

Problems and Solutions of Money Politics During Elections from an Islamic Perspective

Ahmat Suaidy¹, Babun Suharto², Retna Anggita Ningsih³

¹ Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember

² Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember

³ Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember

Article Info

Article history:

Received May, 2026

Revised June, 2026

Accepted June, 2026

Keywords:

Election Money and Islam;

Giving;

Problems;

Solutions

ABSTRACT

Elections in Indonesia are often associated with the practice of giving money to the public. Giving money to the public has two different perspectives. First, whether it is permissible, and second, whether it is not. This study aims to further examine the prohibitions and permissibility of this practice. The research method used is a qualitative literature study, with data sources consisting of previous research, journals, and articles related to our discussion. The results of our study are: first, the problematic issue during elections is that giving money during elections is commonplace and is considered a form of bribery, which is forbidden in Islam. Second, giving money to the public by prospective leaders is permitted on the condition that the gifts are in the form of gifts, grants, and alms. However, the public may not buy food or drinks from the money, but rather allocate it for public purposes, such as road renovations and mosque construction.

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Corresponding Author:

Name: Ahmat Suaidy

Institution: Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember

Email: ahmatsuaidy88@gmail.com

1. INTRODUCTION

A community leader is crucial to the community itself. The presence of a leader will determine the direction the community will take in the future. A leader is tasked with determining the direction a community will take in the future [1]. The policy direction implemented by a leader must be able to improve the community's situation compared to before the leader became leader, or at least minimize the impact of potential losses [2]. Leading a community is not easy, as a leader must be able to determine the direction to be taken so that the community feels comfortable during their leadership and minimize the negative impact of any events that may occur in the future. The task of a leader is indeed

difficult when carried out by a community leader. Due to the heavy duties of a leader, a prospective leader must be able to master the matters required when a leader becomes a leader or has the power that can make a leader's duties easier [3].

However, the reality in society is very different from expectations. In Indonesia, to become a leader, individuals must compete with several groups for position. These groups have different goals and methods to achieve their goals when they become leaders. Groups that are potential leaders must prepare themselves and their groups before one of them becomes a leader [4]. This preparation before becoming a leader aims to give them a greater opportunity than

individuals or groups who aspire to be leaders but do not prepare [5]

One-way prospective leaders prepare for the election of a new leader is by giving money to communities in certain areas to encourage them to vote. The purpose of voting by the community is to ensure that their chosen leader can be elected when the voting process is complete and has been validated by those authorized to validate the election [6]. The leader who receives the most votes from the people will then be appointed as the new leader after the coronation, which will be held at a predetermined time. The provision of money by prospective leaders to a number of community members has drawn various opinions from several religious leaders [6]. Some of these religious leaders' opinions permit the use of the money given, while others do not. Due to the differences of opinion expressed by these various opinions during the nomination period for the new leader, the researcher intends to examine the provision of money during the election according to Islamic scholars. The provision of money during the election according to Islamic scholars is interesting to study because of the differences of opinion expressed by Islamic scholars to the community so far.

From the explanation above, it can be concluded that there are differences of opinion among religious leaders regarding the permissibility of using money received from the community through donations from prospective leaders. This difference of opinion regarding the permissibility of using money received from prospective leaders merits further examination to uncover the truth about the permissibility of using money received from prospective leaders and the criteria for its use. To uncover the truth about the permissibility of using such money, the researcher considers this study interesting and important to discuss.

Several previous researchers have conducted research on political money. These include the following: First, Santoso's research examines money politics in elections from an Islamic legal perspective. His research demonstrates that the practice of money

politics is tantamount to bribery. Bribery is considered haram under Islamic law.

Second, Allan Fatchan Gani Wardhana's research. Allan's research examines money politics in general elections from a democratic and Islamic perspective. Allan's research demonstrates that money politics, a form of bribery, can undermine democracy in Indonesia.

