. Our country provides freedom to Masyrakat who has thought enough to play an active role in a democratic party. But in reality, the field that young people also did not care about what happened in the implementation of the democratic party. This is a reflection of how the quality of our youth is in the midst of the development of our country. Talking about problems happens there can be many possibilities of his existing is: (1) Different economic factors, but this is not the main reference in the ignorant of our country's politics. (2) The problem of tribalism or *ashobiyyah* (class) which has been carried out. (3) The relationship between religion is not represented from the PAR prospectif leaders involved. (4) Even the anti-political attitude (incompatility in discussing politics). (5) Effect of the environment or family.

A Muslim raised his generation in various ways there was a formal educational background, as well as a

background of Islamic education as well as pesantren. They are students for better to be in line with their parents' hopes and desires. But on one side of the problem is they had completed education also became a problem and the dilemma of this nation in placing their ideals or skills after they finished the education in their respective places.

As an ethical youth need to be a ruling reference in determining his attitude in choosing even interfering in politics, where every human being is free to choose who the leader of the candidate he wants. But this also arises on ethics in politics. Carrying out the selection of the vote must be based on the criteria including traditional voters, rational voters, and critical voters. (1) Traditional voters are youth or communities who choose candidates or prospective couples derived from relatives, tribal, religion, etc. (2) The rational voters are voters who have been thinking of the extent of the partner and the selected candidates can really fit the criteria, (3) Critical voters are choosing that is really critical of the extent to which the couple can play in the development of the district, with its vision and mission in running the governance wheels.

This must be resolved immediately, especially from ourselves and also realize that our families and environment will always care about politics that can change

the pattern of government of a region or nation. A young Islam certainly expects the good of a leader he trusts, but what needs to be taken obligation is that it is mandatory for all young people who have enough in the eyes of the Law can contribute to politics in this country. The role of scholars and religious authorities is also needed so that the youth are more active in giving their sura rights, so that in the future this nation is also led by young people who believe and sholeh according to the teachings and guidance of the Quran and sunnah.

CONCLUSION

Based on the description of theory and discussion there are several conclusions that can be submitted related to this article. The first is to talk about ethics in Islam termed with morals, as ethics or morals is the most important part of Islam that cannot be separated in life. Ethics plays an important role in life that reflects a person's soul and maturity in carrying out all his activities.

The second talk about youth politics today is that today's politics are built and raised by the princes who of course at any time and generation always adjust to the conditions of a nation or its people. Related to the politics and ethics that occur today, islamic youth are certainly various choices in accordance

with their wishes and concerns in understanding the country's problems, especially in Indonesia. Some of them are busy with work that covers physical needs, and there are also young men who are busy to think about the afterlife, all of which are also allowed in the teachings of Islam.

Regarding the problem of political ethics of today's youth, there can be many possibilities in the past, namely: (1) Economic factors vary, but this masalah does not become the main reference in indifference to the politics of our country. (2) The problem of sukuism or ashobiyah (group) that is not represented. (3) There are religious links that are not represented from the candidates of leaders involved. (4) Even the existence of anti-political attitudes (dislike in discussing politics). (5) Influence of the environment or family.

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