

Political Behavior Of Muslim Voters In Giving Vote Of Political Support

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ARTICLE INFO	ABSTRACT
Received August 04, 2022 Revised August 11, 2022 Approved August 23, 2022 Keywords: Apathy, Political Culture, Legislative, Elections, Citizens Muslim.	This study determines political choices in the legislative general election in Palembang by responding to political realities that are not directly related to religious issues and the creation of voter polarization and voter subjectivity. Political relations between religion and other political instruments are considered something that does not show their identity. In this study, the researcher used a qualitative method with a phenomenological study and a political sociology approach. Followed by content and interpretive analysis, the results of this study found that Muslim citizens have three attitudes, namely; first; positive toward legislative candidates. This means that Muslims know, believe, agree with themselves as voters and vote based on the vision and mission of the legislative candidates. Both neutral attitudes know themselves as voters who care enough about the vision and mission of the legislative candidates. The third negative attitude is when the Muslim community does not know, does not believe, does not agree, and is apathetic.

Introduction

Starting with the promulgation of Law number 7 of 2017 concerning the implementation of the legislative general election, the implementation was held on April 17, 2019, and was aimed at selecting candidates for DPR, City, and Provincial DPRD, and DPD. Elections are a way of determining who has the right to become members of the Legislature and allow all parties to be accommodated to what they want and aspire to so that a better life can be realized. Changes in the political system in Indonesia have an impact on voters and electoral districts. This means that the government system greatly determines the quality of voters and candidates to be elected (Kurniawan, 2018). The quality of elections and voters in general elections is also

determined by the political culture that has been the bridge for political aspirations and the changes achieved (Pardede, 2014). Achieving changes from the general election results, of course, places the attitude of voters who are enthusiastic and full of hope for political promises and public participation in participating in influencing government policies (Arianto, 2020). For a Muslim voter, choosing a leader who is trustworthy, prophetic, and fair is an ideal criterion to bring about change (SALAMUN, 2021). However, not all of these ideal criteria exist and can be found in competing candidates. This is a political fact that must be seen as a fundamental part of political reality which is influenced by existing social formations. Such beliefs and beliefs in society also influence political attitudes in making decisions to

choose leaders. These two aspects are often determinant in a general election. Relationship with the city of Palembang, the majority of the population is Muslim.

Based on research written by (Ali, 2020) informs that religious and cultural diversity is sufficient reason that political attitudes and those who compete in elections must put religion into consideration in the political structure being fought for. Politics can be a religious identity, and vice versa religion can be a political dress.

In this study, the dominance of Islam in Palembang is not seen in terms of political opportunities or hinders political opportunities, but will be seen as a new dynamic space and as a profitable facility for competitors as long as they do not play fear glomeruli (politics of fear). In Islam, choosing is a rational choice that must be made, but the fulfillment of the ideal aspect is often a Muslim who does not want to participate in voting (Ruslan, 2014). Or other fundamental aspects such as inconsistency in faith and or differences in Islamic schools of thought (Rachmat, 2021). Therefore, the above aspects are not used as a benchmark for political attitudes. However, it is categorized as another aspect of the findings. Political attitudes in this study are measured by, among others; First, the cognitive aspect, namely knowledge about elections, the second is the affective aspect, namely the feelings of Muslims in Palembang City towards the political system, its role, and political actors. special feelings towards certain aspects of the political system that can make individuals accept or reject them. The three evaluative aspects are decisions and opinions about political objects which typically involve a combination of standard values and criteria with information and feelings as well as the ability to measure awareness about the usefulness of elections. Moving on from the description above, the empirical question of this research is what is the foundation of

Muslim voter behavior in the 2019 Palembang legislative election? The significance of this research is to explain the rationality foundation used by Muslim voters in exercising their political rights with the political relations built by the candidates. Meanwhile, the contributions of this research are, among others: first: being able to explain rationally and constructively that the religion adopted for political choices is not singular and is part of modern political reality and does not develop into identity politics. Second; Muslim political attitudes are an important part of the response to political changes and the reality of beliefs and the results of the tug of war symbolizing religion in the practical arena but still showing forms of support for democratic practices.

