

Emergency Warning After the Constitutional Court Decision on the 2024 Regional Elections: Maintaining Political Stability in the Hadis Review

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Article Info

Article history:

Received March 19, 2025

Revised April 8, 2025

Accepted May 11, 2025

Keywords:

Emergency Warnings

Hadith

Stability

ABSTRACT

This research was motivated by the reality of the emergence of emergency warning posts on social media following the Constitutional Court's decision regarding the 2024 Regional Head Election (Pilkada), which sparked public concern about political instability in Indonesia. The aim of this research is to discuss the pattern of political stability regarding emergency warnings after the 2024 Regional Election Constitutional Court decision and review it based on the hadith of the Prophet. This research uses library research with a descriptive-analytical method related to literature such as scientific articles, popular articles, books, significant prophetic hadith with discussion. The formal objects of this research are emergency warnings on social media and the Constitutional Court's decision regarding the 2024 regional elections. Meanwhile, the material objects of this research are emergency warnings and hadith related to political stability. The discussion in this research shows that political stability is the responsibility of the government and citizens. The conclusion of this research is that maintaining political stability is highly recommended by Allah and His Messenger. By implementing good leadership, the country's political system will be stable and its people will receive many benefits.

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INTRODUCTION

General Election (Pemilu) is an event in the democratic life of the country, where citizens are free to voice their voting rights to determine who their leaders and deputy leaders are. (Paradita & Triadi, 2024, p. 2) A very meaningful and historic momentum in the politics of this country is when the General Election in Indonesia in 2024. Which in the election is carried out simultaneously and periodically, namely the election of the president and his deputy, then separated by the election of legislative institutions such as the election of the DPR (House of Representatives), DPD (Regional Representative Council), Provincial DPRD, and City or Regency DPRD, then followed by regional head elections (Pilkada). Clean elections ensure that every citizen's vote has equal value and can be cast without fear or coercion. When elections are unfair, whether due to external interference, political pressure, or criminal offenses, such as vote manipulation or voter intimidation, the integrity

of the election results should be questioned. Such elections can result in weak legitimacy for the next elected government and can create conflicts for political stability. (Asrudi & Rosalima, 2024, p. 26)

Political stability is a condition in the political system when there is no deep-rooted change or discrepancy. (Abqari & Penataran, 2023, p. 219) One of the institutions that plays a role in maintaining political and government stability is the Constitutional Court or commonly known as the Constitutional Court. The existence of the Constitutional Court in Indonesia is not only limited to complementing the government. Rather, it also functions as the spearhead in shaping various laws that are significant to the norms of the constitution in Indonesia, namely the 1945 Constitution. (Z. Setiawan, 2024, p. 23) Based on legislation Number 24 of 2003, it is stated that the Constitutional Court institution has the duty and function to resolve constitutional issues related to certain constitutional issues. (Kansil & Nadilatasya, 2024, p. 10753)

Any decision of the Constitutional Court on constitutional matters must be obeyed by all elements of state institutions, both government and citizens. But in reality, after the Constitutional Court gave its decision regarding the 2024 elections with Number 60/PUU-XXII/2024 and in Number 70/PUU-XXII/2024, ironically the Legislation Body (Baleg) of the House of Representatives of the Republic of Indonesia wanted to thwart the decision by revising it. However, because it did not meet the quorum and was close to the registration period, the revision of the Pilkada Law was not implemented. (RI, 2024) But previously, the plan to revise the Law from the DPR received a lot of responses in various public audiences, especially on social media.

Reporting from the uinsa.ac.id page, it states that on August 21, 2024 after the issuance of the Constitutional Court's decision on Pilkada, the public was enlivened by a blue garuda post. The picture reads "Emergency Warning". The post spread widely on various social networking pages including Instagram, Twitter, Facebook, and WhatsApp. So that it reached millions of viewers and trending in Asia. (Bagus, 2024) This phenomenon raises public concerns about the potential for political and government instability in Indonesia.

Thus, the main problem of this research is how political stability indicators when viewed in the view of Islam. The study in Islam is very broad, including the study of the Qur'an and hadith, both of which are the daily guidance of a Muslim. This research considers that applying a pattern of political stability will always avoid challenges and threats, such as emergency warnings on social media. This research is only limited to the hadith attributed to the Prophet Muhammad. The purpose of this study is to discuss how the hadith views related to emergency warnings after the Constitutional Court's decision on the 2024 elections with descriptive-analytical methods on political stability. It is hoped that this research can contribute to science in the field of hadith science and can be a critical review material related to political studies through the view of the Prophet's hadith.

