

Money Politics in a Contemporary Fiqh Siyasah Review

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<i>Article Info</i>	<i>ABSTRACT</i>
<p>Article history:</p> <p>Submitted Nov 17, 2025 Accepted Dec 12, 2025 Published Dec 31, 2025</p> <hr/> <p>Keywords:</p> <p>Money Politics, Fiqh Siyasah, Bribery, Islamic Leadership, Political Ethics.</p>	<p>This research aims to examine money politics as a form of abuse of power during elections in Indonesia. It analyzes the phenomenon through the perspective of fiqh siyasah, employs a qualitative literature-based method, and proposes normative Islamic solutions, that frequently occurs during elections in Indonesia, and to explore how this practice is viewed in Fiqh Siyasah (Islamic political jurisprudence), which regards money politics as risywah (bribery), a practice prohibited due to its contradiction with the values of justice, trustworthiness, and public welfare. This study employs a qualitative method using a literature review approach. Data were obtained through the exploration and analysis of classical Islamic literature, such as Fiqh books, as well as contemporary references that discuss similar topics. The analytical technique used is descriptive-analytical in order to explore and understand the Islamic perspective on money politics through the lens of Fiqh Siyasah. The findings indicate that money politics not only undermines the integrity of democracy but also fosters corruption, worsens the quality of leadership, and erodes public trust in the government system. As a solution, Fiqh Siyasah offers both preventive and curative measures, such as the promotion of Islamic political ethics education, strict law enforcement, involvement of religious scholars in political oversight, and the optimization of Zakat and Infak as legitimate and transparent sources of political financing.</p> <p><i>This is an open access article under the CC BY 4.0 license.</i></p> 

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1. Introduction

The phenomenon of money politics remains a serious challenge in Indonesia's democratic system, especially ahead of the 2024 elections. This practice not only weakens the principle of fairness in elections, but also strengthens transactional politics that undermines the quality of people's political participation. Recent studies indicate that money politics has increasingly become a common electoral strategy used by candidates to gain votes, especially in the context of local elections in Indonesia (El Adawiyah et al., 2024). This term refers to the practice of giving money, goods, or other facilities to voters or certain parties to gain political support, both in general elections and regional head elections. This practice has transformed democracy from a system that upholds free and fair participation into a pragmatic transaction driven by

short term interests. The people's voice becomes a commodity that is traded, not as a form of aspiration based on awareness and assessment of the quality of prospective leaders.

The impact of money politics severely damages the structure of democracy. Leaders who are elected through this kind of practice tend to have the political burden to recoup campaign investments that have been spent, thus opening up huge loopholes for corruption and abuse of power. In addition, people also become permissive towards this kind of behavior, even considering money politics as commonplace. This reflects the occurrence of moral decadence in political practice and the weak collective awareness of ethical values and justice in the democratic process (Suprianto et al., 2022)

In the treasures of Islamic scholarship, the issue of abuse of power, including the practice of money politics in elections, has become the main concern of scholars through the study of *fiqh siyasah*. This branch of science discusses the principles of government and power management based on the values of justice, trust, and the benefit of the people. *Fiqh siyasah* is not only normative, but also applicative, by offering a conceptual framework for resolving practical political problems ethically and in Islam (Ayatullah, 2023).

The basic concepts in *fiqh siyasah* encompass strategic dimensions of governance, including constitutional affairs (*siyasah dusturiyah*), financial and economic policy (*siyasah maliyyah*), judicial governance and the administration of justice, as well as defense and security (*siyasah harbiyyah*), all of which are grounded in core principles such as justice ('*adl*), public welfare (*maslahah*), consultation (*shura*), and service to the public interest as essential foundations for ethical and effective political administration in Islam (Ahwadzy, 2025). In this context, the politics of money that relies on material transactions to win power is clearly at odds with these basic values. Recent studies show that the practice of money politics is still rampant in elections, especially ahead of the 2024 elections. For example, Faizal (2024) revealed that the weak political literacy of the community and the low effectiveness of supervision are the main factors in the fertility of this practice. From the perspective of *fiqh siyasah tanfidziyyah*, the practice of money politics falls into the category of *risywah* (bribery), which is prohibited by shari'a because it disturbs justice and creates distortions in political decision-making.