Third, research conducted by Faizudin. His research examines political money and awareness of participation, and its relevance to morality and aqidah (beliefs) in elections. This research shows that the practice of money politics is not merely a latent phenomenon but has become an "accepted" part of the culture of electoral democracy at the grassroots level. In fact, most people do not consider giving money during elections to be a violation, but rather a "token of gratitude" from legislative candidates to their constituents. Within the framework of morality and aqidah (beliefs) in elections, money politics is not only understood as a form of legal deviation but also as a representation of transactional rationality motivated by political trauma, due to people's feelings of economic marginalization and disappointment with their representatives. This disappointment leads people to accept money politics as a form of "instant profit" from a political system they perceive as unfair and alienated from the people.

Fourth, research conducted by Syifaullah. His research examines the phenomenon of political money from the perspective of the hadith. This research shows that money politics falls into the category of risywah (bribery). Bribery, or bribery, is forbidden in Islam because the hadith of the Prophet Muhammad (peace be upon him) states that it is forbidden. This phenomenon of money politics has quite serious consequences, including the loss of leadership legitimacy, threats to social stability, and the destruction of the government system. Because of these impacts, Islam emphasizes the importance of rejecting money politics. To prevent this, moral education, the role of

religious leaders, and strengthened regulations are necessary.

Fifth, research conducted by M. Sauqi Iza Masruri. This research examines the views of contemporary Islamic scholars on the law of money politics. This research shows that money politics during elections is equated with bribery. Bribery during elections is prohibited by the majority of Islamic scholars because it contradicts the principles of truth and justice. However, contemporary scholars such as KH. Ahmad Bahaiddin Nursalim and the 2005 Indonesian Ulema Council (MUI) Fatwa permit the practice of money politics under duress to defend rights and avoid greater harm, although the recipient of the bribe remains prohibited.

From the aforementioned research, it can be seen that research on political money, or money given by prospective leaders to their communities, is prohibited because it is considered an act of bribery by the majority of Islamic scholars. However, other research states that the practice of money politics is permissible under duress to defend rights and avoid greater harm, although the recipient of the bribe remains prohibited. This difference of opinion will certainly be interesting to discuss further so that the correct law can be implemented by prospective leaders and the public. Because the discussion of money given by prospective leaders to the public is interesting, the researcher intends to discuss "Problems and solutions for giving money during elections according to Islam," or in Indonesian, "Problematics and solutions for giving money during elections according to Islam."

2. METHOD

This research will utilize a descriptive qualitative method. This research method is an approach aimed at in-depth description, depiction, and explanation of a phenomenon based on the conditions on the ground without any manipulation, manipulation, or statistical measurement [7]. We use this method to understand the meaning of a prospective leader's gift of money to the community in depth, to describe it in depth,

and to provide a sound perspective as a solution to the phenomenon currently occurring in society.

The data sources selected by the researcher will be derived from primary and secondary sources. The primary data sources collected by the researcher are data from members of the public who typically receive money during elections, the opinions of Islamic religious leaders, and several prospective leaders who have donated money during elections. The secondary data used by the researcher are sources from accredited scientific journals such as Sinta, Scopus, and international journals published between 2021 and 2026. The data sources we use are the most recent and most relevant data sources to the research we are currently researching from various sources in order to obtain various sources that enable researchers to better understand the phenomena that are occurring in the field.

After discussing the data sources to be used, we will discuss data collection techniques. We used three types of data collection techniques in this study: interviews, observation, and documentation. Interviews, as defined by the researcher, involve directly asking informants without the use of third parties, such as social media or other sources. Observation is the activity of observing, understanding, and describing a phenomenon being studied without having to ask a person [7]. Meanwhile, the documentation data referred to in this study comes from accredited scientific journals (SintA, Scopus, and international journals) published from 2021 to 2026 and directly related to the research we are conducting.

After explaining the data collection techniques we will use, we will discuss data analysis techniques. Data analysis techniques themselves are methods for transforming data obtained into information that can be used to draw conclusions, which will then be documented in the research results. The data analysis techniques used by the researcher include data reduction, data presentation, and conclusion drawing. Data reduction in this study refers to the process of selecting, simplifying, abstracting, and transforming

data collected by researchers during fieldwork [8]. The purpose of data presentation in this study is to ensure that the data presented is easily understood and neatly organized based on the researcher's existing understanding. The final step is drawing conclusions. These conclusions are tentative and may change if the evidence found is insufficient in subsequent data collection stages. If the evidence obtained in the initial data collection stage is supported by valid evidence, then the conclusion is credible [7].