METHOD

This study contains research on the Prophet's traditions on political stability, namely how the Prophet's teachings when encountering conditions of dispute or incompatibility of leaders carrying out their leadership in the community and what his policies are in an effort to resolve this matter. The researcher's study variety is included in a qualitative study. The definition of a qualitative study is a form of study that utilizes a naturalistic approach to seek and understand a phenomenon in a particular context. (Saefullah, 2024, p. 197) The qualitative approach was chosen because this research focuses on analyzing emergency warnings on social media and examining how the phenomenon is understood in the context of hadith.

Data mining in this research is done by literature study by searching for literature such as books, journals, books of hadith, and other scientific articles that have a correlation with the research discussion. In addition, the descriptive-analytical method is also used in analyzing the data. Sugiyono said that the descriptive-analytical method is a way of obtaining data comprehensively, the data is related to meaning, and can have an impact on the essence of the study. (Witara et al., 2023, p. 87) Descriptive-analytical in this study begins by describing the hadith about political stability and then analyzing the meaning and value contained therein, as well as the correlation of efforts to maintain political stability in the context of the 2024 elections.

RESULTS AND DISCUSSION

Emergency Alert on Social Media

Emergency warning comes from the words "warning" and "emergency". The word "warning" is defined as a call or news that warns of something that will happen. (Wikanjati, 2012, p. 180) While the word "emergency" means a difficult situation that is unexpected and requires immediate countermeasures. (Aksan, 2023, p. 44) So that emergency warnings in social media can be interpreted as calls that spread in cyberspace to warn that the situation is not okay. It can even be said to be a chaotic situation.

It was explained by the narasi.tv page that the words "emergency alert" came from a fragment of a video uploaded on October 22, 2022, by the EAS Indonesia Concept YouTube account. As for the extension of EAS itself is the Emergency Alert System, defined as an American national emergency warning system programmed to share emergency messages via radio and television broadcasts. The use of the EAS method in various uploads on the EAS Indonesia Concept account serves to create fictitious horror videos and is known as a horror analog. However, it is not related to what is being discussed by netizens, it's just that the poster in the analog horror video fragment is used as a call icon and a warning of the heated political contestation in Indonesia ahead of the 2024 Pilkada, especially in social media users. (Fahmi, 2024)

Social media is a medium of information technology that is often used to interact, various virtual communications, and create social ties from various individuals. Through social media users are allowed to post personal or business profiles, share videos and photos, send messages, follow each other's interactions, and participate actively in various other online social activities. Some of the common social networks include: Facebook, Instagram, Twitter, Youtube, Tiktok, Telegram, WhatsApp and the like. These social networks have unique features and different focal points. However, basically the function that all of them have is to connect communication in the network between users and other people and also share content with other users. (Solihah et al., 2024, p. 146)

Lately, there are many variants of applications in social media that make it easy for users to interact online. Instagram is one of the social media found by many users today. According to Datareportal in January 2024, Indonesia is the 4th largest Instagram user in the world. Internet users now reach 5.35 billion or 66.2 percent of the world's population of 8.08 billion. Meanwhile, social media users amounted to 5.04 or 62.3 percent of the world's population. (Ilhamsyah, 2024, p. 210)

Based on this reality, it is not surprising that netizens quickly share emergency calls on social media in the form of posts or statuses. For example, on the Instagram account of a senior female journalist in Indonesia, namely Najwa Shihab, the daughter of Muhammad Quraish Shihab and Fatmawaty, who started an emergency warning post by collaborating between the Instagram accounts @narasi.tv, @najwashihab, @matanajwa, and @narasinewroom. The account shared an image post with a blue and white garuda symbol, and a blue background with the words "Emergency Warning" at the top of the image. The post was also re-shared by several celebrities and influencers. So that it quickly became a trending topic on various social media platforms. Apart from being discussed on social media, various demonstrations were also held on August 22, 2024. (Ilhamsyah, 2024)