Furthermore, previous studies have emphasized the structural consequences of transactional politics. Mustami'ir (2021), for instance, argued that an electoral system that is not based on the principles of meritocracy and Islamic political morality will only perpetuate oligarchy. He recommended law enforcement and Islamic political education as a long-term solution. The same thing was conveyed by Kusuma (2023), who emphasized the importance of building an electoral system that is not only procedurally democratic, but also ethically and spiritually substantial.

In response to this problem, *fiqh siyasah* offers various curative and preventive approaches, such as strengthening Islamic political ethics education, involving religious leaders in political supervision, and optimizing zakat and infak funds as an alternative to legitimate political financing that is free from transactional practices (Padilah & Irwansyah, 2023). The phenomenon of money politics in the implementation of elections is a form of serious deviation in Islamic political ethics. From the perspective of *fiqh siyasah*, this action not only violates the principles of justice and trust, but also has the potential to undermine a healthy democratic order and worsen the quality of leadership. Islam expressly condemns all forms of bribery (*risywah*), including in political affairs. In a hadith, the Prophet Muhammad PBUH cursed both the giver and the receiver of bribes in legal cases, which shows that such practices are strictly prohibited in sharia (Padilah & Irwansyah, 2023).

In Indonesia's contemporary socio-political context, money politics manifests through specific electoral practices such as dawn attacks and short-term material incentives, forms of money politics such as dawn attacks, giving money to voters, or temporarily providing public facilities ahead of elections are still widely found. This practice not only eliminates democratic

values, but also undermines public trust in the political process (Ayatullah, 2023). Some of the factors that strengthen the practice of money politics include the weak strengthening of political party ideology, an open proportional election system that encourages capital-based competition, and a pragmatic and materialistic culture among the voting community (Kusuma, 2023).

As a scholarly contribution, *fiqh siyasah* provides an integrated framework for addressing the problem of money politics through ethical formation, institutional reform, and legal accountability. Central to this framework is political education grounded in Islamic moral values, the impartial and consistent enforcement of law, and transparency in electoral governance to safeguard justice (*'adl*) and public welfare (*maslahah 'ammah*). These principles aim to ensure that political authority is exercised as a trust (*amanah*), rather than as a means of personal or group enrichment. Moreover, *fiqh siyasah* emphasizes the importance of ethical public finance and discourages transactional political practices that undermine moral integrity. In this context, Islamic political thought promotes socially accountable financial mechanisms inspired by religious ethics, reinforcing clean governance and preventing the distortion of democratic processes by material interests (Auda, 2021). With this approach, this study emphasizes the importance of reviewing the practice of money politics from the perspective of *fiqh siyasah* in order to create a political system that is clean, fair, and in accordance with Islamic values. The practice of money politics in elections is a form of serious political ethical deviation and is very contrary to the basic principles of *fiqh siyasah*. In Islam, bribery or *risywah* is included in the category of great sins cursed by the Prophet PBUH. The Prophet's hadith explains that "Allah curses the giver and receiver of bribes in legal matters", which shows how harsh the prohibition is (Padilah & Irwansyah, 2023).

In the context of *fiqh siyasah*, money politics is seen as a form of violation of the values of justice, trust, and the benefit of the *ummah*. This practice undermines the integrity of the political system, lowers the quality of leadership, and creates injustice in the democratic process (Ayatullah, 2023). Contemporary scholars have documented various forms of money politics practices in electoral contexts, such as targeted vote buying through cash and material inducements, last-minute or *dawn attack* distributions shortly before election day, the provision of goods or public services as electoral incentives, and broader clientelist mobilization strategies designed to secure political support in return for material benefits (Guerra & Justesen, 2022). One of the root problems of money politics is the open proportional election system that provides large space for capital-based contestation, as well as the weak ideologization of political parties and the increasing materialistic culture in society (Kusuma, 2023). This creates conditions where candidates feel compelled to use money as a means of gaining votes, while voters tend to see elections as transactional moments.