Several previous studies that are relevant to this study include; Arya Fernandes' study (Fernandes, 2018), which concluded that voters in Indonesia are moderate and consideration of choices in elections is influenced by considerations of personal quality and candidate performance rather than religious political urges. Windyanto's study (Pamungkas et al., 2020) show that the existence of PKS attitudes tends to fluctuate on religious issues, PKS tends to be flexible and does not impose the rule of law in Indonesia to be applied based on one particular religion. The results of the study by Muhamad Ridwan Effendi (Effendi & Syafrudin, 2020), that the Islamic Defense Action has shown its involvement in the turbulent political arena, and the process has shaped the character of the political situation that occurred in the DKI Jakarta Pilkada. In addition, this study also shows that the ongoing democratic process has allowed the emergence of religious identity in the DKI Jakarta Pilkada. The results of the DK Putra study (Putra, 2019) concluded that for Muslim voters, identity politics is still relevant to be used in general elections, both at the regional and national levels. The choice that is

considered rational is choosing people with the same identity background, namely sons of the region and Muslims. The results of Kurniawan's study (Kurniawan, 2018) conclude that Indonesian politics is undeniably colored by the politicization of religion. According to him, the copy of the #2019ChangePresident movement shows that the post-truth political reality cannot be denied. By using sentiments of ethnicity and religion, this movement has carried out the politicization of religion based on populist discourses with the argument of distorting information to revive the legitimacy of religion in the context of political interests. Post-truth political realities pose a threat to the democratic system in Indonesia. the politicization of religion so that Indonesia's democratic climate in the future can be maintained in a good condition. The results of Ronaldo's study (Ronaldo & Darmaiza, 2021), stated that two religious symbols were massively used in determining the presidential and vice presidential candidates for the 2019 election, namely Muslim identity, and religious identity. The contested 2019 presidential and vice presidential candidates are the results of the tug-of-war between religious symbols used in the early stages of the 2019 presidential election. At this stage, Muslim identity becomes an offer that is transacted in the determination of the presidential and vice presidential candidates. Likewise with scholars and several religious organizations. A series of religious ceremonies such as *ijtihad* and *ijma* are also used as media to legitimize the 2019 presidential election contestants. Interestingly, the results of *ijtihad* and *ijtima* are not static and standard, but dynamic and can change according to the political situation that occurs. The results of the study of MH Siregar (Siregar et al., 2022) explain that the process of politicizing religion carried out by the Erasmus winning team by approaching various Islamic religious leaders, carrying out

major activities such as remembrance of Akbar in the Medan Fort field by inviting famous scholars, carrying out the mobile car program to clean mosques, to the politicization of religion in the Eramas Campaign which was proven by the use of the issue of "not electing infidel leaders" and carrying out the congregational dawn movement in the mosque which is related to Muslims.

This study will use the theory of political participation (political stimulation). In this context, political participation in activities can be divided into active participation and passive participation. Active participation can be interpreted as an activity that is oriented towards input and output. Meanwhile, Milbrath and Goel (Milbrath, 1981) distinguish participation into several categories, namely: Apathy, meaning people who do not participate and withdraw from the political process. Spectators, meaning people who have at least participated in voting in general elections. Gladiators, meaning people who are actively facing to face in the political process, such as community activists. Critics, meaning people who engage in unconventional forms of participation, such as demonstrations and strikes (Croft & Beresford, 1992).

The results of several previous studies put religion, religious symbols, religious issues, and Muslim leadership as a benchmark for Muslim attitudes in determining their political choices. In contrast to this study, political attitudes are measured by gradually dividing voters based on policy-problem-solver orientation (CAIN II, 1971) and ideological orientation (Seftina, 2011). Based on this, voter authentication is divided into; first: rational voters, second: critical voters, third: traditional voters, and fourth: skeptical voters. The division of voters into four criteria is believed to be able to reveal the reasons that form the foundation of Muslims to exercise their right to vote actively or passively

Research methods

This study uses *mixed method research*, which is a method that is applied when researchers have questions that need to be tested in terms of outcomes and processes and involve a combination of quantitative and qualitative methods in one study (Supriyati, 2015). The purpose of getting the meaning behind the phenomenon and how that meaning affects the phenomenon or human behavior can be achieved by using qualitative methods. What is found in the qualitative method, namely the meaning behind the phenomenon, can be applied to informants whose benefits are wider by quantitative methods which require a large number of respondents because quantitative methods enforce the generalization principle (Sarwono, 2013). This study uses a voter population based on sources from the General Election Commission (KPU) of Palembang City to determine the Fixed Voter List (DPT) as a result of improvements for the 2019 legislative election (Pileg) and the presidential election (Pilpres) as many as 1,124,236 people with details, as many as 556,213 male voters. -male and 568,213 female voters. Based on the population, this study uses quota sampling to be more effective and familiar with the data. In the sampling technique in this study, the researcher used the solving formula to determine the number of samples used (Hidayat, 2017).

