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THE PRINCIPLE OF ADVICE IN THE ISLAMIC GOVERNMENT SYSTEM FROM AN ETHICAL PERSPECTIVE AND ITS IMPLEMENTATION

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ABSTRACT

This study examines in depth the principle of advice (al-naṣīḥah) in the Islamic system of government from an ethical perspective and its implementation, emphasizing that the success of government is not only measured by political effectiveness, but also by the moral foundations and ethical responsibilities that underpin it. Using qualitative methods with a theological and empirical juridical approach in the city of Makassar, this study finds that advice has a strong normative basis in the Qur'an and hadith as a manifestation of amar ma'ruf nahi munkar. This principle requires sincerity, manners, and wisdom in its delivery, and serves as a moral and social control to keep power on the path of justice and truth. From the time of the Prophet Muhammad SAW to the Khulafā' al-Rāsyidīn, the value of advice has been applied through deliberation and the institution of ahl al-ḥall wa al-'aqd, and in the modern context, it can be realized through transparency, accountability, and public participation. Thus, advice becomes a pillar of Islamic political ethics that connects spiritual values with governance practices, playing an important role in realizing fair, accountable, and community-oriented good governance.

Keywords: Advice (al-naṣīḥah); Islamic governance ethics; Political morality; Siyāsah syar'iyyah; Justice; Good governance

1. INTRODUCTION

In Islam, the success of government is not only measured by administrative or political achievements, but also by the moral foundations and ethical responsibilities that accompany it. One of the fundamental principles in Islamic governance is advice (al-naṣīḥah), which reflects sincerity, honesty, and the urge to guide others toward goodness. The Prophet Muhammad SAW emphasized this in his saying:

"Religion is advice." We asked, "For whom?" He replied, "For Allah, for His book, for His Messenger, for the leaders of the Muslims, and for all Muslims." (HR. Muslim)

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This hadith emphasizes that advice is a universal principle in Islam that encompasses the vertical relationship between humans and Allah and the horizontal relationship between fellow humans, including in the realm of government.

In the Islamic political and public administration system, advice serves a dual function: as moral oversight of the rulers and as a form of responsibility for the people in upholding the truth. Thus, the concept of advice is not only a matter of ethics in interpersonal relationships, but also a political principle that plays a role in safeguarding the interests of the people.

In Islam, government is not only understood as a system of power or a mechanism for managing the state, but also as a mandate that must be carried out based on moral and ethical values. The principles of justice, honesty, and responsibility are the main foundations in every aspect of government administration. One of the ethical principles that plays an important role in shaping the character of Islamic government is advice (al-naṣīḥah), which reflects sincerity, honesty, and a commitment to guiding one another toward goodness for the common good.

The principle of advice is not limited to personal relationships between individuals, but also has a profound meaning in social and political life. The Prophet Muhammad SAW emphasized that "Religion is advice" (HR. Muslim), indicating that advice is the essence of Islamic teachings that encompass human relationships with Allah and with one another. In the context of government, advice becomes a moral guideline that connects leaders and the people, functioning as ethical oversight of power and as a form of social responsibility in upholding truth and justice.

Thus, examining the principle of advice in the Islamic system of government is important for understanding how Islamic ethical values are implemented in the realm of politics and public administration. Through this study, it is hoped that it will become clear that advice is not merely a moral concept, but also a practical principle that maintains the integrity of government and brings about the welfare of the people.

2. METHODS

The method used in this study is qualitative field research, which can be understood as descriptive qualitative research using a Sharia theology and empirical juridical approach that focuses on field facts and analysis of the principles of Siyasah Syar'iyyah. This study was conducted in the city of Makassar.

The data sources used in this study were primary and secondary data sources. The primary data sources were data obtained through direct interviews based on information obtained from key informants, namely the Makassar City Communication and Information Agency (Diskominfo), the Makassar City Police (Polrestabes Makassar), religious leaders, and online gambling users. Secondary data sources are data obtained from second parties, both individuals and documents, such as books, reports, bulletins, and magazines that are documentary in nature.

