

Halal Politics Role in the Fight Against Vote-Buying and Hoaxes

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Abstract: During the election year, political candidates apply different strategies to win the election. Some candidates resort to spreading hoaxes and vote-buying. This phenomenon has become a trouble for the country as there will be severe repercussions. Halal politics is a new concept that needs to be studied. It aims to reduce or even eradicate hoax spreading and vote-buying. It also hopes to provide a further reference in political activities for both politicians and people generally. This study used qualitative literature study and thematic interpretation to collect data that are related to halal politics. The sources of the data are study results, Quran, and scholar Quran interpretation. The study concludes that halal politics implementation depends on heavily on people's active participation in preventing and stopping hoaxes and vote-buying. Furthermore, with the increase in society's political literacy, political candidates will change their strategy for the better.

Keywords: election, halal politics, hoaxes, vote buying.

1. Introduction

Indonesia is a democracy (Wisnaeni & Herawati, 2020). According to the fourth pillar of Pancasila, it means a way for the people to have representation in the government. People are represented on four different levels; municipal, provincial, central, and senate. During the election, people choose who becomes their representatives in the legislative body (Aulia, 2017). There are some challenges in this system. A substantial amount of capital is needed to fund the campaign, and people need to be convinced regarding the competencies of the candidates. Practically, a political candidate can choose a different path to win the election, including harmful practices like spreading false rumors discrediting other candidates and vote-buying (Ananingsih, 2016). This phenomenon has become a habit in every election year. It has serious ramifications in terms of the quality of elected officials. It does not make competencies and a good track record the critical factors in winning the election. Therefore, there needs a new way to do politics, so the result of the election can be fair and best for the people. Therefore, this study proposes the implementation of halal politics.

Politics is derived from the Greek word *politikos* which means everything related to citizens in a state Zarkasi (2019). Meanwhile, *halal* comes from Arabic, which means everything that is allowed by religion (Sulistiani, 2019). Every religion must have an ideal form of civilization wants to achieve. Islam is not an exception in which it has rules that separate which things are allowed and which are not. It can be surmised from both definitions of the words halal politics is everything related to citizens in the context of power that regulates which actions are allowed and which activities are not allowed according to the religion of Islam. Halal politics apply both the citizens in generally politicians and rulers. Moreover, the Quran gives an example of how to behave in politics. The Quran guides people by following the principle of justice and fairness in chapter 16, verse 90-91. While the prohibition of spreading false news was stated in chapter 16 verse 116, and the prohibition of fraudulent conduct was mentioned in chapter 83, verse 1-6.

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their

confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do (Quran Chapter 16, verse 90-91).

And do not say about what your tongues assert of untruth, "This is lawful, and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed (Quran Chapter 16, verse 16).

Woe to those who give less [than due], Who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected. For a tremendous Day. The Day when mankind will stand before the Lord of the worlds (Quran Chapter 83, verse 1-6).

Yaqub (2018), on website Bincang Syariah, said that creating dissent by spreading false rumors and vote-buying is forbidden in every religion. Sometimes, everyone can agree that vote-buying is not halal politics. This action is in the opposite of Islamic instruction. Additionally, other activities that are prohibited in Islam are bribing and false promise. Hopefully it can make the step of one's political more easier. In one of the hadiths, the Prophet explicitly forbids bribery. Everyone who bribes or takes bribes is condemned (Harahap, 2018).

Furthermore, Zen (2015), in his study, claimed that the prohibition of bribery was supported by a number of hadiths. Additionally, Golose (2019) argued that the success of the general election depends on the strengthening of regulations, contra-narration, and contra-hoax. These factors can increase the level of public trust to the institution of police in turn. It can safeguard the success of the election. On the other hand, Komite Independen Sadar Pemilu translated as Independent Committee for Election Awareness (KISP) made an effort to educate people regarding the harmful effect of vote-buying. However, this effort was not very useful (Abhipraya et al., 2020).

This study wants to focus on hoax and vote-buying. The novelty of this study is the authors would like to view these problems from the perspective of halal politics by exploring the term and definition of halal politics and the scope. The authors hope that eventually, this study can become a reference for political candidates, and in legislative or in the executive. Halal politics can be the reference for avoiding malpractice in political practice and contest.

