

# Addressing The Phenomenon Of Kinship Politics: An Experience Of The Prophetic Hadis

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## Abstract

Indonesia is a democracy. The election of the government is also based on open, honest and fair elections. However, recent political conditions do not reflect Indonesians status as a democracy. The purpose of this article is to explain the view of the Prophet's hadis related to the phenomenon of kinship politics. This type of research is library research using qualitative data in the form of documentation and then analyzed with inductive analysis. In addition, the author also uses the hadis *mawdu'i* method, which collects traditions related to one topic or discussion, then arranges them based on their *asbab al-wurud* and then provides an explanation based on the Prophetic tradition. In analyzing this problem, the author also uses conflict management theory. Based on the results, kinship politics is commonly known as nepotism. It can be seen that there are several Arabic words that are similar to the word 'nepotism' including; *atharah*, *isabah*. It is explained in the Prophet's hadith that after the Prophet's death, there will be the phenomenon of *atharah*, which is nepotism. In the hadith, the Prophet also provided a solution when the phenomenon was encountered, namely being patient. Based on the theory of *'asabiyyah* Ibn Khaldun states that the attitude of *'asabiyyah* can be interpreted in two senses; positive and negative. A positive attitude shows the concept of brotherhood, while a negative attitude shows blind fanaticism without seeing the truth.

Keywords: kinship politics, leaders, thematic hadis.

## Abstrak

Indonesia adalah negara demokrasi. Pemilihan pemerintahan juga didasarkan pada pemilu yang terbuka, jujur, dan adil. Namun, kondisi politik belakangan ini tidak mencerminkan status Indonesia sebagai negara demokrasi. Tujuan dari artikel ini adalah untuk menjelaskan pandangan hadis Nabi terkait fenomena politik kekerabatan. Jenis penelitian ini merupakan penelitian kepustakaan dengan menggunakan data kualitatif berupa dokumentasi yang kemudian dianalisis secara induktif. Selain itu, penulis juga menggunakan metode hadis *maudhu'i*, yaitu dengan mengumpulkan hadis-hadis yang berkaitan dengan satu topik atau pembahasan, kemudian menyusunnya berdasarkan *asbab al-wurud* dan memberikan penjelasan berdasarkan tradisi kenabian. Dalam menganalisis permasalahan ini, penulis juga menggunakan teori manajemen konflik. Berdasarkan hasil penelitian, politik kekerabatan umumnya dikenal sebagai nepotisme. Dapat dilihat bahwa terdapat beberapa kata dalam bahasa Arab yang memiliki makna serupa dengan "nepotisme", antara lain *atharah* dan *'isabah*. Dalam hadis Nabi dijelaskan bahwa setelah wafatnya beliau akan muncul fenomena *atharah* (nepotisme). Dalam hadis tersebut, Nabi juga memberikan solusi ketika fenomena tersebut terjadi, yaitu dengan bersabar. Berdasarkan teori *'asabiyyah* Ibn Khaldun, sikap *'asabiyyah* dapat diartikan dalam dua

makna: positif dan negatif. Sikap positif menunjukkan konsep persaudaraan, sedangkan sikap negatif menunjukkan fanatisme buta tanpa memandang kebenaran.

Kata kunci: politik kekerabatan, pemimpin, hadis tematik.

## **Introduction**

Indonesia is a democracy, which means that the people have the power to choose their government through elections. These elections are supposed to be open, honest, and fair, allowing citizens to vote freely for their leaders and representatives. In a healthy democracy, the election process ensures that every voice is heard and that every vote counts. However, the current political situation in Indonesia raises concerns about whether this democratic system is functioning as it should. Many people feel that recent events and actions taken by political figures do not support the principles of democracy. Issues such as limited freedom of speech, restrictions on political activities, and allegations of corruption have surfaced, leading to doubts about the integrity of the election process. As a result, the true essence of democracy in Indonesia is being questioned, as the political climate does not align with the ideals of fair representation and accountability. This disconnect between the country's democratic framework and the current political realities highlights the need for further examination and reform to restore confidence in Indonesia's democratic system.

The phenomenon related to politics is a significant occurrence that can be observed at different levels within government structures. This includes not only local government, which often involves mayors, city councils, and other municipal entities, but also extends to the central government, where elected officials and larger governing bodies operate. At the local level, decisions made can affect everyday life, influencing areas such as community services, education, and public safety. Meanwhile, the central government makes broader policies that can impact the entire nation, setting laws and regulations that local governments must follow. This interconnectedness shows how political actions

and decisions resonate throughout various layers of government, highlighting the importance of understanding how politics operates at both the grassroots and national levels.

