

## GOVERNMENT COALITION PARTIES' INTEREST CONFLICT AND THEIR ETHICS BASED ON SURAH AL-MUMTAHANAH

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**Abstract:** *A multi-party system of governance based on idiosyncratically and culturally diverse identities is so prone to disintegration that it will erode public trust. Government confidence and authority declined because of problems that emerged as government coalitions were formed. The most notable of these included the rejection of influence, the politicization of the law, the arrogance of officials, the repudiation of offices, and the accumulation of wealth in unwarranted ways. The author's motivation to solve the formula problem, "What is the ethics of coalition multi-party government from the perspective of the Quran's interpretation of Surah Al-Mumtahanah verses eight and nine?" stems from the abovementioned issue. Descriptive and qualitative research on the ethical normative analysis conducted in the Republic of Indonesia's cabinet between 2019 and 2024 is associated with the principles of Quranic ethics, which call for cooperation. The novel observation made by the author is that the coalition is a close-knit political organization that does not marginalize friends and instead stands tall and sits low, unlike a two-legged, power-sharing political party. Coalitions also foster cooperation, which advances mankind, promotes justice, and unites people.*

**Keywords:** *Conflict, Interest, Ethics, Coalition*

### A. INTRODUCTION

After the formation of a coalition government following the 2019 presidential election, the wheels of government often saw changes in ministerial positions. Between 2019 and 2024, the Advanced Indonesia Cabinet saw four reshuffles of the ministerial ranks, so the presidential decision this Wednesday, October 25, 2023, will be the fifth ministerial reshuffle or the ninth in the two terms of leadership. President Jokowi. Apart from changing ministers in the government cabinet, there were also ministers involved in corruption cases, considering that ministers appointed by the president generally represent parties participating in the



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coalition. If Syahrul Yasin Limpo<sup>1</sup> is officially named a corruption suspect, this means that six ministers in the era of President Joko Widodo<sup>2</sup> (Jokowi) have been involved in similar cases. He followed in the footsteps of Idrus Marham<sup>3</sup>, Imam Nahrawi<sup>4</sup>, Edhy Prabowo<sup>5</sup>, Juliari Batubara<sup>6</sup>, and Johnny G. Plate<sup>7</sup>, who were first caught in corruption cases during the Jokowi era. The large number of corruption cases due to the tug-of-war of personal interests also resulted in decreased public trust in the running of Jokowi's government. The decline in public trust in state officials should not be taken lightly, because without realizing it, it will have an impact on the widespread privatization of government laws and regulations as well as the privatization of state assets. Legislation, government regulations instead of law, and privatization of state assets will benefit the oligarchs who are suspected of costing the constitutional process and cabinet formation presented by the coalition.

The above problems arise, resulting in the wheels of government running at a halt, not on target, and being less efficient. The large party led by the president has more control over the running of the coalition. Political parties that have problems with the principles of capability and integrity and, on the other hand, are also entangled in legal cases, use push-pull politics and barter influence with power holders so that they are always in the coalition ranks. The problems above encourage divisive politics; the government runs on the principle of likes and dislikes. Furthermore, the government cabinet was made with a very thick composition, and each ministry was even made a deputy minister, just to accommodate the interests of the coalition. In a government system that adopts a heterogeneous, multi-party, and multi-party presidency, it is very ineffective, caused by polarization in society, which is manifested by parliament, making parliament more fluid, changeable, and very flexible. This contrasts with the reality of executive power in a presidential government, which is rigid; the constitution is not easy to change.

The article that the author presents has the theme of political communication, so it is very sexy and has received the attention of researchers and academics in Indonesia. Published articles highlight the coalition side as a transactional tool, both in presidential and parliamentary systems. The coalition concept does not emphasize moral and ethical integrity in coalitions, especially those that are based on ethical values targeted at divine revelation.

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<sup>1</sup>. Prof. Dr. H. Syahrul Yasin Limpo, S.H., M.Si, M.H. born 16 March 1955 was the 28th Minister of Agriculture of Indonesia who served from 23 October 2019 to 6 October 2023

<sup>2</sup>. Ir. H. Joko Widodo; born 21 June 1961 is the president of Indonesia who has been in office since October 20, 2014

<sup>3</sup>. Dr. Muhammad Idrus Marham, M.Sc. born August 14, 1962 is an Indonesian politician who was a former academic.