People believe and have faith in Ulama, Islamic religious scholars because they often seem to be pure from despicable acts. Therefore Ulama can have significant roles in influencing people's participation in politics (Fadlillah, 2017). On the other hand, there needs to be religious value fostering the society at first, so the implementation of halal politics can be achieved.

From the definition of halal politics, it can be inferred that halal politics is not yet present in society. It has severe consequences, and has impacts of the lives of many people from any levels. This article also wants to highlight the importance of halal politics and implore the government to limit all the misconducts in politics. Therefore the politicians can have a positive influence on society. Halal politics needs to be implemented in Indonesia so that healthy competition by promoting competence can become the norm in politics.

2. Materials and Methods

This study used a qualitative approach by using the literature research method. Literature sources were such as scientific books, study reports, scientific articles, theses, regulations, and other written or electronic sources are gathered and carefully selected to be studied (Creswell, 2014; Sugiyono, 2011). This study also used the thematic Quran interpretation method. This method was conducted by finding supporting documents that were related to the topic (Hidayatulloh, 2018). This study concentrated on the implementation of halal politics in elections in Indonesia. This study also hopes that the elected candidates will try to formulate and implement halal politics in the country.

3. Results and Discussion

3.1. Moral Values in Politics

The connection between moral values in politics is ardently debatable. Many questions have been raised concerning morality in politics. Which values should be included in politics, and which values are excluded? And why specific moral values should be included while others should not? Should politics be absent from moral values?

Mkrtchyan (2018) argues that there are merits in the inclusion of morality in political practices. She posited that morality could catalyze to keep political contests and debates alive. People could exchange, defend, or attack ideas that were based on the moral argument. The inclusion of morality also could function as the integration of social life through political arrangements.

However, the author of *the Prince*, Niccolo Machiavelli, believes that some necessary evils are required to maintain power. As a ruler, it is best to be feared and loved, but if a ruler has to choose, it is better to be feared. He justified this by claiming that greater evil in the form of civil unrest, instability, or economic hardship might be avoided by lesser evil (Cosans & Reina, 2018). By the same token, according to Machiavelli, a political candidate might be permitted to do immoral conduct such as vote-buying or spreading false rumors if the candidate believes greater evil might come otherwise.

Where and how people are raised shapes individual upbringing. Moral values at home have a specific effect on their own preference in politics. Lakoff (1996) asserts that personal worldview inclination came from how the person was raised. Furthermore, according to Feinberg et al. (2020), conservatism, liberalism, and moderates, proclivity can be explained by strict-father and nurturant-parent family models. On the other hand, Laham & Corless believed that sensitivity to specific threats drives a person's preference in politics (Laham & Corless, 2016).

Political ethics itself concerns with giving moral judgment to political actions, political conducts, and political agents (Thompson, 2013). Islam, as a way of life, also has moral ethics that concern with every corner of life, including politics. Furthermore, Islam regulates the lives of many Muslims in every sense. From early life, children must be taught how to worship God rightly, how to read the Quran, and how to conduct their lives. God also sets the limit for Muslims by prohibiting certain activities while also permitting other things. Consequently, Islam has the judgment of political events. Thus, halal politics might be translated as Islamic judgment to political activities.

3.2. Halal Politics

Political science is one of the sciences that studies political activities, political ideologies of parties, and the political figures (Gerald, 2019). Politics are derived from Greek word *polites*, which means citizen and *polis*, which means city-state. Generally, politics are an effort to achieve the common good. Furthermore, Budiardjo (2015) defines politics as activities of a political system or a country that relate to the process of setting the objectives of the system and carry out the objectives. Additionally, politics are also associated with activities of various groups, including political parties and individuals. The Prophet Muhammad said in one of the hadiths narrated by Abu Dzarr (Ritaudin, 2016):

O Messenger, why don't you give me power?

Then he rested his hand on my shoulder, then said,

O Abu Dzarr, you are surely among the weak, and the power is a mandate, and power in the judgment day will become humiliation and regret except for the people who obtain the power rightfully and exercise their obligations that come with the power (Hadith Narrated by Muslim No. 1825).