3. RESULTS AND DISCUSSION

Meaning and Normative Basis of the Principle of Advice in Islamic Government

The principle of advice (al-naṣīḥah) is one of the most important ethical foundations in Islamic teachings, reflecting the values of honesty, sincerity, and commitment to guiding others toward goodness. Etymologically, the word nasīḥah comes from the root word naṣaḥa, which means "sincere," "pure," or "free from falsehood." In a social and religious context, advice is not merely giving suggestions or warnings, but a form of moral concern based on the intention to improve and maintain welfare. Therefore, advice in Islam covers spiritual, social, and political aspects as a form of shared responsibility in upholding truth and justice. This concept forms the basis for the relationship between individuals and God, between leaders and the people, and between fellow human beings in society.

In a deeper sense, advice is not only understood as a verbal activity in the form of exhortation or warning, but also as a moral attitude that must be inherent in every Muslim. A person who gives advice does so not for personal gain, but out of a sense of faith and concern for the truth. Advice in this sense requires sincerity (ikhlāṣ) and pure intentions, because its main purpose is to seek the pleasure of Allah SWT and improve the condition of the ummah. Therefore, the principle of advice reflects the value of ukhuwah Islamiyah, namely brotherhood based on compassion and social responsibility. Through sincere advice, Muslims are expected to remind each other, admonish wisely, and guide each other towards virtue without hurting the dignity of others.[1]

Normatively, the principle of advice has a strong basis in the Qur'an and the hadith of the Prophet Muhammad SAW. In many verses, Allah emphasizes the importance of amar ma'ruf nahi munkar as a form of moral responsibility for Muslims. For example, in Surah Ali Imran [3]: 104, Allah says, "And let there be among you a group of people who call to virtue, enjoin what is right, and forbid what is wrong; they are the ones who are successful." This verse emphasizes that giving advice and guidance towards goodness is a social obligation inherent in the Muslim community. This principle is not only related to individual life, but also to the order of society and government. In the context of power, advice serves as a moral control so that rulers remain on the path of justice and do not abuse their authority.[2]

The hadith of the Prophet Muhammad SAW also serves as the main normative basis for upholding the principle of advice. In a hadith narrated by Imam Muslim, the Messenger of Allah SAW said: "Religion is advice." When his companions asked, "To whom?" He replied, "To Allah, His book, His Messenger, the leaders of the Muslims, and all Muslims." This hadith shows that advice is the core of all religious practice, covering vertical relationships with Allah SWT and horizontal relationships with fellow human beings. Admonition to Allah means believing and obeying His commands sincerely; to His book means adhering to the Qur'an; to the Messenger means following his sunnah; to leaders means reminding them in a good way; and to fellow human

[1] Muhammad Abdulloh, 'Model Pembelajaran Nahwu Berbasis PAIKEM (Pembelajaran, Aktif, Inovatif, Kreatif, Efektif, & Menyenangkan', *Jurnal Pendidikan Islam*, 17.2 (2024), 433–54 <https://doi.org/10.32832/tawazun.v17i2>.

[2] sembiring juhardi syahputra eko, novianty lily, 'Rekontruksi Regulasi Kewenangan Komisi Yudisial Dalam Menjaga Keluhuran Marwah Dan Martabat Hakim Yang Berdasarkan Nilai Keadilan', *Journal of Engineering Research*, 10.1 (2023), 35–45.

beings means helping them in goodness. Thus, advice in Islam is not merely a moral concept, but also a socio-political principle that demands active involvement in maintaining the balance and integrity of the ummah.[3]

In the context of government, the principle of advice is very important because it serves as an ethical and moral mechanism to maintain the balance of power. Islam views power as a trust that must be exercised responsibly. Therefore, rulers have an obligation to accept advice from the people, while the people have the right and obligation to give advice to rulers. This is in line with the concept of shura (consultation) in Islam, which emphasizes community participation in decision-making. Advice serves as a form of moral check and balance so that leaders do not fall into tyranny. Conversely, the people are taught to give advice with good manners, without hatred or rebellion, but with the intention of improving and upholding the truth.[4]