<sup>4</sup>. Imam Nahrawi born 8 July 1973 is an Indonesian politician. He served as the Minister of Youth and Sports appointed on October 27, 2014 until resigning on September 20, 2019 after being placed as a suspect in the case of KONI grant fund sufferings by the KPK.

<sup>5</sup>. Dr. Edhy Prabowo born December 24, 1972 is an Indonesian politician from the Party of the Great Indonesia Movement. (Partai Gerindra)

<sup>6</sup>. Juliari Peter Batubara, M.B.A. born July 22, 1972 was Minister of Social Affairs of the Cabinet of Indonesia from October 23, 2019 until being involved in the corruption case of the COVID-19 Social Aid Fund on December 6, 2020.

<sup>7</sup>. Johnny Gerard Plate, S.E. born September 10, 1956 is an Indonesian politician and businessman who served as the Minister of Communications and Informatics of Indonesia in the Cabinet of Indonesia from 2019 to 2023.

The author offers a concept so that the coalition does not play two-legged using a full commitment to the ethical values of the Koran, which are implicitly stated in the Al-Quran<sup>8</sup>, Surah Al-Mumtahanah<sup>9</sup> verses 8-9, and other verses that have a coalition with the spirit of the coalition. Integrity with Quranic values is not only upheld by the coalition leadership presented by the president but also by the political parties participating in the coalition.

## **B. RESEARCH METHODS**

This article is a qualitative literature study with a descriptive and analytical style, analyzing ethical norms based on Quranic values and their correlation with the multi-political party coalition of the Jokowi government for the 2019–2024 period. The researcher wants to observe the reality of coalitions in government cabinets during this period by applying the normative ethical values that must be applied in multi-party government coalitions as offered by the Al-Quran, Al-Mumtahanah verses 8-9, and also narrated by the verses of other Qurans that have correlations that are combined with the support of the prophet's hadith texts, as-sirah al-nabawiyah<sup>10</sup>, and events experienced by political activists from the perspective of Al-Quran values.

When forming a government, a coalition should refer to the noble values of shared commitment and integrity. Politics should not be a two-legged game, limited to dividing power so that it is easy to control, but should use the value of coalition integrity as a glue between elements that are vulnerable to cracks and divisions. Surah Al-Mumtahanah verses 8-9 have hinted at the ethics of coalitions between different beliefs. The Islamic government in Medina<sup>11</sup> El-Munawwaroh exemplifies how to organize friction between religious communities. By spreading kindness and justice and not marginalizing minority groups by expelling or fighting them, it should be a common basis that coalition is working together to build togetherness with colorful beliefs and interests. The consequence is that when Islamic ethical values do not become commander in chief, coalition partisans continue to uphold the principles of justice, ready to resign from membership because Allah SWT loves people who act fairly.

## **C. THEORETICAL BASIS**

### **1. Conflict of interest**

The expression conflict of interest is a compound word consisting of two words, so for complete understanding, each word must be defined. Conflict is a social process that involves two or more parties, where one party tries to get rid of the other by damaging its reputation,

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<sup>8</sup>. Islam regards the Qur'an as a sacred text, with Muslims believing that Muhammad, the final Prophet of Islam, received revelations from Allah. It is broken up into 114 suras, with several verses inside each sura.

<sup>9</sup>. Both mumtahanah and mumtahanah are acceptable pronunciations of the word, with the one meaning "the Surah which examines" and the second meaning "the woman who is examined."

<sup>10</sup>. As-sirah an-nabawiyah is a skillful science that compiles information gleaned from historical accounts of Prophet Muhammad's life in a way that encompasses all of its traits, morality, and ethics.

<sup>11</sup>. The capital of the province of Medina, Madinah (mə'di:nə), "the city of light" or "the brilliant city" is a city in Hejaz, Saudi Arabia. The Nabawi Mosque is located in this city, which is the second-holiest city in Islam after Mecca.

even making it powerless. In the KBBI<sup>12</sup>, importance comes from the word important, which means main, main, very valuable, and useful, while the word importance means need, requirement, and interest.

Conflict of interest is defined as a condition where a state administrator when holding a mandate of power and authority according to the basic laws and regulations, has or is suspected of having a personal interest in any use of the authority he or she has so that it can affect the quality and value of the proper work ethic. So, the author concludes that a conflict of interest is a tug-of-war between personal interests and the authority and position held by a person, which will affect their work ethic and quality of work. When there are two different desires, interests, needs, and values, work values will clash and not be in harmony, and they will put personal interests first.