In response to the problem of money politics, *fiqh siyasah* offers both preventive and corrective approaches to safeguard ethical governance and public trust. Preventive efforts include political education grounded in Islamic moral values, the strengthening of public political literacy, and the involvement of religious scholars (*ulama*) in guiding society away from transactional political behavior. Corrective measures emphasize fair, transparent, and accountable law enforcement to deter the misuse of power. Within the framework of *fiqh siyasah*, political authority is understood as a trust (*amanah*) that must be exercised in accordance with justice (*'adl*), accountability, and the realization of public welfare (*maslahah*). Any political practice that prioritizes material interests over ethical responsibility, such as money politics, is therefore seen as a deviation from the higher objectives of Islamic governance and must be addressed through moral reform and institutional integrity (Auda, 2021). Thus, a review of the practice of money politics from the perspective of *fiqh siyasah* is very important to realize a clean, fair, and well-oriented government system for the benefit of the people.

2. Methods

This research uses a qualitative approach with the library research method. This method was chosen because the study is focused on a normative analysis of the concept of money politics in the perspective of Islamic fiqh siyasah, based on relevant primary and secondary sources. Data was collected through a search of classical and contemporary Islamic literature, consisting of fiqh books, tafsir, hadith, and modern scientific works that discuss Islamic politics, election law, and the phenomenon of money politics in Indonesia. The primary sources in this study include the Qur'an, the hadiths of the Prophet, as well as the works of scholars such as *Al-Ahkam al-Sulthaniyyah* by Imam Al-Mawardi, and *Fiqh al-Islam wa Adillatuh* by Wahbah al-Zuhayli.

Meanwhile, secondary sources consist of books on modern Islamic political studies, scientific journals, reliable online articles, and reports on the results of previous research related to money politics and fiqh siyasah. Data analysis was conducted through a descriptive-analytical method by categorizing sources into normative fiqh principles, contemporary political practices, and their ethical implications. The researcher interprets and groups data based on certain themes, such as the definition of money politics, fiqh siyasah's view on the practice of risywah, its impact on the government, and the offer of Islamic solutions. This approach aims to gain a deep understanding of the issues under study and provide a strong scientific argument about the haram and damage caused by money politics in a democratic system, in accordance with the principles of Islamic law.

This research uses a qualitative approach because it aims to gain a deep understanding of the phenomenon of money politics from the perspective of fiqh siyasah. This approach focuses on the interpretation and analysis of Islamic legal texts and related literature, rather than on the collection of quantitative data. Data was collected through literature studies by examining various relevant sources, such as classical fiqh books, academic books, scientific journals, and documents that discuss the politics of money and political ethics in Islam. The selection of literature is based on academic credibility and suitability for the research topic. Data analysis is carried out descriptively and analytically by explaining the content of the literature systematically, then interpreting the meaning of the information to understand the Islamic view of the practice of money politics.

In this process, Islamic legal concepts such as risywah are studied and associated with the contemporary socio-political context, especially the electoral situation in Indonesia. This study aims to analyze the phenomenon of money politics in the democratic system in Indonesia from the perspective of fiqh siyasah. In addition, this research also seeks to explore how the principles and solutions offered by fiqh siyasah can be applied in the context of modern politics to overcome the practice of money politics. Another goal is to understand the negative impact of money politics on the integrity of democracy and find alternative mechanisms that are in accordance with Islamic values in order to create a clean, fair, and well-oriented government for the benefit of the people.