In the emergency commemoration, the Indonesian state symbol is used, namely the garuda bird which has several main elements. This state symbol is commonly referred to as "garuda Pancasila". The meaning of the garuda element is a mythical bird that is mighty, dashing, and strong. Then there is a shield on the garuda's chest consisting of five parts inside which symbolizes Pancasila or the five foundations of the Indonesian state. Each part of the shield has its own symbol and meaning. Star: means God Almighty. Chain: means fair and civilized humanity. Banyan tree: means the unity of Indonesia. Crossed axes and rice and cotton: means a fair democracy led by wisdom in representative consultations. The red and white ribbon containing the motto "Bhinneka Tunggal Ika" has the essence of "different but still one". The symmetrical and sturdy shape of the garuda symbolizes stability and strength, and shows Indonesia's commitment to these principles. (Ilhamsyah, 2024)

The meaning of the dark blue color commonly referred to as navy blue, dark blue, or dongker blue in emergency alert posters has many connotations in various contexts. Blue has a cultural color meaning that symbolizes reliability and stability in a business context, but this color can also

symbolize sadness and melancholia. (Chairunnisa, 2024, p. 24) When associated with the night sky and the depths of the sea, dark blue symbolizes peace, tranquility, and stability. In trust and professionalism, dark blue symbolizes seriousness, integrity, and a sense of confidence. So overall, this dark blue color gives the impression of depth, professionalism, stability, and is often used to convey serious news. (Ilhamsyah, 2024)

Aside from Instagram, another social network that has a large number of emergency alert posts is platform X, formerly known as Twitter. Content analysis of a number of posts on platform X and other social media shows that many of these messages were produced and disseminated by accounts associated with certain groups with specific political interests. In addition, the use of viral hashtags (#) and images that trigger emotions also amplify the effect of these posts. As on the rri.co.id page, on the X platform, the keyword "emergency alert" got a trending topic position by collecting 6,950 tweets. Along with the hashtag #KawalPutusanMK which dominated trending topics by collecting 24,500 tweets. (Ramadhannia, 2024) The meaning of tweets or commonly known as "tweets" is one type of event speech that functions as a means of communicating speakers who indirectly and quickly convey to speech partners through writing. (Sajida, Yasmine Adzka, Tsabita et al., 2024, p. 33)

A state of emergency is a condition that allows the government to decide on a special strategy in dealing with situations that threaten the security, order and stability of the country. In Indonesia, the constitution and emergency warnings are listed in Article 22 of the 1945 Constitution. The Indonesian constitution authorizes the president to declare a state of emergency if the country is under urgent threat. However, the decision must be approved by the DPR within a certain period of time. (Ilhamsyah, 2024)

The phenomenon of emergency alerts in social media shows a pattern of calls to raise awareness and active participation of the community in maintaining democracy, political stability, and justice in Indonesia. The purpose of emergency alerts in social media is a form of public disappointment with the government and to guard political issues, including: the problem of the Constitutional Court's decision and the revision of the Pilkada Law, major corruption cases against law enforcement, and freedom of expression, democracy to criticize the government for abuse of power which is seen as a threat to democracy and the independence of elections. (Fahmi, 2024)

Constitutional Court Decision on 2024 Regional Elections

Pilkada is a way to gain legitimacy of power in a region. Pilkada in Indonesia has been scheduled by the KPU (General Election Commission) that nationally together will run on November 27, 2024. The legal basis for Pilkada is stated in Article 18 paragraph (4) of the Indonesian Constitution, which reads: "Governors, Regents, and Mayors respectively as heads of provincial, district, and city governments are elected on a democratic basis." The guideline for establishing the procedure for regional head elections is based on the law and is often known as the transparent legitimization policy. (Hartono, 2024, p. 5376)

Recently, the Constitutional Court issued its decision regarding Pilkada after holding a meeting which was read out on August 20, 2024 containing several important points, among others:

a. Threshold for regional head candidacy

The Constitutional Court revised the threshold set by Law Number 10/2016 regarding regional head elections to Number 60/PUU-XXII/2024. The details of the decision contain that political parties or a combination of political parties of the election contestants can submit registration if the candidate pair has met the recommended criteria for candidates for governor and his deputy, including:

1. Provinces with a population listed in the DPT (Permanent Voters List) of up to 2,000,000 people, a political party or a coalition of political parties participating in the election must get at least 10% of the valid votes in the province.
2. Provinces with a population listed in the DPT of more than 2,000,000 people up to 6,000,000 people, a political party or a coalition of political parties participating in the election must get at least 8.5% (eight and a half percent) of the valid votes in the province.
3. Provinces with a population listed in the DPT of more than 6,000,000 people up to 12,000,000 people, a political party or a coalition of political parties participating in the election must get at least 7.5% of the valid votes in the province.