In addition to having a textual basis, the principle of advice is also rooted in universal values that characterize Islamic ethics. Advice reflects the synergy between honesty, responsibility, and social compassion. Within the framework of Islamic ethics, every human action is judged not only by its results, but also by its intentions and its impact on justice and the common good. Therefore, advice is not only an individual moral act, but also a social mechanism that builds a just and civilized society. Through a culture of mutual advice, Islamic society will be formed as a community that improves and maintains mutual moral integrity. It is this value that makes advice relevant not only in classical times, but also in modern governance.[5]

In practice, the principle of advice can be implemented in various forms, both formally and informally. In the classical Islamic system of government, scholars and the community played an important role in advising rulers through consultative institutions such as ahl al-ḥall wa al-'aqd. Meanwhile, in the modern context, the principle of advice can be realized through participatory mechanisms such as transparency, accountability, and freedom of expression based on Islamic ethics. Thus, advice becomes a bridge between spiritual values and political practice. It serves to ensure that the government system remains grounded in justice and the welfare of the people, rather than solely in the interests of power. Proper implementation of this principle will result in a government that is not only administratively efficient, but also morally dignified.[6]

The principle of advice also has a transformational dimension, as it can shape the character of leaders and people with good morals. From an Islamic ethical perspective, advice is a reflection of mature faith and high social awareness. A leader who is open to advice demonstrates humility and awareness that power is only a trust from Allah SWT. Meanwhile, people who give advice in a polite manner demonstrate obedience to Islamic teachings that emphasize a balance between

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[3] Silvi Vadila Putri and others, 'Konsep Etika Dalam Berkeluarga , Bermasyarakat Dan Berpolitik Perspektif Penafsiran Alqur ' An', *Karakter: Jurnal Riset Ilmu Pendidikan Islam*, 2.1 (2025), 1–20.

[4] Rachmat Bin Badani Tempo, Akhmad Hanafi Dain Yunta, and Saifullah Bin Anshor, 'Tinjauan Fikih Terhadap Nasihat Kepada Penguasa', *NUKHBATUL 'ULUM : Jurnal Bidang Kajian Islam*, 5.2 (2019), 106–24 <https://doi.org/10.36701/nukhbah.v5i2.86>.

[5] Khairul Hamdi R, George Soros, and Setiawan Day, 'MADANIA : Jurnal Hukum Pidana Dan Ketatanegaraan Islam Prinsip-Prinsip Dasar Tata Kelola Negara Dalam Islam Dan Relevansinya Dengan Praktik Tata Kelola Pemerintahan Yang Baik', *Madania:Jurnal Hukum Pidana Dan Ketatanegaraan Islam*, 14.No. 2 Desember (2024), 39–48.

[6] Nedia Martha Resmadiktia, Yusuf Dwi Utomo, and Laode Muhammad Aiman, 'Pertanggungjawaban Pemerintah Dalam Mewujudkan Good Governance Sesuai Hukum Administrasi Negara', *Jurnal Ilmiah Wahana Pendidikan*, 9.11 (2023), 685–97 <https://jurnal.peneliti.net/index.php/JIWP/article/view/4394>.

rights and obligations. Ethical interactions such as these will create harmonious relationships between leaders and the people, which will ultimately lead to political stability and social prosperity.[7]

From the above description, it can be concluded that the meaning and normative basis of the principle of advice in Islam covers very broad theological, ethical, and socio-political aspects. Advice is not only a personal moral teaching, but also a social mechanism that upholds truth, justice, and responsibility in the system of government. Its strong foundation in the Qur'an and hadith makes this principle inseparable from the structure of Islamic values. In the current context, advice remains relevant as an ethical guideline for rulers and citizens to jointly build a government that is fair, transparent, and oriented towards the welfare of the people. Thus, the principle of advice becomes the spirit that guides Islamic governance towards a moral, just, and civilized society.[8]

Ethics in the Principle of Government Advice

Ethics is the main foundation in all Islamic teachings, including in the administration of government. In Islam, power is not a privilege that is free from moral supervision, but rather a mandate that must be carried out with full responsibility before Allah SWT. Therefore, the principle of advice (al-naṣīḥah) serves as an ethical instrument that guides the behavior of rulers and citizens to remain within the corridor of justice and truth. Admonition in the context of governance is not only interpreted as reprimand or criticism, but also as a form of compassion and moral concern for the sustainability of the social order. The ethics of admonition become a moral bond between leaders and the people, ensuring that every political action is oriented towards the common good and not personal interests.[9]