This type of political culture has a significant impact on the dynamics between political parties in a country. It favors one party, allowing it to gain more power and influence. While this might seem advantageous for that party, it comes at a great cost to the other party, which faces serious challenges and setbacks. As a result, the overall political landscape becomes unbalanced. This imbalance can lead to a situation where the democratic principles that the country is built upon are undermined. It creates an environment where fair competition is lost, and one party dominates the political scene. In doing so, it damages the country's reputation and respect as a true democracy, as citizens may feel that their voices are not being heard or valued. This erosion of democratic values can have long-lasting effects on the trust and engagement of the public in political processes, ultimately harming the nation's dignity as it struggles to uphold the ideals of democracy.

The term 'kinship politics' is also commonly known as nepotism. In Indonesia itself, the government has actually regulated the prohibition of nepotism in the Law of the Republic of Indonesia Number 28 of 1999 concerning the administration of a state that is clean and free from corruption, collusion and nepotism. Nepotism is characterized by law as the act of a state official who illegally prioritizes the interests of his family members or friends over the interests of the community, nation, and state.

The purpose of this article is to explore and analyze the teachings found in prophetic hadith that relate to kinship politics. Kinship politics refers to the ways in which relationships among family members and close relatives can influence political decisions and power dynamics within a community or society. This article aims to shed light on how these teachings can provide insight into the effects of family ties on political behavior and authority. By examining the

hadith, we can gain a clearer understanding of how the values and principles expressed in these statements guide individuals in their interactions with relatives and in their approach to governance. In doing so, we hope to highlight the significance of these teachings in shaping both personal conduct and broader political systems in Muslim societies. This exploration will allow readers to see the relevance of the hadith in contemporary discussions about politics and social relationships, emphasizing how deeply rooted cultural and religious beliefs can impact governance and social structures.

In addressing the main topic of this article, the author employs the hadith *mawdu'iyah* approach. This method involves gathering various traditions that are connected to the specific topic or discussion at hand. After collecting these traditions, the author organizes them according to their sources or reasons for being reported, known as *asbab al-wurud*. Following this arrangement, the author provides explanations that are based on the teachings found in the Prophetic hadith. This systematic approach ensures that the information is presented clearly and accurately, highlighting the importance of each tradition and its relevance to the overall subject matter. By using this method, the article maintains a structured flow, allowing readers to understand how the traditions relate to one another and to the main theme being discussed.

Furthermore, to ensure that this article presents a clear and thorough understanding of the previously mentioned issues, the author incorporates the theory of *al-ʿasabiyyah* into the discussion. This approach is crucial as it can help highlight the various dynamics that contribute to the issue at hand. By applying the theory, the author aims to shed light on specific strategies that can be used to address and reduce the incidence of leadership nepotism. The theory offers valuable insights that can guide leaders and organizations in recognizing conflicts that arise from favoritism and bias in the decision-making process. The goal is to create a more equitable environment where leadership is based on merit and ability, rather than personal relationships. By examining the principles of

*ʿasabiyyah*, the author seeks to provide solutions that can result in a more equitable and effective leadership structure .

## Research Methods

This type of research based on its place is library research. As for the type of data, this research is qualitative research. Namely research whose data is in the form of words or sentences. That is, the data is not in the form of numbers.<sup>1</sup> Qualitative research data is usually in the form of text, photos, stories, drawings, artifacts and others.<sup>2</sup> The data sources used by the author in this article are two: primary data sources and secondary data sources. The primary data sources in this article are books or books of hadith related to kinship politics; both in the form of the *matan* of the hadith and the explanation or *sharah* of the hadith. The secondary data sources are books related to politics and conflict management theory.

The data collection technique in this article is documentation. Documentation is a record of events that have passed. Documents can be in the form of writings, pictures, or monumental works of a person.<sup>3</sup> The data analysis technique in this article is inductive; the data is processed, organized, then the author breaks it into smaller units, the author looks for patterns and common themes.<sup>4</sup>

This article uses *mawduʿi* or thematic hadith studies. According to al-Farmawi, the *mawduʿi* method is to collect traditions related to a single topic or purpose and then arrange them according to their *asbab al wurud* and understanding accompanied by explanations, disclosures and interpretations on a particular issue. Research using this method is an attempt to understand the meaning of the hadith by studying other related traditions on the same subject

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<sup>1</sup> Rifa'i Abubakar, *Pengantar Metodologi Penelitian*, Suka-Press (Yogyakarta: Suka Press, 2021).