4. Provinces with a population listed in the DPT of more than 12,000,000 people, a political party or a coalition of political parties participating in the election must get at least 6.5% of the valid votes in the province. (Febriansah, 2024, p. 475)

Meanwhile, the recommended candidate pairs for regents and their deputies, then also mayoral candidates and their deputies, if:

1. In regencies/cities with a population listed in the DPT (Permanent Voters List) of up to 250,000 people, a political party or coalition of political parties participating in the election must get at least 10% of the valid votes in the regency/city.
2. In regencies/cities with a population listed in the DPT of 250,000 to 500,000, a political party or coalition of political parties participating in the election must get at least 8.5% of the valid votes in the regency/city.
3. Districts/cities with a population listed in the DPT of more than 500,000 to 1,000,000 people, a political party or a coalition of political parties participating in the election must get at least 7.5% of the valid votes in the district/city.
4. Districts/cities with a population listed in the DPT of more than 1,000,000 people, political parties or a coalition of political parties participating in the election must get at least 6.5% of the valid votes in the district/city. (Febriansah, 2024)

The Constitutional Court's decision above changes the norm contained in Article 40 paragraph (1) of the Regional Head Election Law. This can be referred to as a form of harmonizing the threshold for recommending candidate pairs to the regions by political parties or a combination of election contestants without having to meet the criteria of 20% for DPRD seats or 25% of the valid votes in the last election. The impact on political parties is to provide greater opportunities for small parties to participate in the Pilkada with a decrease in the threshold. Meanwhile, large parties can reduce their dominance and prevent the emergence of a single candidate in the election. However, it is different from the decision of the Legislative Body (Baleg) of the House of Representatives on August 21, 2024, which reads that the threshold applies solely to parties that have no seats in the DPRD. (Fahmi, 2024)

b. Minimum age limit criteria for regional head candidates

Reporting on the *kompas.com* page, the Constitutional Court also ratified decision Number 70 / PUU-XXII / 2024, namely regarding the lowest age limit criteria when nominating themselves as regional heads. Once a person has been decided to become a candidate for regional head by the KPU, the Constitutional Court sets the age requirement for regional head candidates with a minimum of 30 years for governor candidates and 25 years for the minimum age of regent or mayor candidates. The Constitutional Court's decision is somewhat contradicted by the Supreme Court's decision Number 24/P/HUM/2024 which states that the minimum age criteria of 30 years old for candidates for governor and his deputy, then 25 years for the age of candidates for regents and their deputies, and candidates for mayors and their deputies, it is calculated when the inauguration, not when the determination of candidate pairs. (Sanjaya & Afifah, 2024)

Discussing the minimum age of regional head candidates, the Legislative Body (Baleg) and the Working Committee (Panja) agreed that the Pilkada Law should be aligned with the Supreme Court's ruling Number 23/P/HUM/2024 on May 29, 2024 rather than the Constitutional Court's ruling Number 70/PUU-XXII/2024. The DPR's decision to contradict the Constitutional Court can cause disharmony and unstable systems in the state administration. The DPR is a legislative body that is supposed to be an example of complying with the law. (Fahmi, 2024) The controversy arose because some parties suspected that there was a political effort behind this decision, especially that it had the potential to benefit certain political interests. As a result, some communities and academic groups have called for a boycott of the 2024 elections if the government and DPR ignore the Constitutional Court's decision.

Hadiths on Political Stability

1) Hadith about leaders who are not trustworthy in their duties

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا ضَيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ" قَالَ: كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ؟ قَالَ: "إِذَا أُسْنِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ"

Meaning:

Narrated Muhammad ibn Sinan, who said: Fulaih bin Sulaiman told us, he said: Hilal bin 'Ali reported from 'Atha' bin Yasar reported from Abu Hurayrah (may Allah be pleased with him), who said: The Messenger of Allah (saw) said: "When a trust is neglected, then wait for the Hour to come." One of the Companions asked: "How is a trust neglected?" He replied: "When a matter (of religion) is handed over to those who are not experts, then wait for the Hour to arrive." (HR. Bukhari: 6496). (Al-Ja'fi, 1422a, p. 6496)

The content of the hadith above discusses the command to be trustworthy in the personalities of leaders. The leader is said to be good when the leader is reliable in carrying out his duties and does not neglect the mandate that has been given to him. As the Prophet was endowed with four main characteristics, namely honesty (shiddiq), trustworthiness (amanah), conveying (tabligh), and intelligence (fathonah). Meanwhile, the hadith explains that leaders are also required to have skills. If the leader does not have the ability and intelligence, destruction will come to the community, because the leader must be qualified in terms of skills in understanding the situation, making decisions, and taking action. (Isaac et al., 2024, p. 78) The sign of destruction or doomsday means that there are many forms of sin such as violence, criminal acts, corruption, lying, and so on.