In Islamic teachings, the ethics of giving advice are rooted in the values of sincerity (ikhlāṣ) and honesty (ṣidq). These two values emphasize that giving advice should not be based on political interests, personal grudges, or ambitions for power. Instead, advice should be given with a sincere intention to improve the situation and uphold the truth. The Prophet Muhammad (peace be upon him) emphasized that "Religion is advice," indicating that advice is an expression of a Muslim's faith and spiritual responsibility. In the context of government, the ethics of advice means conveying the truth with wisdom, using a prudent approach, and avoiding slander and insults. Thus, ethical advice is not merely conveying criticism, but also maintaining the honor and dignity of the person being advised.[10]

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[7] Amelia Haryanti, 'Persepsi Masyarakat Terhadap Etika Politik Calon Pemimpin Negeri Tahun 2024', *Jurnal Politica Dinamika Masalah Politik Dalam Negeri Dan Hubungan Internasional*, 15.1 (2024), 1–19 <https://doi.org/10.22212/jp.v15i1.4208>.

[8] I. Ramadhan, N. Hadist, and K. Kurniati, 'Etika Pengelolaan Pemerintahan Perspektif Hukum Islam Ethics of Government Management from Islamic Law Perspective', *Ethics and Law Journal: Business and Notary (ELJBN*, 2.3 (2024), 15–22 <http://journals.ldpb.org/index.php/eljbn>.

[9] Arif Sugitanata, 'Urgensi Pemilihan Pemimpin Beretika Dalam Perspektif Maqashid Syariah Menuju Tatanan Sosial Dan Politik Yang Sehat', *Jurnal Multidisiplin Ibrahimy*, 1.2 (2024), 253–66 <https://doi.org/10.35316/jummy.v1i2.4591>.

[10] N Dwiyanti, 'Prinsip Etika Komunikasi Dalam Tradisi Melayu-Islam: Telaah Filosofis Terhadap Pemikiran Raja Ali Haji Dan Raja Ali Kelana', *Perada*, 7.2 (2024), 185–204 <https://ejournal.stainkepri.ac.id/index.php/perada/article/view/1924%0Ahttps://ejournal.stainkepri.ac.id/index.php/perada/article/download/1924/574>.

Ethics in the principle of advice also includes the manner, timing, and context of its delivery. In Islam, advising a leader must be done with high manners and etiquette. The Prophet Muhammad taught that advice to rulers should be delivered privately, not in public, so as not to cause slander or embarrass those in authority. This ethic shows that Islam teaches a balance between the freedom to speak the truth and the responsibility to maintain social stability. Good advice is not only true in substance, but also wise in its delivery. Such ethics are important to ensure that advice does not turn into provocation, but remains a constructive means for moral improvement and good governance.[11]

In a broader context, ethical advice in government serves as a moral guardian of power. Power in Islam is always viewed as a trust, and every trust must be accounted for. Therefore, ethical rulers must be open to criticism and advice from their people. Conversely, ethical citizens are also obliged to advise their leaders in a polite manner and based on compassion. This ethical relationship creates a balance between authority and participation, between obedience and moral responsibility. Through this principle, Islamic government is not only oriented towards administrative effectiveness, but also towards moral integrity. Ethical advice becomes a means of ensuring that power is not abused, and that the people do not lose their right to uphold the truth.[12]

The ethical principle of advice also has a deep social dimension. In Islamic society, advising one another is a form of solidarity and collective responsibility. Allah SWT says in QS. Al-'Asr [103]: 3, "Except for those who believe, do righteous deeds, and advise one another in truth and advise one another in patience." This verse emphasizes that advice is part of righteous deeds and a sign of true faith. In the context of government, this means that every citizen has a moral role to uphold justice and truth in society. The ethics of advice is not only the obligation of the political elite, but also the responsibility of the entire community to ensure that the system of government runs in accordance with divine values. Thus, advice becomes a symbol of participatory ethics in state life.[13]