Aristoteles, one of the earliest thinkers in politics, said that politics are an effort that state citizens took to acquire or achieve common good or happiness (Budiono, 2019). It is to obtain common interest, not just particular parties. Considering the nature of politics, political actors must orient their political activities toward common goals (Goodhart, 2017).

Islam has strict rules regarding human life that separates what is allowed or halal and what is forbidden or haram. Halal can be defined as every object or activity that is allowed in Islamic rule. *And (Allah) allows what is good for them and forbid what is bad for them (Quran Chapter 7:157).* Therefore, halal politics are everything related to the state and citizens in accordance with the truth in Islam. Specifically, it can be seen in Islamic political ethics. Halal politics depends on the people who can implement Islamic moral value on himself so he can avoid what is considered bad political activities, such as spreading false rumors and vote-buying. Allah said in Quran chapter 24, verse 11: *Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and*

he who took upon himself the greater portion thereof - for him is a great punishment (Quran Chapter 24, verse 11).

This verse talks about condemnation for people who spread false rumors regarding one the wives of the Prophet, Aisha, without strong proof. Shihab (2012) explains further:

Indeed those who came and spread false rumor purposely (the false rumor is regarding the dignity of Muhammad family) are a group among you (live among the believers). Do not consider this good or bad for you because you can differentiate who are the hypocrites and who has a strong belief (that will be given proper reward).

From the narration, we know that false rumor has been used since the time of the Prophet. One of his wives, Aisha, was accused of something she did not commit. Nowadays, the practice of spreading false rumors has been growing because people lack knowledge of the severe repercussion of committing this sin. On the other hand, political actors are pressured to do something he would not do normally, because, in politics, everything is a zero-sum game. The winner takes all, and the loser gets none. With the amount of financial and social capital a political candidate has to raise before even considering to run, it is no wonder he would be tempted to do anything to win the election. Furthermore, the Quran also highlights the warning for those who dare to commit this sin in chapter 24, verse 12. This verse also warns people who stand silent while approving the rumor, not to mention those who wonder about the news without attempting to find clarification. Lastly, this verse order people to actively reduce or stop the spreading of false rumors (Maulana, 2017).

From the explanation, halal politics can be defined as every effort to obtain power with ways that are allowed in Islam while avoiding ways that are forbidden in Islam. These include spreading false rumors and vote-buying in the hope that the elected officials will be trustworthy people.

3.3. Halal Politics Implementation

Halal politics is a paradigm that political actors can utilize in their civic endeavors, especially in the implementation of elections so that the implementation of the elections runs well and is not half-hearted (Andiraharja, 2020). It has a vital role in this modern era, where many political actors seemingly lose the moral compass. Politics in halal politics only include any activities that are justified by Islamic values and are acceptable and permissible by the society.

In this modern world, many political actors only use politics for their gains. However, the success of halal politics implementation depends on its functions and its uses (Alvin, 2020). Furthermore, a sound policy, when executed by the wrong people, might turn into bad policy. Thus, a healthy and stable political environment needs halal politics to ensure fair and just political contests that can result in a secure and stable government.

Islamic ethics can influence the way Muslims conduct business and activities, including in politics. Permissible acts in politics can be referred to as halal politics since Islamic instruction permit the activities. Halal politics cannot be implemented adequately unless most people have some degree of political knowledge. Political literacy must be increased, so the average citizen can know the impact of political action can have upon himself and the nation generally. Currently, there are still some citizens that consider the importance of the general election does not apply to them. They do not feel the functional impact of the changing of government or ruling political parties in the central government.

At the same time, political actions and election results affect everyone. By the increasing of civic literacy, the effort to educating people about politics can also be conducted. Then they will realize by themselves that the money that political candidates offer them is nothing on comparison to the power that they are handing. It is nothing comparison to the consequences that they will get if they choose candidates for the money without knowing their past track record and competences. In turn, citizens will choose the candidate with the best quality. The best representation of halal politics are moderation that is described in Quran Chapter 2, verse 143.

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels.

And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful (Quran Chapter 2, verse 143).

Likewise, the spreading of false rumor will eventually decrease, provided many people to stand up and report what they consider to be hoaxes. Consequently, political actors will be forced to find an alternative strategy for their campaign, for example, by highlighting their candidate's strengths, platforms, and competences rather than pointing out their opposition's false shortcomings.