Information:

N = Number of Samples

N = Total Population

E = The desired error tolerance limit is: 10% with a confidence level of 90%

for example:

$n = N / (1 + Ne^2)$

$n = 1.124.236 / (1 + (1.124.236 \times 0.01))$

$n = 1.124.236 / (1 + 1.124.236)$

$n = (1.124.236) / 1.0090$

$n = 99.83$ rounded up to 190 Samples

The first stage is after the data is entered and then the data is processed based

on the questionnaire from the research results collected, starting with the editing process, followed by the coding process, and ending with the tabulating process. The second stage of the Validity and Reliability Test. Validity test, namely the extent to which the measuring instrument can measure the attributes that should be measured and the accuracy and precision of a measuring instrument performing its measuring function. Measurement of validity in this study using SPSS version 20. Pearson product-moment correlation method is carried out by comparing the correlation significance value of one item with the total item, with the rule that if the significance value is < 0.05 then the item is declared valid, but if the significance value is $> 0,05$ then the item is declared invalid. So to see the validity of the items used can be seen by comparing the item scores with the total item scores. If the significance value is 0.05, the item is valid, but if the significance value is 0.05, the item is invalid. While Reliability refers to the consistency or confidence of the measurement results, which implies the accuracy of the measurement. The measurement of reliability in this study uses the Alpha Cronbach technique (Brown, 2002) with the coefficient of reliability (rxx) in the range of 0 to 1.00, the higher the number approaching 1.00, the more reliable the measurement.

To find out the percentage of respondents' answers, use the following percentage formula:

Information:

P = Percentage

F = Frequency

N = Total Population

Furthermore, to categorize attitudes, use the interval formula calculation as follows:

Information:

I = Interval Score Score

NT = Highest Score

NR = Lowest Value

K = Answer Category

In addition, this study also uses qualitative data collection techniques such as observation, open interviews, and documentation as well as a snowball to complete some of the imperfect data findings in the sampling technique. The technique of analyzing all data is done utilizing content analysis and interpretive, this considers subjectivity. Another reason is that the researcher believes that the behavior of Muslim voters in making their political choices is also influenced by elements of values, norms, and political culture, especially traditions in the family. This fact needs to be explained with an approach that explores the relationship of a fact with the essence that occurs (Ahmad, 2018). Researchers are trying to construct values and behavior in the frame of a series of events (Irwin, 2008).

Results and Discussion

A. Research result

The sample used is quota, namely the researcher determines the number of samples based on consideration of the level of representation (*representative*), the type of research used is mixed method research, the degree of uniformity, cost, time, and available manpower. Another thing is that the data taken does not have other sub-components. The number of respondents quota is 190 people who have the right to vote and have been determined on the permanent voter list. Respondents who are Muslim live in the sub-district according to their domicile. This respondent description is a process of describing the respondents based on the results of questionnaires distributed to 190 respondents.

Table 1
Number of Respondents

No.	Subdistrict	Number of Respondents
1.	Iilir Barat I	15 people
2.	Iilir Barat 2	10 people
3.	Iilir Timur 1	10 people
4.	Iilir Timur 2	10 people
5.	Iilir Timur 3	10 people
6.	Sako	15 people
7	Lebong Elephant	10 people
8.	Happy Forms	10 people
9	Jakabaring	10 people
10	Across Ulu 1	10 people
11	Keterpati	10 people
12	Across Ulu 2	10 people
13	snow	10 people
14	Sukarame	10 people
15	Coconut Gutter	10 people
16	New Hill	10 people
17	Gadus	10 people
	17 Districts	190 people

2021 research data

1. Validity and Reliability Test

a. Validity test

By using questions distributed to respondents, this data collection was carried out directly by distributing

questionnaires, from July 22 to August 25, 2021. Based on the data obtained, the researchers then tested the validity using SPSS (Statistical Program For Social Science) version 23.00. For Windows. Validation is

done by comparing the item scores with the total item scores. If the significance value is 0.05 then the item is declared valid, but if the significance value is 0.05 then the item is declared invalid/failed. Based on the significance values obtained from the SPSS output table, all of them are smaller than 0.05. That is, all items from the questionnaire are known that the political behavior of Muslim voters in Palembang City in the 2019 Legislative General Election is declared valid and no items are dropped. However, it fluctuates depending on political conditions at the time of the election. There are several reasons found in in-depth interviews, namely 1) political polarization between supporters of the presidential pair has an impact on voters, 2) community dissatisfaction with the performance of council members 3) strong public distrust in government and opposition parties and 4) concurrent legislative elections. with the presidential election causing voter saturation.