3. Results and Discussion

3.1 The Term Fiqh Siyasah and Money Politics

In Islamic scholarly tradition, the term *fiqh* is etymologically derived from the Arabic root *faqiha-yafqahu*, meaning “to understand deeply.” In the context of Sharia terminology, *fiqh* refers to the systematic body of knowledge that addresses Islamic legal rulings related to human conduct by deriving detailed rulings from primary sources such as the Qur'an, hadith, scholarly consensus (*ijma'*), and legal analogy (*qiyas*). One significant branch of this discipline is *fiqh siyasah*, which focuses on Islamic political jurisprudence—examining the governance of power, public administration, and statecraft within a framework of Islamic values such as

justice (*'adl*), public welfare (*maṣlahah*), trust (*amānah*), and accountability. Etymologically, the term *siyasah* originates from the Arabic root *sasa-yasusu*, which means “to manage, lead, or govern.” In terminology, *siyasah* refers to the policies and actions taken by those in authority to safeguard public interest and prevent harm, even in cases not explicitly detailed in the Qur'an and hadith, thereby integrating Islamic legal principles with governance and public policy (*fiqh siyasah*) as a normative framework for ethical state administration (Syahputra, 2025; Heriyanto, 2024).

Fiqh siyasah functions as a normative framework that guides leadership and public policy to remain aligned with the principles of Sharia. In practice, *fiqh siyasah* encompasses a wide range of governmental domains, including constitutional governance, fiscal and monetary policy, foreign relations, management of public resources, judicial administration, and the protection of citizens' rights. Within this framework, political authority is not merely understood as the exercise of power, but as a moral responsibility entrusted to leaders as guardians of the *ummah* and implementers of Sharia in the socio-political sphere. Accordingly, power is conceived not as an instrument for personal or group interests, but as a mandate that must be exercised in accordance with the principles of justice and the promotion of public welfare (*maṣlahah 'ammah*). This normative orientation positions *fiqh siyasah* as a strategic mechanism for preserving the ethical integrity and moral legitimacy of Islamic governance, safeguarding it from political and moral deviation (Kamali, 2020).

One of the biggest challenges faced in the application of the principles of *fiqh siyasah* in the modern era is the rampant practice of money politics. Money politics refers to the practice of giving money, goods, or other facilities, is the act of giving or promising to give money, goods, or other facilities to voters, party officials, or policy makers with the aim of influencing political choices or decisions illegally. In the context of elections, money politics usually appears in the form of giving cash directly to the public, distributing basic necessities or consumptive goods ahead of the election, building public facilities on the condition of political support, to the practice known as the "dawn attack", which is the massive distribution of money at night or in the morning before the vote is held. These actions not only violate the principles of democracy that uphold the freedom and rationality of the people's political choices, but are also an explicit form of bribery that is prohibited in Islam (Suprianto et al., 2022).

From the perspective of *fiqh siyasah*, money politics is regarded as a betrayal of the mandate of power and a violation of the principle of justice. Such practices fall within the category of *risywah* (bribery), which is explicitly prohibited in Islamic law. A well-known hadith narrated by Ahmad, al-Tirmidhi, and Ibn Hibban states that the Prophet Muhammad (PBUH) declared that Allah curses both the giver and the receiver of bribes. Contemporary Islamic legal scholarship emphasizes that this prohibition is not confined to judicial cases alone, but extends broadly to political competition, governance, and the selection of public officials, where material inducements distort justice and moral accountability. The underlying objective of this prohibition is to preserve the purity of intention and integrity of public decision-making, ensuring that authority is exercised free from transactional interests and material pressures. Consequently, *fiqh siyasah* firmly opposes all forms of power manipulation through money, as such practices undermine governance systems, erode public trust, and intensify corruption and social inequality within state institutions (Hassan & Abdullah, 2023).