Furthermore, ethics in the principle of advice requires a balance between truth (ḥaqq) and goodness (iḥsān). A good advisor not only reveals mistakes, but also offers solutions in a wise manner. Likewise, an ethical leader does not reject advice with arrogance, but rather uses it as a means of self-introspection. This ethics fosters a culture of healthy dialogue between rulers and the people. When advice is given and received with good manners, the government will thrive in an atmosphere of openness, trust, and justice. Conversely, if this ethics is ignored, advice can turn into a tool of propaganda, and criticism can become a source of division. Therefore, maintaining ethics in advice is an integral part of maintaining the moral and political stability of the country.[14]

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[11] Taman Makam, Pahlawan Nomor, and Kalibata Jakarta Selatan, 'Bagi Jabatan Pengawas Etika Pemerintahan : Melakukan Pengawasan Penerapan Nilai Kementerian Dalam Negeri Republik Indonesia', *Bpsdm.Kemendagri.Go.Id*, 1–100 <https://bpsdm.kemendagri.go.id/Assets/Uploads/laporan/f3c4b29ed1859e9f298c0916ff9afcad.pdf>.

[12] Arif Wicaksana and Tahar Rachman, 'Efektivitas Majelis Kehormatan Hakim (Mkh) Dalam Menegakkan Kode Etik Dan Pedoman Perilaku Hakim', *Angewandte Chemie International Edition, 6(11), 951–952.*, 3.1 (2018), 10–27 <https://medium.com/@arifwicaksanaa/pengertian-use-case-a7e576e1b6bf>.

[13] Nufikha Ulfah, Yayuk Hidayah, and Meiwatizal Trihastuti, 'Urgensi Etika Demokrasi Di Era Global: Membangun Etika Dalam Mengemukakan Pendapat Bagi Masyarakat Akademis Melalui Pendidikan Kewarganegaraan', *Jurnal Kewarganegaraan*, 5.2 (2021), 329–46 <https://doi.org/10.31316/jk.v5i2.1576>.

[14] Yonatan Alex Arifianto and Yonathan Salmon Efrayim Ngesthi, 'Aktualisasi Pemimpin Gereja Menjaga Moral Dan Integritas Umat Dalam Menghadapi Tahun Politik', *Jurnal Salvation*, 4.1 (2023), 60–71 <https://doi.org/10.56175/salvation.v4i1.104>.

The ethics of advice also reflect the value of deliberation (shūrā) in Islam. Deliberation is not only a means of decision-making, but also a form of respect for the opinions and advice of others. In Islamic government, a good leader does not close himself off from the views of his people, because every piece of advice given with good intentions is part of amar ma'ruf nahi munkar. This ethics of consultation reinforces the principle of advice as part of transparent and accountable governance. In practice, this can be realized through policies that are open to public criticism, inclusive consultative forums, and a bureaucratic culture that values moral input from various levels of society. In this way, the ethics of advice becomes an important element in realizing good governance based on Islamic values.[15]

Finally, ethics in the principle of governmental advice emphasizes that morality and power cannot be separated. An ethical government not only upholds the law, but also maintains social conscience. Advice serves as a bridge between power and truth, between authority and morality. Through ethical advice, power is returned to its true purpose, which is to serve and uphold justice for all people. In the modern context, this principle remains relevant in reinforcing the importance of moral leadership amid political dynamics and the challenges of globalization. An ethical government is one that is willing to listen, while an ethical people are those who are willing to advise in the right way. Thus, ethics in the principle of governmental counsel becomes the foundation for the creation of a social order that is just, harmonious, and dignified in accordance with Islamic teachings.[16]

Implementation of the Principle of Advice in the Islamic Government System

The principle of advice (*al-naṣīḥah*) in the Islamic government system is not only a moral teaching, but also a practical foundation for regulating the relationship between leaders and the people. In Islam, government is not merely a power structure, but a means to uphold justice, maintain trust, and realize the welfare of the people. Therefore, the principle of advice is an important element that ensures that power is not detached from ethical and spiritual oversight. Advice in the context of government is a form of social responsibility to uphold *amar ma'ruf nahi munkar,* which is to encourage good and prevent evil. Its implementation requires space for the people to convey the truth in a polite manner, while also requiring leaders to be open to constructive criticism.[17]