<sup>2</sup> J. R Raco, *Metode Penelitian Kualitatif: Jenis, Karakteristik Dan Keunggulannya* (Jakarta: PT. Gramedia Widiasarana Indonesia, 2010).

<sup>3</sup> Sugiyono Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2022).

<sup>4</sup> Raco, *Metode Penelitian Kualitatif: Jenis, Karakteristik Dan Keunggulannya*.

and noting the correlation between them so as to gain a full understanding.<sup>5</sup> The steps in thematic hadith method articles include: determining a theme, collecting traditions on that theme, categorizing the traditions based on their content, conducting *I'tibar* and completing all the sanads in the hadith, conducting sanad criticism and matan criticism, studying themes that have similar meanings, comparing various hadith commentaries, supplementing the discussion with supporting traditions or verses, compiling the results of the article according to the outline of the concept, and drawing conclusions.<sup>6</sup>

## Results and Discussion

### Nepotism in the View of the Hadith of the Prophet Muhammad

The term politics is closely related to leaders or leadership. Kinship politics is commonly known as 'nepotism'. In this section, the author will explore the hadith-reports that are closely related to nepotism by using key words that are continuous with the term. With this keyword, the author found the following traditions:

حدثني محمد بن بشار حدثنا غندر حدثنا شعبة عن هشام قال سمعت أنس بن مالك رضي الله عنه يقول قال النبي صلى الله عليه وسلم للأَنْصار إنكم ستلقون بعدي أثرة فاصبروا حتى تلقوني وموعدكم الحوض<sup>٧</sup>

Muhammad bin Bashsha has narrated to me, Ghundar has narrated to us, Shu`bah has narrated to us from Hisham saying: I heard Anas bin Malik ra say: The Prophet said to the Ansar: "After me, you will encounter the attitude of *atharah* (selfishness, individualism, people who care about themselves). So be patient until you meet me and the place promised to you is the pool of *al-Haud* (in Paradise)."

حدثنا محمد بن جعفر حدثنا شعبة عن هشام بن زيد قال سمعت أنس بن مالك قال قال رسول الله صلى الله عليه وسلم للأَنْصار إنكم ستلقون بعدي أثرة فاصبروا حتى تلقوني فموعدكم الحوض<sup>٨</sup>

<sup>5</sup> Maulana Ira, "Studi Hadis Tematik," *Al-Bukhari : Jurnal Ilmu Hadis* 1, no. 2 (2018): 189–206, <https://doi.org/10.32505/al-bukhari.v1i2.961>.

<sup>6</sup> Muhammad Yusuf, *Metode Dan Aplikasi Pemaknaan Hadis* (Yogyakarta: Sukses Offset, 2008).

<sup>7</sup> Imam al-Bukhari, *Al-Jami' Al-Sahih Li Al-Bukhari*, 1st ed. (Riyad: Maktabah al-Mulk Fahd, n.d.).

<sup>8</sup> Imam Ahmad Hanbal, "Al-Musnad" (Kairo: Dar al-Hadis, 1995).

Another hadith is

حدثنا محمد بن عرعة حدثنا شعبة عن قتادة عن أنس بن مالك عن أسيد بن حضير أن رجلا أتى النبي صلى الله عليه وسلم فقال يا رسول الله استعملت فلانا ولم تستعملني قال إنكم سترون بعدي أثره فاصبروا حتى تلقوني<sup>9</sup>

Also similar in meaning is the hadith

حدثنا سليمان بن حرب حدثنا حماد بن زيد عن يحيى بن سعيد قال سمعت أنسا رضي الله عنه قال أراد النبي صلى الله عليه وسلم أن يقطع من البحرين فقالت الأنصار حتى تقطع لإخواننا من المهاجرين مثل الذي تقطع لنا قال سترون بعدي أثره فاصبروا حتى تلقوني<sup>10</sup>

Al-Baghawi> states that the hadith is sahih.<sup>11</sup> The hadis mentioned above are all narrated by Imam al-Bukhari. In them it is mentioned that the Prophet once said to the Ansar that after the Prophet's death humanity would meet the attitude of *atharah*. After saying this, the Prophet asked the Ansar to be patient until the time of reunion with the Prophet in here after.