b. Reliability Test

The test is said to be reliable if the observed score is strongly correlated with the actual score. It is also determined that reliability is the correlation coefficient between the two observed scores from the measurement results with parallel tests. So the idea can be derived from the claim that the test is

reliable if the results are close to the actual results. This reliability measurement is based on the results of questions distributed to respondents, this data collection is carried out directly by distributing questionnaires, from July 22 to August 25, 2021. Based on the data obtained, the researcher then conducted a reliability test. The results of the reliability test obtained from the results of the questionnaires that have been distributed show Cronbach's alpha > 0.60 (highly significant). Based on the output of the reliability coefficient values ranging from 0 to 1, the reliability value shows a good number because it is close to 1.00 so it can be stated that the reliability value is high. However, Muslim voter participation fluctuates because it is influenced by voter characteristics, voters' socio-cultural characteristics, the spread of racial issues, and the lack of election education messages. Reality shows that the results are quite reliable, but the durability of voters is not sufficiently illustrated because of the intervention of the said factor.

B. Discussion.

1. Cognitive Component

- a. Knowledge of the Muslim community regarding the implementation of the Legislative General election which was held on April 9, 2019, in the following table :

Table. 2
Respondents Regarding the Implementation of the 2019 Election

No.	Subject Answer	Frequency	Percentage (%)
1.	Very know	40	15
2.	Know	133	82
3.	Don't know	17	3
4.	Don't Know	0	0
Total		190	100

Based on the results of the study, of the 100 respondents, 40 (15%) chose the answer that they knew very well, the respondents who chose the answer knew as many as 82 (82%), and respondents who chose the answer did not know as many as 17 (3%), and the

respondents who chose the answer did not know. the answer very doesn't know as much as 0 (0%).

b. The subject's knowledge of the aims and objectives of the 2019 Palembang City Legislative Elections can be seen in the following table

Table.3
Subject's Knowledge of the Purpose and Objectives of Elections

No.	Subject Answer	Frequency	Percentage (%)
1.	Very know	40	15
2.	Know	133	82
3.	Don't know	17	3
4.	Don't Know	0	0
Total		1 90	100

Based on the results of the table above, it can be seen that from 190 respondents, 40 (15%) chose the answer that they knew very well about the aims and objectives of the legislative general election, and 133 (82%), subjects who chose the answer did not know. as many as 17 (3%), and those who chose the

answer that they did not know were 0 (0%).

c. The knowledge of the Muslim community about the political parties participating in the 2019 Legislative Elections in the city of Palembang can be seen in the following table:

Table.4
Subject's Knowledge of Political Parties Contesting in Elections

No.	Subject Answer	Frequency
1.	Very know	40
2.	Know	133
3.	Don't know	17
4.	Don't Know	0
Total		190

Based on the results of the table above, it can be seen that of the 190 subjects, 40 (15%) chose

the answer very well, the subject who chose the answer knew as many as 133 (82%), the subject who chose the answer did not know

as much as 17 (3%), and 0 (0%) chose the answer very don't know.

d. Knowledge of who is a candidate for the Legislature of Palembang city in 2019.

Table.5
Subject's Knowledge of Candidates for Legislative Members

No.	Subject Answer	Frequency	Percentage (%)
1.	Very know	15	6
2.	Know	133	84
3.	Don't know	42	10
4.	Don't Know	0	0
Total		190	100

Based on the results of the table above, it can be seen that of the 190 subjects, 15 (6%) chose the answer that they knew very well who the candidates for legislative members were in the legislative general election, and the subjects who chose the answer knew as many as 133 (84%), subjects who chose 42

(10%) do not know answers, and 0 (0%).