Furthermore, money politics generates far-reaching systemic consequences. It not only undermines the quality of democracy and facilitates the emergence of unqualified leaders, but also creates extremely high political costs. Candidates who gain office through transactional means tend to seek the recovery of their political capital once in power, often through the abuse of authority and corrupt practices. Over time, this dynamic weakens state institutions and reinforces oligarchic structures, whereby political power circulates primarily among financially dominant elites. As a result, individuals who possess integrity, honesty, and genuine leadership capacity are frequently marginalized due to their inability to compete materially in electoral

contests. From the perspective of *fiqh siyasah*, such conditions fundamentally contradict the Islamic conception of social justice, which emphasizes leadership selection based on moral integrity, competence, and commitment to the collective welfare (*maslahah al-ummah*), rather than wealth or transactional power (Kamali, 2020).

Thus, it can be concluded that *fiqh siyasah* and money politics are two concepts that are fundamentally contradictory to each other. If *fiqh siyasah* emphasizes the principles of morality, justice, and welfare in the governance of power, then money politics actually damages these values and leads to a corrupt and unfavorable government system. Therefore, it is important to develop a collective consciousness among Muslims to reject the practice of money politics and encourage the realization of clean, fair governance, and based on sharia values.

3.2 *Siyasah's* Political Perspective on the Practice of Money Politics in Indonesia

In the perspective of *fiqh siyasah*, money politics is considered fundamentally contrary to the core principles of Islamic governance. One of the main tenets of *fiqh siyasah* is that political authority is not a commodity or a right that can be bought, but rather a mandate (*amanah*) that must be exercised responsibly and justly for the welfare of the Muslim community (*ummah*). Within Islamic political thought, governance is conceived as an ethical trust that obligates leaders to uphold justice (*‘adl*), protect public welfare (*maṣlaḥah*), and act with moral integrity rather than pursue personal interests. Practices that subvert these principles—such as transactional politics and the dominance of economic elites—undermine the ethical foundations of leadership and weaken both social justice and public trust in governance, contradicting the ethical framework of Islamic political ethics (Ruslan, Ulil Abshar, & Yudha, 2025). The practice of money politics involving the giving of bribes or material rewards in order to gain power clearly falls under the category of *risywah*, which is expressly prohibited in Islam. A well-established hadith narrated by Ahmad, al-Tirmidhi, and Ibn Hibban reports that the Prophet Muhammad (PBUH) cursed both the giver and the receiver of bribes, a prohibition that contemporary Islamic legal scholars interpret as extending to judicial processes and the pursuit of public office, given its corrosive effect on justice, governance, and public trust (Kamali, 2020). Therefore, *fiqh siyasah* views money politics as a form of serious moral deviation that is contrary to the principles of trust, honesty, and justice.

Rishwah in the context of power not only injures a clean political process but also damages the structure of government as a whole. If the election of leaders is based on the practice of bribery, the resulting legitimacy of power becomes morally and legally flawed. Leaders who obtain positions by illegitimate means tend to maintain power through the same means, including abusing positions for personal or group gain (Ayatullah, 2023). *Fiqh siyasah* emphasizes that political office is not a commodity that can be purchased, but a moral trust that must be fulfilled by individuals who are competent, possess integrity, and are genuinely concerned with the welfare of the community. In Islamic political ethics, the ideal leaders are those who uphold justice, truth, accountability, and refrain from abusing power. Transactional practices such as money politics undermine these principles by privileging economically powerful elites over morally worthy candidates, thereby weakening both governance integrity and social justice (Ruslan, Ulil Abshar, & Yudha, 2025).

Furthermore, the practice of money politics has a strong tendency to generate structural corruption within government institutions. Political actors who obtain office through transactional electoral practices often feel compelled to recover their political expenditures by prioritizing the interests of donors and supporting networks rather than the public good. As a result, public policies become distorted, institutional accountability weakens, and public trust in state governance declines. From the perspective of *fiqh siyasah*, such abuse of authority represents a betrayal of trust (*khiyānat al-amānah*). Political power in Islam is understood as a moral mandate that must be exercised with justice, responsibility, and devotion to public welfare, not merely as a political contract with voters but as accountability before Allah as the

ultimate source of authority. Therefore, political practices that undermine justice, damage public trust, and harm society must be addressed through firm legal enforcement and sustained moral education rooted in Islamic political ethics (Hallaq, 2021; Lewis & Kurer, 2023).