The Hadith talks about nepotism towards groups. In a discussion held by the Prophet to determine the name of the country. The group that was invited to discuss with the Prophet was the Ansar. However, they raised an objection because the Ansar had not attended the discussion. this shows an excessive *as{abiyah* attitude that does not consider religion.<sup>12</sup>

There are several hadith-reports similar to the above one through Usayd b. H{ad{ir. The Hadith describes that the Prophet had appointed a Companion to a position. On the other hand, there was an Ansar who felt capable of taking the position. Therefore, he said to the Prophet, "Don't you appoint me as you appointed so-and-so." The person who asked the Prophet was Usayd b. H{ad{ir. He asked the Prophet to appoint him as an officer in charge of zakat or as a

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<sup>9</sup> al-Bukhari, *Al-Jami' Al-Sahih Li Al-Bukhari*.

<sup>10</sup> al-Bukhari.

<sup>11</sup> Abu Muhammad al-Husayn bin Mas'ud bin Muhammad al-Fara' al-Shafi'i Al-Baghawi, *Sharh Al-Sunnah* (Beirut: al-Maktabah al-Islami, 1983).

<sup>12</sup> Abdi Wijaya, "Nepotisme Dalam Perspektif Hadis," *Al-Daulah* 1, no. 1 (2012): 139–48, <https://doi.org/10.59029/int.v2i2.19>.

governor of a region. The companion whom the Prophet had appointed was `Amr b. al-`As. The Prophet chose him because of the fact that he was very loyal to the government. He was a senior politician in Medina. Moreover, he was a master of tactics and strategy in warfare. His abilities had implications for his career. He was also not the same as Usayd b. H{ad{ir, although he often appeared in public for example in the battle of Badr, Bay`at Aqabah I and II. In this context it is understood that the Prophet had practiced nepotism.<sup>13</sup>

In this case, Ibn Mulqin mentions

المراد بالأثرة: ما يرون بعده من التفضيل في العطاء والأثرة: ما يؤثر به الرجل أي: يفضل به.

that *atharah* is what they saw after the Prophet's death about favoritism in giving. *Atharah* in language is something that is influenced by someone, in this case it means a gift.<sup>14</sup> Similarly, al-Baghawi<sup>15</sup> also stated that

اسم من أثر يؤثر إيثارا يريد يستأثر عليكم فيفضل غيركم نفسه عليكم.

A noun from the word *a>thara* which means to give preference. Preferring someone and favoring one person over another.<sup>15</sup> By this, he indicated that the matter would become in others and they would specialize in money, and it was as the Prophet (peace be upon him) described, and it is included in what he told of the things to come, so it happened as he said.<sup>16</sup>

Answering Usayd's question, the Prophet emphatically replied, you must be patient with *the jama` 'is{biru>*. This shows that he did not just tell the questioner to be patient, but told many companions who were there.

Other Hadiths with the keyword *athara* are

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<sup>13</sup> Wijaya.

<sup>14</sup> Ibn Mulqin, *Al-Tawdih Li Sharh Al-Jami` Al-Sahih* (Qatar: Wizarah al-Awqaf wa Shu'un al-Islamiyah, 2008).

<sup>15</sup> Al-Baghawi, *Sharh Al-Sunnah*.

<sup>16</sup> al `Asqalani Ahmad bin `Ali bin Hajar, "Fath Al-Bari Sharh Sahih Imam Abi `Abd Al-Lah Muhammad Bin Ismail Al-Bukhari," in *10* (Riyad: Maktabah al-Mulk Fahd, 2001).

حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ، قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنِي شَيْخٌ مِنْ فُرَيْشٍ، عَنْ رَجَاءِ بْنِ حَيَّوَةَ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ يَزِيدَ بْنِ أَبِي سُفْيَانَ، قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، حِينَ بَعَثَنِي إِلَى الشَّامِ: يَا يَزِيدُ، إِنَّ لَكَ قَرَابَةً عَسَيْتَ أَنْ تُؤْتِرَهُمْ بِالْإِمَارَةِ، وَذَلِكَ أَكْبَرُ مَا أَخَافُ عَلَيْكَ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " مَنْ وَلِيَ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئًا فَأَمَرَ عَلَيْهِمْ أَحَدًا مُحَابَاةً فَعَلَيْهِ لَعْنَةُ اللَّهِ، لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا حَتَّى يُدْخِلَهُ جَهَنَّمَ، وَمَنْ أَعْطَى أَحَدًا جَمَى اللَّهِ فَقَدْ ائْتَهَكَ فِي جَمَى اللَّهِ شَيْئًا بَغَيْرِ حَقِّهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ، أَوْ قَالَ: تَبَرَّأْتُ مِنْهُ ذِمَّةُ اللَّهِ عَزَّ وَجَلَّ"<sup>17</sup>