In the history of Islamic civilization, the implementation of the principle of advice has been a political tradition inherent in the system of government since the time of the Prophet Muhammad. The Prophet himself exemplified how advice was part of transparent and participatory leadership practices. He did not position himself as an authoritarian figure, but always consulted with his companions before making important decisions, as reflected in the events of the Battle of Uhud and the Battle of *Khandaq*. His openness to opinions showed that advice was not merely a form of communication, but also an ethical instrument in policy-making. This tradition was then continued by the *Khulafā' al-Rāsyidīn*, who made advice a mechanism for

[15] Budiman and others, 'Anih Kurnia, S.Kep.,Ners.,M.Kep Dr. Ns. Wawan Rismawan, S. Kep., M.Sc', *Jurnal Dialektika: Jurnal Ilmu Sosial*, 19.1 (2022), 64–74.

[16] Pembentukan Peraturan and Perundang-undangan D I Indonesia, 'Qanun : Jurnal Hukum Islam Dan Tata Negara', 1.1 (2024), 9–33.

[17] Sukarman Purba, 'KEPEMIMPINAN Sukarman Purba', 6.1 (2014), 11–16.

moral control over power, ensuring that every government decision remained based on the principles of justice and responsibility.[18]

During the caliphate of *Abu Bakr ash-Shiddiq*, the implementation of advice was clearly evident in his famous inauguration speech. He said, "O people, I have been appointed as your leader, even though I am not the best among you. If I do right, help me; if I do wrong, correct me." This statement emphasizes that advice is both a right and an obligation of the people towards their leader. Abu Bakar acknowledged that power is not a space without criticism, but a mandate that must be safeguarded through the moral participation of the people. Similarly, during the reign of Umar bin Khattab, the tradition of advice developed into a form of active public oversight. Umar was even known as a leader who asked the people to reprimand him if he strayed from the truth. Practices such as this show that advice functions as a system of checks and balances that is rooted in spiritual values, not merely a formal political mechanism.[19]

The implementation of the principle of advice in Islamic government does not only occur at the personal level between leaders and the people, but is also institutionalized in the government system. One form of this is the *ahl al-ḥall wa al-'aqd* institution, which is a council consisting of knowledgeable, wise, and honest people who play a role in providing advice and consideration to the caliph. This institution became the forerunner of the consultative council in the Islamic political system, which serves to ensure that political decisions remain in line with Sharia values and the interests of the people. Through this institution, the principle of advice takes on an institutional form that strengthens the shura (consultative) system. Thus, advice is not only an expression of individual morality, but also a structural instrument in ethical and transparent governance.[20]

In the context of modern governance, the principle of advice remains relevant to be implemented within the framework of the rule of law and democracy. The values contained in advice such as openness, responsibility, honesty, and participation are in line with the concept of good governance that emphasizes transparency and public accountability. An Islamic-based government should provide space for the people to express criticism and aspirations without fear. Conversely, the people are also required to offer advice ethically, with the intention of improving, not undermining. The implementation of this principle can be realized through representative institutions, consultative mechanisms, or public dialogue forums that respect Islamic moral values and manners. In this way, advice becomes a bridge between spiritual ethics and modern political practice.[21]

In addition to formal institutions, the principle of advice can also be implemented through the role of civil society and religious leaders. In Islamic tradition, scholars have an important position as guardians of morality and advisors to rulers. They serve as reminders that government policies should not conflict with the values of justice and the welfare of the people. However, this

[18] Yasser Muda Lubis and Wahab Nur Kadri, 'BUSYRO (Jurnal Dakwah Dan Komunkasi Islam) Ujaran Kebencian Di Era Digital (Perspektif Etika Komunikasi AL-Quran Dan Solusinya)', 6.November (2024), 1–17 <https://doi.org/10.55352/kpi.v6i1.1126>.

[19] Muda Lubis and Nur Kadri.

[20] Ahmad Khoirul Umam, 'Di Negara-Negara Islam', 24 (2014), 195–224.