Fiqh siyasah's view of money politics is very strict: this practice is a distortion of the principles of *shūrā* (deliberation), justice, and responsibility in government. If left unchecked, money politics can become a deep-rooted culture and shift the political orientation from the benefit of the people to the interests of certain elites. Islam demands a political system that is free from bribery, based on the moral and intellectual viability of prospective leaders, and is guarded by transparent and fair laws and social supervision (Ayatullah, 2023). *Rishwah* in the context of power not only injures a clean political process, but also damages the structure of government as a whole. If the process of selecting leaders is carried out through the practice of bribery and material transactions, then the legitimacy of the resulting power becomes morally and legally flawed. Leaders who rise in an illegitimate way will tend to maintain power in the same ways, including abusing their positions for personal or group gain (Irfan, 2020).

Fiqh siyasah emphasizes that position or power is not a right that can be bought, but a mandate that must be carried by individuals who have competence, integrity, and concern for the ummah. In Islam, an ideal leader is one who is able to uphold justice, uphold the values of truth, and avoid abuse of power. When power is achieved through money politics, these principles are easily ignored, and what happens is the dominance of groups that have economic power, not morality (Haryono, 2020).

Furthermore, the practice of money politics not only tarnishes the electoral process, but also has the potential to become an entrance for various forms of structural corruption within the government. Officials who are elected through money will feel bound to return the "political investments" they have made, both to their donors, financiers, and support groups. As a result, the policies taken are often not oriented to the public interest, but rather to the narrow interests that support them. In the long term, this undermines the governance order and weakens public trust in state institutions (Suprianto et al., 2022).

3.3 Legal and Moral Implications on the Practice of Money Politics Fiqh Siyasah Perspective

The practice of money politics not only has a negative impact on individual political actors, but also causes systemic damage to the democratic order and government. From the point of view of *fiqh siyasah*, this practice is a form of betrayal of the mandate of power and is contrary to the basic principles of Islamic governance, such as justice, welfare, and honesty.

1. Legal Implications in Fiqh Siyasah and Positive Law

One of the direct consequences of money politics is the drastic increase in campaign costs. Many candidates feel compelled to spend substantial sums of money in order to gain support—often through practices such as distributing cash, basic necessities, or other material assistance. This heavy reliance on unofficial and opaque sources of campaign finance creates incentives for elected officials to recoup their expenditures after taking office, increasing the risk of abusing political authority and engaging in corrupt practices. Comparative research on campaign finance and political corruption shows that weak regulatory frameworks and high campaign spending pressures can undermine democratic accountability and create conditions in which politicians feel pressured to secure returns through patronage and corrupt behavior (Amadu & Ibrahim, 2025; International IDEA, 2025). In *fiqh siyasah*, this is included in the category of *risywah* (bribery), which is strictly prohibited because it damages the value of trust and tarnishes the public interest (*maslahah 'ammah*). Corruption as a continuation of money politics is seen as a form of tyranny against the people and a deviation from Islamic values (Syifaullah & Alif, 2023). On the other hand, Indonesian positive law explicitly categorizes money politics as an electoral criminal offense, under which both the giver and the recipient

of money or material benefits intended to influence political choices may be subject to criminal sanctions. The Election Law criminalizes acts of promising or distributing money or other benefits to voters, while also allowing criminal liability to be imposed on recipients who are proven to have knowingly and actively participated in such transactions. This regulatory approach demonstrates that Indonesia's electoral legal framework does not merely target political elites as perpetrators but seeks to dismantle transactional political practices by placing both parties to the exchange within the same punitive regime, thereby reinforcing electoral integrity and the principle of fair and democratic elections (Ardan, 2025; Pujiono & Prasetyoningsih, 2024; *Technium Social Sciences Journal*, 2023).