Yazid Ibn 'Abd Rabbih narrated to us, he said: Baqiyyah Ibn Walid narrated to us, he said: A grandfather from the Quraysh narrated to me from Rajā' Ibn Haywah, from Junādah Ibn Abū 'Umayyah, from Yazid Ibn Abī Sufyān, he said: Abū Bakr said to me when he sent me to Shām: "O Yazid, you have relatives to whom it is possible for you to give leadership, and that is the greatest thing I fear for you, for the Messenger of Allah (peace and blessings of Allah be upon him) said: 'Whoever takes charge of the affairs of the Muslims and appoints someone as their leader out of love, then for him is the curse of Allah, and Allah will not accept his obligatory and voluntary deeds until He puts him in Hellfire. Whoever gives someone a zone that Allah has forbidden, has indeed violated something in the zone that Allah has forbidden without right, and for him is the curse of Allah. Or he said: "He is free from the protection of Allah."

Mentioned in *al-Mustadrak `ala Sahihayn*

أخبرني عبد الله بن محمد بن موسى العدل ثنا محمد بن أيوب أنبا يزيد بن عبد العزيز الطيالسي ثنا خالد بن عبد الله الواسطي عن حسين بن قيس الرحبي عن عكرمة عن ابن عباس - رضي الله عنهما - قال : قال رسول الله - صلى الله عليه وآله وسلم - : " من استعمل رجلا من عصابة وفي تلك العصابة من هو أَرْضَى اللهُ منه فقد خان الله وخان رسوله وخان المؤمنين "<sup>18</sup>

`Abd al-Lah bin Muhammad bin Muhammad bin al-Adl has informed us. Muhammad bin Ayyub has told us, Yazid bin `Abd al-`Aziz al-Tayalisi has told us, Khalid bin `Abd al-Lah al-Wasiti has told us, from Husayn bin Qays al-Rahbi from `Ikrimah from Ibn `Abbas ra, he said: The Messenger of Allah (saw) said: Whoever appoints someone as an official from among his group, while among that group there is someone more favored by Allah swt (more

<sup>17</sup> Hanbal, "Al-Musnad."

<sup>18</sup> Muhammad bin `Abdillah al-Naysaburi Al-Hakim, *Al-Mustadrak `ala Al-Sahihayn* (Beirut: Dar al-Kutub al-Ilmiyah, 2002).

worthy) than this person, then indeed he has betrayed Allah swt, the Messenger of Allah and all believers.

According to al-Hakim, the hadith is sahih, but Imams al-Bukhari and Muslim did not narrate it.<sup>19</sup> However, in the book *al-Kamil fi al-Du'afa* it is mentioned that there is Husayn b. Qays in the hadith, whose scholarly assessment of him tends to be closer to the status of *dha'if*. Therefore, Ibn 'Adi gives the hadith the status of *dha'if*.<sup>20</sup>

Another similar hadith is

من استعمل عاملاً من المسلمين وهو يعلم أن فيهم أولى بذلك منه وأعلم بكتاب الله وسنة نبيه فقد خان الله ورسوله وجميع المسلمين.<sup>21</sup>

Whoever appoints a worker from among the Muslims knowing that there is someone better than him, who understands the Qur'an and the Sunnah of the Prophet, has betrayed Allah, the Messenger of Allah, and all Muslims.

In meaning, the tradition is the same as the previous one. The difference lies in the clear mention. The previous Hadith is generally related to the appointment of '*rajul*' or a man. Whereas in this Hadith it is clearly appointed as '*a>mil*' which can be interpreted as laborers or workers.

According to al-Munawi, '*is>bah*' or appointment referred to here is as imam, leader, government, supervisor, or imam in prayer.<sup>22</sup> Al-Balqini states that this is especially so if the one who is given preference is not more knowledgeable or active than the one who is given preference. This kind of thing cannot be respected. Ibn Hajar al-Haytami mentions in *Tuhfat al-Muh<ta>j* that if it is

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<sup>19</sup> Al-Hakim.

<sup>20</sup> Abdullah bin Ahmad 'Adi, *Al-Kamil Fi Du'afa' Al-Rijal* (Beirut: Dar al Kutub al Ilmiah, n.d.).

<sup>21</sup> Muhammad bin Ahmad bin Uthman Al-Dhahabi, *Al-Muhadhdhab Fi Ikhtisar Al-Sunan Al-Kubra Li Al-Bayhaqi* (Riyad: Dar al-Watan, n.d.).