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3.4. The Importance of Halal Politics against Vote-Buying and Hoaxes

Halal politics can be a solution to the challenge in politics because it can be the first step toward a better national political environment. Additionally, Allah said about the importance of being just in Quran chapter 16 verse 90:

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded (Quran Chapter 16, verse 90).

Currently, there are no provinces in Indonesia that adhere to the guide in political conduct, like from Quran verse above. According to data from Transparency International Indonesia (TII), the Corruption Perception Index (CPI) of Indonesia in 2019 is 40 out of 100 as the highest score. This index has been obtained after TII has conducted 13 surveys and collected expert opinions in 180 countries. The low score is from Indonesia. It is caused of the lack of halal politics implementation in the country.

One of the biggest challenges that Indonesia currently has is rampant corruption. It comes from irresponsible individuals. Unfortunately, these individuals came to power because people chose them (Samputra & Munandar, 2019). Furthermore, the quality of Indonesia elected officials is still relatively poor even though the election itself is quite fair. Many officials were caught in corruption scandals and other various misconducts. Currently, there are many media platforms, such as social media, where people can voice their concerns directly to their leaders and representatives. These platforms can also be utilized to keep them in check by reminding them when they are going to make an important decision. Also, some institutions open official channel for anonymous reporting (Susanto, 2017). All these facilities can be applied to voice concerns or give constructive critics to the government. Therefore, halal politics must not only be implemented by politicians, but also by citizens. Citizens can perform halal politics by participating in preventing vote buying and spreading false rumor (Maulana, 2017).

Additionally, citizens need to do something when they witness or have knowledge of acts of corruption. People have the right and responsibility to keep their country free from all misconduct that the law and religions forbidden. Furthermore, this effort can also be bolstered by more robust indiscriminate law enforcement policy concerning vote-buying and spreading a false rumor.

Furthermore, Allah also said in Quran chapter 68, verses 90:

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. (Quran Chapter 68, verse 90).

Upholding justice and ethical conduct to others while also avoiding bad behavior and immorality to relatives and others are Islamic values. These values are permissible and even encouraged. Nevertheless, these values need to be adopted by many people individually because success depends on it. It also highlights the importance of early Islamic value adoption.

Indeed, the implementation of halal politics might have issues. The term halal politics might raise some debates among people because it contains the word halal, and for some people, it has Islamic connotation. Meanwhile, Indonesia is a diverse country that has six official religions. It also recognizes other traditional beliefs that some Indonesians have. However, halal politics can be implemented anywhere because it has universal values. Vote buying and spreading false rumor is against the law, and they are directly in contrast to halal politics.

Moreover, there might be some parties that do not like halal politics because they contradict their interests. Nevertheless, Indonesia needs to implement halal politics. With the increase of political literacy and the implementation of halal politics, hopefully, Indonesia will achieve greater common good in terms of better-elected officials, and better election in general.

4. Conclusion

Politics is everything related to citizens, the state, and how to obtain power, and Halal is everything that is allowed by religion. Halal politics are some form of the effort of one or more person to gain control by means sanctioned by religion. Likewise, halal politics is also not something that is forbidden by religion. Vote buying and spreading false rumor are not condoned by religion. Therefore, they are excluded from halal politics. However, the current situation in Indonesia shows that halal politics is not yet implemented optimally in Indonesia. Vote buying and spreading false rumor still happens during elections. This phenomenon causes unfairness to other candidates who do not do those actions. Some people even accept money from candidates that give them. Furthermore, some people cannot differentiate real news and fake news that they receive through social media, partly because access to social media is relatively new to them, so they experience some form of shock. Some people believe fake news as the real news and share them to their colleagues and families. This paper argues that the key of halal politics implementation is considerable effort to increase the political literacy of the people, by increasing of civic literacy, it is hoped that people can sort out fake news from the real news. It is also hoped that people will be vigilant by preventing the spreading of false rumors by looking for clarification. Eventually, in light of the increase in people's political awareness, political candidates will choose to find the different strategies to sway people's votes. It is hoped that candidates will start focusing on showcasing their plan, their track record, and competences. Likewise, instead of the source of fake news, social media can be put to fight against hoaxes and report vote-buying. With the supporting technology, the implementation of halal politics can have a bigger chance.

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