2) Hadith about leaders being responsible for those they lead

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرْ، رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "أَلَا كَلَّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا، وَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ"

Meaning:

Isma'il narrated to us that Malik narrated to us from 'Abdullah ibn Dinar narrating from 'Abdullah ibn 'Umar (may Allah be pleased with him) that the Messenger of Allah (saw) said: "Know that each of you is a leader, and each of you will be held accountable for those you lead, the ruler who leads the people will be held accountable for those he leads, The ruler who leads the people he will be held accountable for those he leads, every head of a family is the leader of his family members and he is held accountable for those he leads, and the wife is the leader of the family of her husband's house and also her children, and she will be held accountable for them, and one's slave is also the leader of his master's property and will be held accountable for it, know, every one of you is responsible for those he leads." (HR: Bukhari: 7138). (Al-Ja'fi, 1422b, p. 7138)

The above Hadith explains that the stability of the state is a form of responsibility from various parties, namely from individuals themselves and also together, to realize the benefits needed by the community both in religious and world affairs. (Mulkan, 2024, p. 99) This is in line with the Islamic principle of tasarrufu al-imami alaa al-ra'iyati manutun bil al-maslahah. This means that every government decision must be based on the benefit of the community. Leaders are required to supervise and be responsible for covering various matters related to religious life and the welfare of the people. (Arake, 2020, p. 104)

3) Hadith about there being no distance between the leader and the people

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشَقِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ، أَنَّ الْقَاسِمَ بْنَ مُخَيَّمَةَ، أَخْبَرَهُ أَنَّ أَبَا مَرْيَمَ الْأَزْدِيَّ، أَخْبَرَهُ قَالَ: دَخَلْتُ عَلَى مُعَاوِيَةَ فَقَالَ: مَا أَنْعَمَنَا بِكَ أَبَا فَلَانٍ وَهِيَ كَلِمَةٌ تَقُولُهَا الْعَرَبُ - فَقُلْتُ: حَدِيثًا سَمِعْتُهُ أَخْبَرَكَ بِهِ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَنْ وَلَّاهُ اللَّهُ عَزَّ وَجَلَّ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ فَاحْتَاجَ دُونَ حَاجَتِهِمْ، وَخَلَّتْهُمْ" وَفَقَرَهُمْ، احْتَاجَ اللَّهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتْهُ، وَفَقَرَهُ

Meaning:

Sulaiman ibn 'Abdur-Rahmaan al-Dimashqi reported to us that Yahya ibn Hamzah reported to me that Ibn Abu Maryam reported to him that al-Qasim ibn Mukhaimirah reported to him that Abu Maryam al-Azdi reported to him that he said: I went to Mu'awiyah and he said: What pleasure has been given to us through you, O Abu Fulan? That is a common saying of the Arabs. Then I said: a hadith that I heard, I will tell you, I have heard the Messenger of Allah (peace be upon him) say:

"Whoever is entrusted with a position by Allah in the affairs of the Muslims and then shuts himself off from serving their needs and necessities, then Allah shuts himself off from him and does not serve his needs and necessities." (HR Abu Dawud: 2948). (Al-Sijistaani, n.d., p. 2948)

Based on the hadith above, a position is a mandate that must be carried out properly. In this case, the leader must be open and able to place himself in the community by not limiting the distance, so that eventually it can be well received and liked for its presence. (Jannah, 2021, p. 127) It is explained that the duties of a state leader are as follows: maintaining religious life from things that can interfere with it, giving the right to freedom of its people, both Muslims and non-Muslims, to proselytize religion, maintaining the law, stability and order of the country, creating harmonious relations with its people, and helping each other support good things or commonly known as al-amru bil ma'rufi wannahyu anilmunkari. (Arake, 2020)