<sup>22</sup> Abd al-Ra'uf Munawi (al), *Fayd Al-Qadir Sharh Al-Jami' Al-Saghir*, Cetakan Ke (Lebanon: Dar al-Ma'rufah, 1972).

clearly found that there is a person who is most worthy of being a leader than others, then he should be asked to be a leader, even if it costs a lot of money.<sup>23</sup>

Another hadith states

وقال صلى الله عليه وسلم : أيما رجل استعمل [رجلا] على عشرة أنفس علم أن في العشرة أفضل ممن استعمل فقد غش الله ورسوله وغش جماعة المسلمين.<sup>24</sup>

The Messenger of Allah (peace and blessings of Allah be upon him) said: If a man appoints one man out of ten, and he knows that one of the ten is better than the one he appoints, then he has cheated Allah, the Messenger of Allah, and all Muslims.

In connection with this Hadīth, al-Munawwi explains that if a person appoints someone even in a small community of 10 people knowing that among these 10 people there is one who is better than the person he appoints, then he has deceived Allah, deceived His Messenger, and deceived the Muslims, because it is contrary to what is prescribed to make the head of a lowly person over a great one. This is the case if the circumstances and time do not require it. Otherwise, it is left to the interests of the people. This is what the Prophet ordered `Amr b. al-'As to do with a community in which there were companions Abu Bakr and `Amr. While the leader was Usamah.<sup>25</sup>

Some hadith deal with the person who deliberately gives preference to others, in the above tradition it is mentioned that he has betrayed or deceived Allah swt, the Messenger of Allah, and all Muslims. In another hadith it is mentioned

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<sup>23</sup> Ibn Hajar Al-Haytami, *Tuhfat Al-Muhtaj Fi Sharh Al-Minhaj* (Beirut: Dar Ihya Turats Al 'arabiy, 1983).

<sup>24</sup> Ibn Hajar Al-Asqalani, *Al-Matalib Al-'Aliyah Bi Zawa'id Al-Masanid Al-Thamaniyah* (Saudi Arabia: Dar al-Asimah, n.d.).

<sup>25</sup> Munawi (al), *Fayd Al-Qadir Sharh Al-Jami' Al-Saghir*.

حدثنا محمد بن جعفر بن محمد بن نصير الخدي ، ثنا علي بن عبد العزيز ، ثنا عارم أبو النعمان ، ثنا معتمر بن سليمان ، قال : سمعت أبي ، يحدث عن حنش ، عن عكرمة ، عن ابن عباس - رضي الله عنهما - ، قال : من أعان باطلا ليدحض بباطله حقا ، فقد برئت منه ذمة الله وذمة رسول الله - صلى الله عليه وآله وسلم - وسلم<sup>26</sup>

Muhammad bin Ja'far bin Muhammad bin Nusr al-Khaldi has narrated to us, 'Ali bin 'Abd al-'Aziz has narrated to us, 'Arif Abu al-Nu'man has narrated to us, Mu'tamir bin Sulayman has narrated to us, he said: I heard my father narrate from H{ansh from 'Ikrimah from Ibn Abba's ra, he said: whoever helps falsehood to refute the truth with its falsehood, then he is free from the trust of Allah and the trust of His Messenger.

Al-Hakim stated that the hadith has a valid chain of transmission, but Imam al-Bukhari and Imam Muslim did not narrate it.<sup>27</sup> In the hadith there is H{ansh. H{ansh is the nickname of Husayn bin Qays al-Rahbi. Many scholars regarded him as *matruk*, even Imam Ahmad bin Hanbal regarded him as a liar. However, this sanad from H{ansh does not remain, there are other paths that do not pass through it.<sup>28</sup> The text of another similar hadith is

من أعان باطلا ليدحض بباطله حقا فقد برئ من ذمة الله، وذمة رسوله. ومن مشى إلى سلطان الله ليذله، أذله الله مع ما يدخر له من الخزي يوم القيامة، سلطان الله: كتاب الله وسنة نبيه. ومن تولى من أمراء المسلمين شيئا فاستعمل عليهم رجلا وهو يعلم أن فيهم من هو أولى بذلك وأعلم منه بكتاب الله وسنة رسوله، فقد خان الله ورسوله وجميع المؤمنين ومن ترك حوائج الناس لم ينظر الله في حاجته حتى يقضي حوائجهم ويؤدي إليهم بحقهم، ومن أكل درهم ربا فهو ثلاث وثلاثين زنية، ومن نبت لحمه من سحت فالنار أولى به<sup>29</sup>

Whoever helps falsehood to refute the truth with its falsehood, then he is free from the trust of Allah and the trust of His Messenger, and whoever walks towards the authority of Allah on earth to humiliate it, then Allah will break his neck on the Day of Resurrection - or he said: "The authority of Allah on earth is the Book of Allah and the Sunnah of His Prophet," and whoever hires a man when he can find someone better than him and more knowledgeable of the Book

<sup>26</sup> Al-Hakim, *Al-Mustadrak 'ala Al-Sahihayn*.