3. RESULTS AND DISCUSSION

3.1 *The problem of giving money during elections*

The issue of bribes given by candidates to voters usually goes viral or is widely discussed during regional elections or during general elections in Indonesia. Elections in Indonesia typically occur every five years [9]. Elections, or what are commonly called elections, are typically closely associated with religious study groups held in a region to provide guidance on the ongoing election. These study groups typically invite religious leaders or individuals deemed to possess sufficient knowledge to serve as preachers [10]. The preachers invited during these simultaneous elections typically have their own distinctive characteristics: some preachers like to impart their knowledge while interspersing jokes to discourage their listeners, others joke more than they impart, others are serious about their knowledge to the point of offering only a few or even lame jokes, and so on [11]. Aspiring leaders in Indonesia must compete for leadership positions to become leaders. To become leaders, they must register themselves as potential leaders of a community, who will be elected by the community itself [12]. Aspiring leaders who register to become leaders must meet the requirements and conditions set by the government. These requirements and conditions are intended to ensure that the position of a

prospective leader cannot be taken by just anyone. Once the candidates are confirmed, each prospective leader will campaign to be elected as a leader [13]. This campaigning process aims to make those who nominate themselves as potential leaders known to the community and allow them to be elected as leaders of that community. This campaigning process is very important for prospective leaders to carry out, because a prospective leader can be recognized by the community, the community knows the direction of the leadership he will aim for, and what a leader will do after he is elected as a leader [14].

During the campaign period, a prospective leader will move from one location to another. One purpose of this movement during the campaign is to gain more public support during the election process [15]. This election process is the culmination of determining who will become the new leader when the current leader is replaced. However, there is a more tangible way for people in the village to become a leader. This method involves distributing money to the community as a form of charity (*sadaqah*) by a leader to his community [16].

This form of giving money from a prospective leader to his community has drawn unfavorable opinions from some Islamic religious leaders. Giving money by a prospective leader to his community is considered an unacceptable act because the prospective leader hopes that by giving money to the community, the community will elect him as the new leader [17]. According to several Islamic religious figures, the act of giving money is considered *haram* (forbidden) and should not be performed by a prospective leader to his community, with the aim of ensuring their election as leader [18].

However, although the act of giving money by a prospective leader to the community is considered *haram* by some religious figures, some religious figures permit prospective leaders to give

money to the community [17]. However, the permissibility of giving money from a prospective leader to the community must be accompanied by proper procedures to prevent the gift from being considered haram. After the problem was resolved by religious figures, although it must be accompanied by proper procedures to prevent the act from being considered haram, another issue arose: the law regarding the community's permissibility of accepting money from prospective leaders [19].

People usually accept a sum of money given by prospective leaders so that their desire to become the next leader is easier to achieve compared to a prospective leader who does not give any money to the community. This can be said to be a common culture in Indonesia, but according to several figures, this habit is not permitted to be used [20]. Not allowing the use of money given by prospective leaders to the community does not mean that there are no solutions provided by religious leaders to overcome this problem, because accepting a sum of money given by prospective leaders can be permitted but in the right way. In addition, the right way will allow the community to use the money given, but there are also provisions or limitations on its use [18].

3.2 Prohibition on using money given by prospective leaders

Money given to the public during elections is permitted for use in the ways outlined in the explanation presented above. Now, the researcher will discuss the prohibition on using money given by candidate leaders. According to some religious leaders, money given by candidate leaders to the public during elections is prohibited, let alone used by the public or any party connected to the state's leadership nomination process [18]. This prohibition on accepting or even using money given during elections is based on a fatwa from the Indonesian Ulema Council (MUI), which states that requesting any form of reward related to

the process of nominating someone as a candidate for leadership is prohibited and is considered haram (forbidden) and constitutes bribery [21]

The act of giving or soliciting rewards during elections is actually regulated in Law No. 7 of 2017 concerning Elections. Law No. 7 of 2017 concerning General Elections prohibits money politics because it is considered a threat during the implementation of general elections and for parties who violate these provisions, they can be subject to criminal sanctions, they can be punished in the form of fines or imprisonment [22]. Giving rewards during elections does violate the rules stipulated by the applicable laws above, but the reality in the field shows that there are people who think that the money given by a number of prospective leaders to them is an instant benefit to the political system that they are unfair and far from the people [23]. Meanwhile, giving rewards during elections according to Law No. 32 of 2004 concerning Regional Elections, ballots purchased by a person are declared invalid and for related parties can be threatened with criminal penalties in the form of imprisonment, a minimum of 2 months and a maximum of 1 year and or a minimum fine of one million rupiah and a maximum of ten million rupiah [24].