4) Hadith about justice and wisdom of leaders

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ زُرَيْقِ بْنِ حَيَّانٍ، عَنْ مُسْلِمِ بْنِ قَرْظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "خَيْرُ أَيْمَتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ، وَشِرَارُ أَيْمَتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ"، قِيلَ: يَا رَسُولَ اللَّهِ، أَفَلَا تُنَادِيهِمْ بِالسَّيْفِ؟ فَقَالَ: "لَا، مَا أَقَامُوا فِيكُمْ الصَّلَاةَ، وَإِذَا رَأَيْتُمْ مِنْ وَلَائِكُمْ شَيْئًا تَكْرَهُونَهُ، فَاكْرَهُوا عَمَلَهُ، وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَةٍ"

Meaning:

Ishaq b. Ibrahim al-Handzali narrated to us and said: Isa b. Yunus reported to us, he said: Narrated al-Auza'i, from Yazid bin Yazid bin Jabir, from Ruza'iq bin Hayyan, from Muslim bin Qaradzah, from 'Auf bin Malik, from the Messenger of Allah, peace be upon him, who said: "The best of your leaders are those who love you and you love them, those who pray for you and you pray for them; and the worst of your leaders are those who hate you and you hate them, those who curse you and you curse them." Then he was asked: "O Messenger of Allah, can we fight them?" He replied: "No, so long as they pray among you. If you find in the rulers something that is not good, then hate their actions and never let go of the rope of obedience to them." (HR Muslim: 1855). (Al-Nisaburi, n.d., p. 1855)

The above Hadith explains the obligation of the leader to be just and wise. The meaning of justice and wisdom in the context of leadership is to be able to decide cases fairly, seeking the rights of freedom and human values. The stipulation of the law needs to be enforced with efforts so that the political situation in the country can run stably according to what has been determined. Establishing the law in Islam is implementing norms that are under the provisions of Allah, and making it the main guide when there is a dispute. (Mairizal, 2018, p. 167)

5) Hadith about obeying the leader

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ الْجَعْدِ أَبِي عُثْمَانَ، حَدَّثَنِي أَبُو رَجَاءٍ الْعَطَّارِيُّ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ عَلَيْهِ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شَيْئًا فَمَاتَ، إِلَّا مَاتَ مَيِّتَةً جَاهِلِيَّةً"

Meaning:

Abu Nu'man narrated to us that Hammad bin Zaid narrated to us that Alja'd Abi Uthman narrated to me that Abu Raja' al-'utharidi narrated that I heard Ibn 'Abbas (may Allah be pleased with him) say that the Prophet (peace and blessings be upon him) said: "Whoever sees something in his leader that he dislikes, let him be patient with him, for whoever separates himself an inch from the congregation dies in ignorance." (HR: Bukhari: 7054). (Al-Ja'fi, 1422c, p. 7054)

Ibn Bathal said in Fathul Baari: "In this Hadith, we find the rule that it is not permissible to oppose the ruler even if he is perceived to be arbitrary. Scholars of jurisprudence agree that it is obligatory to obey the ruler who defeats the previous ruler and to fight with him for the sake of Allah. Obeying this leader is more praiseworthy than disobeying him, so as not to provoke a fight that could spill blood and could reduce unrest. The scholars only allow Muslims to rebel against a leader when that leader arbitrarily commits kufr. And jihad against him is obligatory for anyone who is able." (Al-Asqalani, 2010, p. 18)

Obeying the leader is an influential part in providing comfort, security, and stability in the country. (Supian, 2019, p. 193) One form of wisdom behind obeying the leader is maintaining stability and unity, because resistance and division will only bring damage. Where stability is the

absence of chaos or fundamental changes in a system. (As-Sajid & Penataran, 2024, p. 4) Obeying the recommended leader is obeying in matters that do not contain sin and sin. Because not a few leaders may behave deviantly from the teachings of Allah and His Messenger. Meanwhile, if what is ordered is behavior that leads to sin and is not justified by sharia, then the people are not allowed to obey these instructions. (Supian, 2019)

The above-mentioned hadiths on political stability are mostly narrated by Bukhari and Muslim in their Sahihain books, so there is no need to doubt their validity.