## 2. Coalition Party

A political party is a political institution that operates on a national scale, founded by a group of Indonesian citizens who voluntarily because of the same platform and political values fight for the political ideals of all members and constituents to create integrity and unity of the Unitary State of the Republic of Indonesia. Coalitions of political parties in the government perspective above greatly influence the running of government because the executive and legislative powers interfere with each other's influence.

A coalition is an attempt to join forces between several groups to control and accumulate power so that the interests of the related parties can be accommodated. Coalitions are a structural da'wah<sup>13</sup> strategy at a time when Islam cannot yet become a single majority, and structural da'wah leaders cannot merely gain power and dominate political policy, but the structural da'wah movement focuses on lifting a nation from an ignorant character towards noble Islamic values. Da'wah is full of Tarbiah<sup>14</sup>, teaching, humanity, and social justice. What happened at the beginning of the da'wah proves that the coalition aims at cooperation between elements of a diverse society in matters agreed upon and mutual tolerance in matters that constitute diversity. Shaykh Jum'ah Amin Abdul Aziz<sup>15</sup> cited Iman Hasan<sup>16</sup> Al-Banna's thoughts, which read: "*Nata'awanu fima ittafaqna fihi, wa ya'dziru ba'dhuna ba'dhon fima ikhtalafna fihi*," meaning: "*We work together in the things we have agreed to, and we forgive each other in cases of differences.*" A coalition is also meant by

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<sup>12</sup>. The Agency for Language Development and Construction put together the official dictionary for the Indonesian language, The Great Dictionary of Indonesian Language (KBBI), which was released by Library Hall.

<sup>13</sup>. Da'wah is an activity that calls, invites, and calls people to believe and obey Allah in accordance with their beliefs, morals, and Islamic law in a conscious and planned manner.

<sup>14</sup>. The process of development and guidance, including the body, mind, and soul, is carried out on an ongoing basis, with the goal of the student growing up and living independently in society.

<sup>15</sup>. Jum'ah Amin Abdul Aziz is the author of "Fiqh Dakwah," a book that provides various strategies for Islamic propagation, emphasizing principles and guidelines for missionaries. The book serves as a reference for da'is (those involved in Islamic outreach)

<sup>16</sup>. Abdul Rahman Hassan Ahmad Muhammad al-Banna was an Egyptian school teacher and clergyman, also going by the name Sheikh Hassan al-Banna. On October 14, 1906, he was born in Mahmudiyah Village, Al Buhayrah. Hasan al-Banna had the Qur'an committed to memory at the age of twelve. In addition to being the creator and head of the Muslim Brotherhood, one of the biggest and most powerful Islamic revivalist groups of the 20th century, he was also a mujahid and the originator of the Islamic movement.

cooperation between several parties to obtain excess votes in parliament. From the two definitions above, the author means a coalition party with the expression "a political party that collaborates with other political parties to realize shared political ideals voluntarily, build a joint government cabinet, and obtain a majority vote so that every government policy always receives support from parliament.

### **3. Governance**

Government is a noun that comes from the root word govern, which means to command. Government is defined as "an organization that has the power to make and apply laws in a particular country. Government is defined as an institution for citizens who have the authority, power, and mandate to regulate state affairs. According to Marwono, government, in its narrow sense, is defined as having only one executive function without looking at the functions of other units in the state. And quoted from the East Java Province BPS website, government in a broad sense is defined as all forms of activities of public institutions, which include legislative, executive, and judicial elements, to achieve the broad outlines of state direction. In a broad sense, government includes all political policies carried out by the state to realize the welfare of the people and the interests of the state itself.

### **4. Ethics**

Ethics are rules, norms, noble values, rules, or procedures that are usually used as guidelines and are also the basis for how an individual or society acts and behaves. Ethics is the science of human behavior and the basic principles of interacting in a morally correct manner. According to the Big Indonesian Dictionary (KBBI), ethics is the scientific discipline regarding what is considered good and what is classified as bad, as well as all matters relating to moral rights and obligations. Ethics is a scientific discipline to discover objects that are highly colored by society, such as culture, customs, and local wisdom and traditions, which exist in a social, ideological, religious, and state environment. The most dominant influence on someone being ethical is their family and community environment. Ethics are noble moral values, a way of life, and legal norms to regulate human behavior, how to behave, and what they should be like. Ethics is a critical reflection related to human behavior that underlies factual behavior based on situations, conditions, and nuances of the surrounding atmosphere. It is used as a philosophy related to morality and is a scientific discipline that is normatively practical.