2. Moral and Social Consequences

Money politics morally undermines democratic values by transforming elections from arenas of rational participation into contexts dominated by material inducements. In an ideal system, elections should provide a forum for free and reasoned choice, unswayed by financial pressures; when people's votes can be bought, the principle of popular sovereignty becomes illusory. From an Islamic legal perspective, democratic ethics are closely tied to the concept of *shūrā* (consultation), which emphasizes deliberation, justice, and integrity in choosing leaders, rather than decisions driven by material giveaways or transactional incentives. Islamic scholarship argues that authentic political participation must reflect moral and intellectual worthiness, and practices that distort these criteria such as money politics contradict both democratic ideals and the consultative ethos embedded in Islamic governance principles (*siyāsah shar'iyah*) (Aksin et al., 2025; Syrowi & Zulkarnain, 2025). The long-term impact of money politics is the deterioration of the direction of public policy. Leaders who are elected through unhealthy practices tend to prioritize political retribution, not the interests of the people. This leads to social inequality, weak public services, and the emergence of *facades* (social damage), which must be prevented according to Islamic views (Tegar, 2024). Furthermore, the dominance of large capital groups in politics exacerbates inequality. Honest and competent individuals who lack strong financial resources are often marginalized in transactional political systems. From the perspective of *fiqh siyasah*, however, the ideal leader is defined not by economic superiority, but by moral integrity, personal capacity, piety (*taqwa*), and a genuine commitment to serving the welfare of the people (*masalah al-ummah*) (Kamali, 2020).

3. Solutions Based on Fiqh Siyasah

a. Law Enforcement

Fiqh siyasah and national law both underscore the importance of imposing strict sanctions on actors involved in money politics, including both givers and receivers, in order to create a deterrent effect and preserve the moral and institutional integrity of electoral processes (Rahman, 2021).

b. Political Education and Supervision by Clerics

Political education based on Islamic values needs to be intensified to form public awareness of the dangers of bribery in politics. Scholars also play an important role in supervising the conduct of elections so that they remain in accordance with sharia values (Syifaullah & Alif, 2023).

c. Electoral System Reform

Reforming the electoral system is essential to reduce political costs and curb the influence of money in politics. For example, reforms can include limits on campaign spending, bans on the direct provision of material incentives to voters, and enhanced transparency in political financing. Such measures aim to lower the barriers for candidates without extensive financial resources and strengthen the accountability and openness of electoral competition, thereby promoting fairness and reducing opportunities for transactional influence in elections (Arifin, 2024).

d. Legitimate Alternative Funding

Islam has financial instruments such as zakat and infak that can be used as a source of legitimate, transparent, and sharia-compliant political funds. Optimizing these funds can reduce candidates' dependence on unclear political sponsors (Tegar, 2024).

3.4 Policy of Prevention of Money Politics in the Perspective of Fiqh Siyasah

From the perspective of *fiqh siyasah*, money politics is not merely regarded as a violation of positive law, but as a form of moral corruption that endangers the ethical foundations of governance and undermines public welfare. In Islamic political thought, political authority is understood as a trust (*amanah*) that must be exercised responsibly to uphold justice and promote the common good (*maslahah*). Therefore, *fiqh siyasah* does not rely solely on repressive or punitive measures to address political corruption, but also emphasizes preventive and constructive strategies through ethical education, moral leadership, and accountable governance. By strengthening political morality and institutional integrity, Islamic governance seeks to prevent the misuse of power and ensure that authority serves the interests of society rather than personal or factional gain (Auda, 2020; Kamali, 2021).

1. Islamic Moral Education and Political Ethics

One of the essential steps in preventing money politics is the establishment of political education grounded in Islamic ethical values. This approach emphasizes that political authority is a trust (*amanah*) that must be exercised for the public good, rather than a means of personal or group enrichment. Value-based political education can be disseminated through formal educational institutions, Islamic boarding schools, mass media, and public da'wah. When political awareness is cultivated from an early age, it contributes to the formation of a critical and morally conscious society that is less vulnerable to material inducements and transactional practices in electoral processes (Kamali, 2019/2020).