Efforts to Maintain Political Stability in Hadith Review

The word "stability" in the KBBI (Big Indonesian Dictionary) is interpreted as stability; stability; balance: what creates dynamism in the country is not only the role of the government and its apparatus, but also the role of the entire community. (E. Setiawan, 2023) According to Jack C. Plano, stability is a situation in which the form of the elements is more likely to remain; a stable relationship; the absence of transformation or glass in the form of state administration, as well as transformation in what has been agreed upon before. (Muid, 2022, p. 1) So stability is a situation that helps from various aspects such as socio-cultural aspects, state administration, government, economy, peace, and so on that make the government run well, the people can run all their lives effectively, and the transformation of what has been agreed upon before. 1) So stability is a situation that helps from various aspects such as socio-cultural aspects, state administration, government, economy, peace, and so on which makes the government run well, the people can carry out all their lives effectively, and government systems and procedures are maximally realized. (Muid, 2022) When likened to a country as a sturdy building, its inhabitants will feel safe and comfortable, but on the contrary, if the country does not maintain its political stability, it will be destroyed and easily played by other countries that are stronger in political stability. (Waliamro & Penataran, 2023, p. 2)

Based on the concepts described above and based on the exposure of hadith research that has been found, the researcher himself formulates several indicators of maintaining significant political stability in the 2024 elections that ideally should be able to:

1. Carry out their duties and functions with trust

Leaders who are less competent and do not meet the requirements of their expertise will definitely not be trustworthy in carrying out their duties and authorities. This is due to the lack of in-depth understanding of what steps should be decided, said, or done. Thus, such a leader may be easily manipulated by close people or even by his own group. In addition, it can threaten the welfare of the community. This is in accordance with Allah's command as in His word surah al-Nisa' (4) verse 58, namely "Verily Allah enjoins you to deliver the mandate to those entitled to receive it...". Therefore, competence in leadership is necessary.

2. Enforce the law by obeying it

Political stability requires fair legal certainty in election rules and mechanisms. Justice (al-'is) is equality or never comparing the position of one thing with another. This equality is equality when deciding the law, as stated in the Qur'an surah al-Nisa' (4) verse 58 which reads "and (enjoin you) when determining the law among men that you determine it fairly." In addition, it is mentioned by the word of Allah in surah Shaad (38) verse 26, namely "Indeed We made you caliphs (rulers) on earth, so judge (cases) between people fairly and do not follow your desires, for they will lead you astray from the path of Allah ...". In the context of the Constitutional Court's decision related to Pilkada, which has been agreed upon, it must be fulfilled efficiently with a full sense of responsibility, both from the government and the community. As the law stipulated by the Constitutional Court is final, binding, it must be accepted and obeyed by all parties including the DPR and political parties by maintaining the consistency of policies that have been upheld, in order to avoid the term constitutional defiance.

3. Maintain national unity and integrity

In the context of maintaining unity and integrity, it is commanded by Allah very clearly as mentioned in surah al-Anbiya' (21) verse 92 that "Verily your people are one people...". It is also reinforced in surah Ali Imran (3) verse 103 stated that it does not allow humanity to be divided. Based on this, a government must be able to unite various kinds of political affairs and be neutral, not selective interests that only benefit one party or vice versa, in order to create a

conducive political climate. Indicators of strong political stability can be caused by peaceful elections without widespread riots or protests. Apart from the authority of these government institutions, community participation is also needed in maintaining national unity and stability. In the context of the preparatory process leading up to the continuity of the general election, the community is required to play an active role in overseeing government procedures, defending state policies, and maintaining stability from various threats of conflict, both those coming from within the government itself (internal) or outside the government (external).

CONCLUSION

This study concludes that the emergency alert that spread widely on social media is a pattern of disappointment of the Indonesian people towards the DPR and the government for their non-compliance to review the Constitutional Court's ruling in Law Number 60/PUU-XXII/2024 and Number 70/PUU-XXII/2024 regarding the 2024 Regional Elections, because it can affect political instability in the state administration. Based on a review of the Prophet's words in the hadith above, several indicators were found regarding the concept of political stability, including: the leader is required to have a trustworthy nature, the leader must be responsible for what he leads, the leader does not limit the distance with the people, the leader must be wise and fair, and the people are ordered to obey the leader. By applying the values recommended by Allah and the prophet's hadith, then a person can achieve his benefit, both in this world and in the hereafter. The results of the studies that have been carried out are expected to spread benefits to the wider community, especially for people who pursue religious and political science. The limitation of this research is that there are still many shortcomings in the interpretation of the traditions in depth. So it is recommended from this research for further research to be more critical in developing theories in the field of hadith studies and to be more active in responding to events that occur in society.

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