[21] Nikarni Zai and Junidar Gulo, 'Panggilan Kristen Dalam Politik: Melayani Dengan Integritas Dan Kasih', *Imitatio Christo : Jurnal Teologi Dan Pendidikan Agama Kristen*, 1.1 (2024), 30–45 <https://doi.org/10.63536/imitatiochristo.v1i1.4>.

role must be carried out with balance: scholars must have the courage to speak the truth, but still maintain decorum and sincerity. In the contemporary context, the function of advice can be carried out through religious media, religious institutions, and social organizations based on Islamic values. In this way, the principle of advice remains alive in the midst of the dynamics of modern society as a constructive and civilized means of moral control.[22]

The implementation of the principle of advice also reflects the integration between the spiritual and social dimensions in Islamic governance. In Islam, every individual has a moral responsibility to improve society. Advice is a form of active participation in maintaining public moral purity. When the people dare to advise their leaders in a good way, and leaders are willing to accept advice with an open mind, a symbiotic relationship is created between the rulers and the people who improve each other. This is the ideal form of just and benevolent governance a government oriented toward service, not domination; toward truth, not power. Such implementation demonstrates that Islam places advice as both a spiritual and social means to achieve collective well-being.[23]

Thus, the implementation of the principle of advice in the Islamic system of government is not only a theoretical concept, but a practice that has universal and contextual value. Historically, advice served as a moral guardian of power, while in the modern world, it has become the foundation for transparent and accountable government. This principle guides every form of power to be exercised with trust and honesty, and to always be open to constructive criticism. Through the proper implementation of advice, Islamic government can realize a just, harmonious, and welfare-oriented social order. Therefore, the principle of advice is not only a classical ethical legacy, but also a moral guide that is relevant for facing the challenges of leadership in the modern era.[24]

4. CONCLUSION

The principle of advice (*al-naṣīḥah*) in Islamic governance is an ethical foundation that connects spiritual values with social responsibility. Advice does not only mean giving advice, but also a moral obligation for every Muslim to uphold truth and justice. Based on the Qur'an and hadith, advice serves as a mechanism for ethical oversight of power, ensuring that leaders carry out their mandate with sincerity and justice. Thus, advice becomes an important instrument in maintaining the balance between authority and moral responsibility, while strengthening the principle of deliberation as the foundation of a government oriented towards the welfare of the people.

In the context of government ethics, advice embodies the values of honesty, sincerity, and high responsibility. The ethics of advice require that criticism be delivered with manners and a sincere intention to improve, not to bring down. Ethical leaders must be open to criticism, while the people are obliged to give advice in a wise manner. This mutually respectful relationship creates a political system that is fair, transparent, and dignified. The ethics of advice also serve as

[22] Prosiding Temu and others, *Editor :*

[23] Temu and others.

[24] Moch Solich, 'Kepemimpinan Inspiratif Menurut Imam Al-Ghazali: Mengembangkan Motivasi Spiritual Dan Moral', *Moderasi : Journal of Islamic Studies*, 4.2 (2024), 329–43 <https://doi.org/10.54471/moderasi.v4i2.86>.

a moral bulwark so that power is not abused and the people still have space to uphold the truth within the corridors of Sharia law.

In practice, the principle of advice has been implemented since the time of the Prophet Muhammad SAW and the *Khulafā' al-Rāsyidīn* through a tradition of deliberation and openness to public input. In the modern context, the values of advice remain relevant through participatory mechanisms, government transparency, and public accountability. Advice serves as both a spiritual and social tool that strengthens the morality of leadership and public participation in building a just and trustworthy government. Therefore, the principle of advice is not only a moral teaching, but also a practical guideline in realizing Islamic governance that is just, ethical, and oriented towards the common good.

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Arifianto, Yonatan Alex, and Yonathan Salmon Efrayim Ngesthi, 'Aktualisasi Pemimpin Gereja Menjaga Moral Dan Integritas Umat Dalam Menghadapi Tahun Politik', Jurnal Salvation, 4.1 (2023), 60–71 <https://doi.org/10.56175/salvation.v4i1.104>

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