### **5. A brief profile of Surah Al-Mumtahanah**

Surah Al-Mumtahanah ranks 60th in the mushaf<sup>17</sup>; the number of verses is 13; and it is classified as a Madaniyah<sup>18</sup> surah. The name of this surah is taken from the words contained in the surah, which read: '*Famtahinuhunna*, meaning put them to the test. Surah Al-

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<sup>17</sup>. Mushaf is a term for the sacred book that is gathered between two book covers and, from the beginning to the end, contains suras and verses in sequence, as collected in the time of Utsman ibn Affan Ra, consisting of 114 suras and 30 Judas.

<sup>18</sup>. Surah Madaniyah is a surah that descended after the Hijrah to Medina.

Mumtahanah is also called Baroatulfadhilah because it unmasks hypocrites. This surah narrates the story of the prophet Ibrahim AS and his people so that they can be used as good examples for believers. The outline of the topics narrated in Surah Al-Mumtahanah is Prohibition of establishing loyalty with infidels who are hostile to Islam; loyalty in friendship is only permitted for infidels who are not hostile to Islam. Apart from the above, surah Al-Mumtahanah also explains the law of marriage to an apostate and imitates the story of the prophet Ibrahim and his people for believers. The fadhilah of surah Al-Mumtahanah is: first, it is included in the mufashshal letter category; second, it will gain strength of faith for its readers; and third, it will be prayed for by angels for those who read it; get intercession on the day of Qiyamat; and avoid spleen disease.

## **B. RESULTS AND DISCUSSION**

Surah Al-Mumtahanah was revealed after the migration of the Prophet Muhammad SAW to Medina, so it is called Surah Madaniyah. The Madaniyah period was the time when a country was formed where most of the population was Muslim. The Prophet Muhammad SAW, besides being a messenger of God, was also head of state and head of government. Its territory covers the city of Medina and its surroundings, while the citizens consist of Muslims as the majority, Jews, Christians, and native residents of Medina, while the constitution is God's revelation, which was revealed gradually according to the situation and conditions in the form of the Al-Qoran Al-Karim, the sunnah of the Prophet Muhammad SAW, is a guide and reference for implementing the basic laws in the Koran. Al-Bayanuni stated: *"The migration has been completed; in the city of Medina Al-Munawwarah, a new stage began among the stages of Islamic da'wah, where the Muslims had become solid because they were in Islamic territory, and thanks to the full support given by the Anshor people, native residents of the city of Medina, this was established as a country for them.* The next step after the formation of the government was that the Prophet Muhammad SAW made a joint coalition agreement between the people of Medina, which was named the Medina Charter. The charter explains the ethics that must be fulfilled by fellow Muslim internees in Medina, both native residents of Medina who have the title of Ansar<sup>19</sup> and Muslims who have moved from the city of Mecca who have the title of Muhajirin<sup>20</sup>. On the other hand, the Medina Charter also made peace agreements with other non-Muslim citizens, consisting of Jews, Christians, and the native Arab population in Medina. Shared ethics that unite citizens and guarantee that coalition participants remain harmonious and do not cause harm are hinted at in verses eight and nine of Surah Al-Mumtahanah. The following is the sound of verses eight and nine:

*"Allah does not prohibit you from treating others decently and equally if they haven't attacked you or driven you from your homes. Allah undoubtedly adores the just. Only those who have forced you from your homes, battled for your faith, or helped others in doing so are prohibited from having friendships with you by Allah. And the true wrongdoers are those who accept them as pals.*

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<sup>19</sup>. Anshar or Ansar is the name of a people who received the Hijrah of Muhammad from Makkah to Medina.

<sup>20</sup>. The name "Muhajirin" refers to the people who left Mecca to follow Prophet Muhammad to Medina.

In the two verses above, the author analyzes the coalition ethics that must be upheld. Coalition in a broad sense, especially a multi-party coalition after the formation of a government following the ratification of the general election results.

## **1. Always Popular in Political Policy**

There are two terms that are expressed in the form of *fi'il mudlori*<sup>21</sup> in verses 8–9 of surah Al-Mumtahanah that suggest continuity when the cord translation is analyzed. *Wa tuqsithu*, which means "you all do justice," and *tabarru*, which means "you do good," are the two terms that are associated with populist politics. This is the populist agenda that needs to be carried out in concert.