2. Affective Component

a. Public trust in people's voting rights in the 2019 Palembang city legislative elections is used honestly, it can be seen in the following table

Table 6
The Subject's Trust in Community Suffrage is Used Honestly

No.	Subject Answer	Frequency	Percentage (%)
1.	Strongly believes	15	6
2.	Believe	133	84
3.	Don't believe	42	10
4.	Very Unbelievable	0	0
Total		190	100

Based on the results of the table above, of the 190 existing subjects, 15 (6%) chose the answer to strongly believe the public suffrage in the 2019 Palembang City legislative election was used honestly, the subjects who chose the answer believed as many as 133

(84%), subjects who voted 42 (10%), and who chose the answer strongly distrust as much as 0 (0%).

b. Public Trust in the Organizers of the Legislative Elections of Palembang City in 2019 can be seen in the following table

Table.7
Subject's Trust in Legislative Election Organizers

No.	Subject Answer	Frequency	Percentage (%)
1.	Strongly believes	5	5
2.	Believe	77	14.6
3.	Don't believe	108	80.4

4. Very Unbelievable	0	0
Total	190	100

Based on the results of the table above, it can be seen that of the 190 subjects, 5 (5%) chose the answer to strongly believe in the organizers of the legislative election, and subjects who chose the answer to believe as many as 77 (14.6%), the subjects who chose the answer do not believe as much as

108 (80.4%), and those who chose the answer strongly did not believe as much as 0 (0%).

c. People's Perceptions of the Vision and Mission of the Legislative Candidates for the City of Palembang are in line with the expectations of the people, which can be seen in the following table

Table.8
Public Perception of the Vision and Mission of Legislative Candidates

No.	Subject Answer	Frequency	Percentage (%)
1.	Very Appropriate	5	5
2.	In accordance	77	14.6
3.	It is not in accordance with	108	80.4
4.	Very Incompatible	0	0
Total		1 90	1 00

Based on the results of the table above, it can be seen that of the 190 existing subjects, 5 (5%) chose the very appropriate answer to the vision and mission of the legislative candidates in accordance with the expectations of the

community, the subjects who chose the appropriate answer were 77 (14.6%), the subjects who chose 108 (80.4%) incorrect answers, and 0 (0%) who chose the very inappropriate answer.

d. Evaluative Component

Table.9
Public Perception of Good Legislative Election Organizers

No.	Subject Answer	Frequency	Percentage (%)
1.	Very good	2	3.8
2.	Well	75	14.2
3.	Not good	113	85.8
4.	Very Not Good	0	0
Total		190	100

Based on the results of the table above, of the 190 subjects, 2 (3.8%) chose a very good answer to the legislative election organizers who had worked well, 75 (14.2%) subjects chose a bad answer, 113 subjects chose not good answers. (85.8%), and those who chose the very bad answer were 0 (0%). This fact illustrates that the perception of the Legislative

Election Implementation Process is sufficient.

The researcher believes that from the results of the respondent's answers to the political behavior of Muslim voters in the city of Palembang in 2019 the legislative elections are still dynamic and fluctuating. This can be seen in the vulnerability of the organizer factor and the calculation system which is considered to have a low level of

truth. While the issue of Sara and religion, although not tested by respondents, the researchers tested it utilizing in-depth interviews. The result is that religious and religious issues play a strong influence because they can accelerate positive and negative perceptions of legislative candidates. The issue is directly related to the political stimulation of voters to continue their political rights or not. From the capability side, the mission and vision do not seem to capture too many perceptions of Muslim voters.

Researchers found the foundational forms of Muslim voter political behavior in the 2019 Legislatir Election in Palembang City, among others, First, Muslim political behavior is based on religious issues, Sara, and other anthropometrics. Political facts found this behavior in the middle to lower class of voters, although not evenly distributed. But enough to influence other voters. Both Muslim political behavior is based on the dynamics of national politics and the proposed change agenda. This voting behavior is found in the upper middle class but also in the Muslim class mostly. Although every respondent an interview found in the form-critical and hope. Third, the political behavior of Muslim voters is based on community and political networks. This sociological fact explains that the culture and the strength of the network take a fairly good portion in shaping the behavior of Muslim voters. The results of polling respondents' opinions and interviews are always found in sentences that link the candidate with family past or family roles. fourth, Muslim political behavior is based on the roles of loyalist figures and is considered a strong influence. Interestingly, the foundations of voter behavior found believed that religious, racial, and ethnic issues do exist, but they are sufficient to be considered for making political choices. In this case, identity politics and voter polarization do exist but do not develop into a political feud.

Conclusion

The political relationship between the interests of candidates and political opportunities to become a legislature can shape the political behavior of Muslim voters

as long as the dynamics of National politics lays a clear direction on the expectations of the people. The behavior of Muslim voters is not singular and sacred, but fluctuating and open. The influence of trust and the conduct of elections at all stages is one of the factors of concern. Consider issues of religion, race, and ethnicity in determining voters. Sociological facts explain that hope for change and credibility is something that can bridge political interests with political trust.

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