<sup>27</sup> Al-Hakim.

<sup>28</sup> Abu Ishaq Al-Huwaini, *Al-Nafilah Fi Al-Ahadith Al-Da'ifah Wa Al-Batilah* (Tanta: Dar al-Sahabah li al-Turath, 1988).

<sup>29</sup> Abu Qasim Al-Tabrani, *Al-Mu'jam Al-Kabir Li Al-Tabrani* (Riyad: Dar al-Sami'i, 1994).

of Allah and the Sunnah of His Prophet, then he has betrayed Allah, His Messenger, and all the believers. And whoever neglects the affairs of the Muslims, Allah will not take care of their needs until he takes care of the needs or desires of others and fulfills his rights, and whoever eats one dirham of usury, the sin is equal to thirty-six times of adultery in Islam, and his flesh grows from the proceeds of deceit, then the fire of hell is the first to eat it.

The discussion in this Hadīth is quite complex, but some of the content of the above Hadīth has been covered. Moreover, at the beginning of the Hadīth it is mentioned that the one who helps the establishment of falsehood in order to refute the truth is free from the responsibility of Allah and His Messenger. This shows that the good should be upheld and the evil should always be suppressed. It is not permissible for a person to help establish falsehood so that the truth is no longer visible. Helping is not allowed, let alone committing falsehood.

Some of the above traditions tell us about how one person prioritizes another in a leadership role. The Prophet affirmed this phenomenon even before his death. Some of the traditions above describe the threats against people who practice 'nepotism' both in the wider society and in small communities. These threats include, *firstly*, that he will be cursed by God, his obligatory and voluntary acts of worship will not be accepted, and he will enter Hellfire. *Secondly*, he has betrayed Allah swt, the Messenger of Allah, and all Muslims. *Thirdly*, he has deceived Allah, the Messenger of Allah, and all Muslims. *Fourth*, his actions resulted in him being freed from the responsibility of Allah swt. These threats show how despicable nepotism is.

Scholars state that it is permissible to give preference to another person if he is more active and better understands the Qur'an and hadith. If contextualized at this time, such a person is in a category worthy of leading. However, if this is not the case, then one should not prioritize people over others, especially when there are people in the community who are more deserving than the prioritized person. The last hadith states the prohibition of helping the establishment of

falsehood to refute the truth. The majority of the above traditions indicate that we are not allowed to turn a blind eye to the worthiness of others to be leaders and the threats associated with favoring a particular person.

Regarding the viciousness of the act of nepotism, the Prophet has provided a solution in the first tradition mentioned above, which is to be patient. The patience referred to by the Prophet is patience while in this world. For he states that 'be patient until you meet me at the lake of kauthar.'

### **Analysis of Nepotism Phenomenon Based on Hadith Views and Conflict Management Theory**

Related to the theory of *ʿashabiyyah* according to Ibn Khaldun is divided into two senses; positive sense and negative sense. The positive sense points to the concept of brotherhood. The concept of social solidarity in Islamic history eliminates personal interests for the sake of obligation to others for the advancement of civilization. The second negative sense is blind loyalty or fanaticism without the basis of truth, which is not desirable in Islam.<sup>30</sup> This fanaticism can weaken unity and integrity.

In that regard, Ibn Khaldun argues that religion has an important role in forming unity in society, which cannot be matched by other factors. Religion defuses disagreements and unites them in a common cause.<sup>31</sup>

In his theory, Ibn Khaldun actually favored the positive side of the theory of *ʿashabiyyah*. According to him, this theory determines the victory and survival of a country, dynasty or kingdom. Without being accompanied by *ʿashabiyyah*, the sustainability and existence of a country will be difficult to realize. On the

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<sup>30</sup> Ilham, "Konsep 'Ashabiyyah Dalam Pemikiran Politik Ibnu Khaldun," *Jurnal Politik Profetik* 4, no. 1 (2016): 1–13.