### **a. Do not marginalize coalition participants.**

Allah says: "Allah does not forbid you to do good and to do righteousness to those who do not fight against you in matters of religion, nor expel you from your homes." The words fighting and expelling are explicitly mentioned in the above sentence, which means that fighting and expelling a citizen of his own country is prohibited in Islam, so when correlated with the life of a political party, the unity of a multi-cultural coalition and platform should not hurt the partisans to withdraw from the coalitions in search of their gain.

To marginalize others broadly implies, first: ridicule, second: contempt, third: deprivation of property and honor, fourth: terrorism with weapons, and fifth: expulsion from his hometown. Al-Qur'an condemns insulting one another; humiliating others is a first step in getting others away from him. Allah SWT says: *"O believers! Do not let some men ridicule others, they may be better than them, nor let some women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the 'true' wrongdoers".*

### **b. Humanity**

What becomes the ethical foundation of coalition always within the human framework is the words of Allah SWT, which read: *"Indeed, Allah commands justice, grace, as well as generosity to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful".*

Referring to the two verses above, the main elements of humanity in political ethics in general and coalition, in particular, are: first, to be fair; second, to spread goodness to one another; third, kindness to relatives and families; fourth, to stay away from cruel behavior and fifth, to stay away from unclean bullshit. Here are the key aspects of leadership, so that leadership is full of human values, integrated with initiative, openness, enthusiasm, decency, and influence. There are at least eight characters that must be fulfilled in a leader, namely: First: intelligent. With the intelligence of a leader, they will quickly respond and immediately act. As an anti-

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<sup>21</sup>. present verb

disciplinary step, all problems will be quickly solved. Second: Responsible. feeling responsible for himself and the entire individual who is a member of his coalition. Third: honest. Honesty makes it open to all its members in any policy taken. Honesty makes the whole member believe in all his words and deeds. quickly followed and implemented by all its coalition members. Fourth: Trustworthy, trustworthy, and without suspicion will motivate and encourage every member to do more advanced and superior, as well as preserve the spirit of disbelief. Fifth: Initiative. It means being able to decide all the principles correctly, as well as having the ability to get a good and accurate solution. Sixth: Consistent and firm, capable of implementing every regulation and policy with dedication and integration. Strengthening rights and freedom is not coercion. Seventh: fair, treating coalition members with equal treatment according to their respective duties and roles, not in favor of one member but keeping all members. Eighth: tasks, explaining policies, and thinking in a direct and uncircumcised way.

### **c. Proportional**

God loves the righteous. The word "proportional" can also be expressed harmoniously, going along with it even in terms of moderation and moderate behavior, not a middle-minded force of self-will. In Arabic, proportionality is expressed by the word *at-tawaazun*. Muhammad Abul Fatah Al-Bayanuni defined *at-tawazun* with the expression "*al-insijam wal i'tilaf baina ajzaais syai*" and opposed to him is "*at-tanafur wal ikhtilaf*," which means rejecting each other and disputing. (Al-Bayanuni, 1995, p. 127)

## **2. Loyalty to Coalition Members**

Loyalty is one of the essential qualities in interacting with any community so that its words and actions can be trusted. Loyalty is a sign of a person's faith because, when betrayed, a person is categorized as hypocritical, and his purposes are contrary to the values of faith. Loyalty in Islamic terms is called trust. The practice of trust in the context of a coalition is not to use the office that is its mandate, but to attain the personal interests of his relatives, because indeed, grabbing the people's wealth is a crime.

Loyalty is a popular term that refers to a person's devotion or feelings of attachment to a particular object, which may be another person or a group of people, ideals, duties, or purposes. He expresses himself both in thought and action and tries to identify the interests of the faithful with the interests of the object. Loyalty turns into fanaticism when it becomes wild and unreasonable, and it becomes passive when it shows reluctance to accept.

According to a Britannica quotation, the term "loyalty" refers to a person's basic attitude, commitment, and dedication to a certain thing. The term "loyalty" is distinct from the quality of loyalty that is innate in a person or an organization, such as a nation, business, friend, lover, or sports team one supports. A variety of behaviors, including honoring commitments, providing unwavering support, and maintaining pledges, are examples of loyalty. To put it another way, loyalty is the antithesis of betrayal. Because the opposite of loyalty has a significant component in treachery.