2. Firm and Fair Law Enforcement

Fiqh siyasah strongly emphasizes the need for a just rule of law and free from discrimination. The state must have a legal apparatus that is not only able to crack down on money political actors firmly, but also ensure a legal process that is free from power intervention. In the Qur'an, the prohibition of abusing power and property is affirmed in QS. Al-Baqarah: 188, which is an important basis for strengthening the legal system in overcoming the practice of risywah (Ayatullah, 2023).

3. Transparency in the Election Process

To create fair elections, *fiqh siyasah* prioritizes the principle of *shūra* (consultative deliberation), which emphasizes openness, public participation, and accountability in governance. A transparent electoral process enables effective oversight by civil society, the media, and supervisory institutions, helping to prevent covert transactional practices such as money politics that can corrupt decision-making. This openness reinforces the ethical foundation of democratic participation by allowing citizens to play an active role in choosing their leaders and shaping public policy in ways that align with justice (*'adl*) and community welfare (*maslahah*). By emphasizing consultation and accountability as core values of Islamic political ethics, the substantive meaning of democracy as a genuine expression of the people's will is preserved within an Islamic ethical framework (Justicia Islamica, 2025).

4. Empowerment and Community Awareness

Society is a key element in maintaining the quality of democracy. In democratic theory and practice, the people are not merely passive recipients of political power but active subjects whose engagement and critical awareness determine the legitimacy and accountability of governance. Increasing political literacy and public awareness enables citizens to make informed decisions, resist material temptations such as money politics, and actively participate

in democratic processes with a sense of responsibility. Responsible citizen participation rooted in political knowledge, critical thinking, and ethical engagement is essential for fostering a clean government and sustaining democratic integrity over time (The Role of Citizenship Education in Shaping Awareness, 2024; The Role of Political Culture in Forming Civic Engagement, 2025).

5. Halal and Transparent Political Funding

Fiqh siyasah opens opportunities for the use of social funds such as zakat and infak to support clean and legitimate political activities according to sharia. With halal and transparent funding, candidates don't need to rely on illicit sponsorship or gratuitous practices. Of course, the use of these funds must be under strict supervision and in accordance with the goals of the benefit of the people (Suprianto et al., 2022).

6. The Role of Ulama in Political Supervision

Ulama hold a strategic role as guardians of political morality. In the framework of Islamic political ethics, religious scholars are entrusted with guiding both political actors and the wider public toward ethical behavior and away from transactional practices such as money politics. Through religious sermons, moral education, and community engagement, ulama help shape political awareness and strengthen ethical participation grounded in Islamic values. Their moral authority enables them to function as agents of moral supervision who reinforce integrity, accountability, and justice, thereby supporting clean governance and discouraging practices that undermine the public interest (Ruslan, Ulil Abshar, & Yudha, 2025). With a comprehensive approach as offered by fiqh siyasah, money politics can be systematically prevented through legal reform, political education, transparency, and strengthening of sharia values in democratic practice.

4. Conclusion

Money politics in the perspective of fiqh siyasah is a practice that is fundamentally contrary to Islamic principles regarding the governance of power and governance. This practice not only betrays the mandate of leadership, but also damages the value of justice, the benefit of the people, and the integrity of the democratic process. Money politics weakens leadership quality and accelerates structural corruption within governance systems, and strengthens the dominance of economic elites that are not based on competence and piety. These negative implications lead to the breakdown of the government system and a decline in public trust in state institutions. Therefore, the countermeasure of money politics must be carried out holistically by prioritizing fair and firm law enforcement, political education based on Islamic values, transparency in the election process, and strengthening the role of the community and ulama as moral supervisors in politics. In addition, the use of halal and transparent political funds such as zakat and infak can be an alternative to reduce dependence on the practice of money politics. Overall, while fiqh siyasah provides a strong normative framework, its practical implementation requires institutional reform and political commitment within modern democratic systems, for building governance that is clean, fair, and oriented towards the common good.

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