<sup>31</sup> Ilham.

contrary, the country is under threat of disintegration and heading towards destruction.<sup>32</sup>

Ibn Khaldun sees the positive side of the theory of *ʿasabiyyah*, however, here the author highlights the nepotism or *ʿasabiyyah* on the negative side. This is because; first, today's nepotism does not occur as in the hadith, where the Prophet prioritized someone because of his expertise. Nepotism today occurs because it prioritizes family or kin relationships, regardless of expertise. Second, the attitude of nepotism in the current phenomenon occurs as a negative sense conveyed by Ibn Khaldun. With these considerations, the author sees Ibn Khaldun's *ʿasabiyyah* theory in the negative sense.

Based on Montesquieu's theory of the division and separation of powers, John Locke described the branches of power in the state, namely the legislature (as the legislator), the executive (as the executor), and the judiciary (having the power to judge).<sup>33</sup> The political state of government in Indonesia has been divided accordingly. The heads in the executive level are directly supervised by the judiciary. If everything goes according to their respective duties, of course the government will run very well and unity will be realized. However, the political condition of the government has a flaw when nepotism occurs in it.

There are three main things that become the main rules when talking about nepotism where these three rules must be present and active to minimize the occurrence of nepotism. These three things are:<sup>34</sup>

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<sup>32</sup> Abbas Sofwan Matlail Fajar, "Perspektif Ibnu Khaldun Tentang Perubahan Sosial," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 6, no. 1 (2019): 1–12, <https://doi.org/10.15408/sjsbs.v6i1.10460>.

<sup>33</sup> Rizky Andrian Ramadhan Pulungan and Lita Tyesta A.L.W, "Mekanisme Pelaksanaan Prinsip Checks And Balances Antara Lembaga Legislatif Dan Eksekutif Dalam Pembentukan Undang-Undang Dalam Sistem Ketatanegaraan Indonesia," *Jurnal Pembangunan Hukum Indonesia* 4, no. 2 (2022): 280–93, <https://doi.org/10.14710/jphi.v4i2.280-293>.

<sup>34</sup> Lidya Dwi Jayanti, Tabah Maryanah, and Robi Cahyadi Kurniawan, "Manajemen Konflik Dalam Nepotisme Pengangkatan Jabatan," *Journal Publicuho* 7, no. 3 (2024): 1153–63, <https://doi.org/10.35817/publicuho.v7i3.470>.

1. Limitations, i.e. to determine a matter to place some families in the power system must be given clear and logical limits and reasons to categorize it in the negative nepotism group.
2. Rules in the system. Clear, firm and binding regulations on nepotism and its practices as formal and legal products that apply to all citizens.
3. The system monitors and takes action against violations of the rules. System in the form of institutions that consistently oversee and take action against violations of the regulation.

Ordinary people when they see nepotism can refer to the solution offered by the Prophet, which is to be patient. Being patient in this case has two meanings, as a subject and as an object. As a subject, when we are in office, we must be patient not to prioritize our family or relatives. As an object, when nepotism occurs, we must be patient with them until Muslims meet the happiness promised by the Prophet, namely meeting at the lake of kauthar. This is also in accordance with the solution offered by Ibn Khaldun that religion has an important role in dealing with these problems.

## **Conclusion**

The discussion in the Hadith is quite complex, but some of the content of the above Hadith has been covered. Those who help the establishment of falsehood in order to refute the truth will be freed from the responsibility of Allah and His Messenger, emphasizing the importance of preserving the good and eradicating the evil. Nepotism in leadership is emphasized as a blameworthy act with threats including curse, rejection of worship, entering Hellfire, betraying Allah, deceiving Allah, and being freed from Allah's responsibility. Scholars have stated that favoring those who are more competent in understanding religious teachings is permissible. The prohibition of aiding falsehood and turning a blind eye to the worthiness of potential leaders is also emphasized in the hadith. The Prophet's solution to nepotism is patience until it fills the lake of kauthar.

The theory of *'asabiyyah* according to Ibn Khaldun has two different meanings: positive and negative. The positive sense refers to the concept of brotherhood and social solidarity in Islam for the advancement of civilization. The negative sense is blind loyalty without the basis of truth, which can weaken unity. Ibn Khaldun believes that religion has an important role in shaping the unity of society. Without *'asabiyyah*, the state will be difficult to survive and face disintegration. Although Ibn Khaldun considered *'asabiyyah* positively, the author highlights its negative aspects regarding nepotism. Nepotism today focuses more on family relationships than expertise, as shown in the hadith. Thus, nepotism may refer to the negative sense put forward by Ibn Khaldun. Nepotism can be overcome by being patient, prioritizing justice over family relations. This solution is in line with the Prophet's and Ibn Khaldun's teachings on the importance of religion in solving social problems.

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