The following are some instances of loyalty in the exchange that the author examines in a few Quranic verses:

**a. Solidity in Teamwork**

Solidity in work that utilizes teamwork, motivated by the verse of the Qur'an, which reads: *"Surely Allah loves those who fight in His cause in 'solid' ranks as if they were one concrete structure"*<sup>22</sup>.

Solidity in the coalition will create resilience in the economic, social, political, cultural, and religious spheres that encompass the activities of social organizations, as well as the creation of resiliency in national security through planning, coordination, supervision, monitoring, and control, and the conduct of an evaluation of every task and activity based on local wisdom and religious, cultural, and cultural moderation. A coalition is a tool for creating a political strategy to create each of the elements mentioned above, so that politics is the direction of every policy. The divisions that disrupt the coalition's solidity must be minimized as much as possible with the following strategy to disintegrate the threat in the ideological and political spheres: First, to develop a sound political democratization, and secondly, to strengthen the confidence of the people through the enforcement of the authority of a clean and authoritative government. Third: To raise the supremacy of Hokum as commander. The fourth is to carry out reforms in various political institutions to perform their respective functions and roles properly. Fifth: the solidarity of Indonesia's position in the international political arena.

A multi-party coalition means organizing and uniting different directions within the coalitions, demanding a skilled and competent coalitional leader who can read and understand the diversity, uniqueness, and distinction between the party of the coalition and the other members.

**b. Building cooperation**

It is commanded by the Qur'an to help one another in the good. The coalition in building prosperity and justice is categorized as good so that it is included in what the Qur'an reveals. Allah SWT says: *"Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment"*<sup>23</sup>.

Cooperation in political policy-building in a coalition needs to be considered as a matter of importance. According to Kartasasmita, there are four important things that constitute a general profile and a global trend in the order of life of world societies in the 21st century. First, integrate national economies into the global economy so that there is no dependence on other countries. Second, globalization makes the world's cultural values so massive, intense, transparent, and open. Third, domestic political dynamics are influenced by national defense and security. Fourthly, the advances of

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<sup>22</sup>. The Noble Quran, surah Al-Shaf: 4

<sup>23</sup>. Q.S. Al-Maidah: 2

science, technology, and information are the main forces driving the era of globalization as an indication of the civilization of a nation.

Cooperation in colliding development, planned to create the stability and independence of the nation, covers the fields of economic, political, social, cultural, defense field, and national security. Cooperation means gotong-royong, shoulder-to-shoulder, standing equally high, seated equally low, creating a sense of unity and solidarity, creating social harmonization of social coexistence, and promoting tolerance.

**c. Beware of goodness and stay away from evil.**

Life must be filled with four things; if these four are not fulfilled in a person's life, then he is declared a loss. The first is faith in the one God, the second is good deeds, the third is good counseling, and the fourth is good worship, and evil deeds are avoided. Allah SWT says: *"Oh, the movement of time! All of humanity is undoubtedly in great danger, except for those who practice kindness, have faith, and encourage one another to persevere and the truth".*

The spirit of reforming any situation or condition, as well as the desire to lift others out of a situation deemed unfavorable, is not seldom found in persuasive or intimidating ways, and in the end, such behavior often ends in the force of will against others for being misperceived and deviant.

Amar makruf nahi mungkar (promote virtue and prohibit evil) is the commandment of God, so the person who has been in the process of amar makruf nahi mungkar indicates where someone is and has performed the duty. The benefit when one has carried out the charity is that: "The charity has a way of achieving salvation; the benefit felt by the individual and the community is greater, and the impact is significant. Allah SWT says:

*"The believers are each other's guardians, men and women alike. They follow Allah and His Messenger, establish prayer and paying zakah, promote virtue, and prohibit evil. They are the ones who will receive Allah's kindness. Indeed, Allah is All-Powerful and All-Aware".*

**D. CONCLUSION**

The author wants to leave readers with the impression that coalitions, in general are ineffective especially when they occur inside a multiparty system of governance. Instead of causing harm to one another, groups engage with one another according to the values of equality, transparency, and simplicity. First, populism adopts a political stance that incorporates human, proportionate, and non-marginal coalition involvement, this is the ethics of coalition. The second is loyalty in coalition, which is characterized by members' strong sense of collaboration and close cooperation, and the third is constantly respecting the good and staying away from the evil and the forbidden.

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