According to one source, giving bribes during elections is categorized as bribery, or in Islam, it is better known as risywah. According to Imam Al-A'robi in his book, Fathul Baari, risywah is a gift given to someone in power to help or allow them to do something forbidden according to Islam [18]. Risywah, or the practice of bribery, is prohibited and considered haram in Islam because giving it to someone allows the giver to do something forbidden. Gifts given during elections are not only in the form of money, but sometimes in the form of cooking oil, rice, cigarettes, village development assistance, and other things. These gifts are given to encourage the

public to vote for the candidate, as the more voters who vote for them, the greater the candidate's chances of becoming a leader [25]. Bribery or bribery in Islamic teachings is forbidden. The prohibition of the practice of bribery or risywah needs to be equated by people who have knowledge so that the practice of bribery or risywah during elections is not carried out. The delivery of this knowledge is usually carried out by scholars, religious figures, preachers or others who have sufficient knowledge to convey the law in Islam when they are invited to religious studies, someone asks for advice from the scholars and others or they hold their own religious studies [26]. The actions taken by these scholars and others are a preventative measure so that before any evil cases occur, they have conveyed the law that the practice of bribery or risywah is prohibited by Islam.

3.2.1 *Permission to use election money*

The explanation above mentions the prohibition against using money given by a candidate to the public. According to some scholars, the use of election proceeds, which is permissible, must meet certain conditions to ensure its use and avoid any prohibition. The conditions that must be met by the public are that the election proceeds must be used for public purposes, such as donating the money to mosques as charity, repairing damaged roads, building schools or madrasas, and other general public needs [27]. Furthermore, the money may also be used for personal or family needs, provided it is not used to purchase anything that can be digested, such as food or drinks. In other words, if the money is used to buy gasoline, cigarettes, perfume, or other items, then the use of the money is permissible.

According to one source, the use of election funds is permissible if the gift is in three forms: gifts, grants, and alms. Giving in the form of a gift is giving something to someone to honor someone who is given it with full sincerity and sincerity without any hope of being

reciprocated with the same or another thing. Next is a gift in the form of a grant, this gift is given to someone without any specific purpose, reward or hidden interests. Next is a gift in the form of sodakoh, this gift is a gift without expecting anything in return, and simply hoping for the pleasure of Allah SWT to practice one's wealth in the way of Allah SWT sincerely and make it proof of the truth of one's faith. And finally, infaq, infaq is the giving of property to someone as a form of social worship carried out voluntarily, for the benefit of the people [28].

Meanwhile, according to other sources, the permissibility of giving money to the public during elections is when a candidate for leader can lead his community on the path to obedience and improve their performance, while the other candidate will lead them to the path of evil or harm. The way to make a candidate for leader who can lead towards obedience and betterment is to give money to the community, and then such giving is permissible [27]. The permissibility of giving money is intended to prevent undesirable events from occurring and to guide the community on the right path and improve their performance.

Gifts made by candidate leaders are permissible for religious leaders to use, provided there are valid reasons. The reason scholars permit the use of money given by candidate leaders, provided the money is used for general purposes and for purposes other than those that can be digested, is to ensure that the objects or items purchased with the money do not become human flesh. It's feared that the flesh formed from election money will lead people to behave contrary to the Islamic teachings they've learned. If the flesh formed from election money becomes flesh and then leads someone to behave contrary to the Islamic teachings they've learned, it will be difficult for that person to fully return to the path taught by Islam.

Someone who finds it difficult to fully return to the path taught by Islam will undoubtedly create problems in the future, whether they affect themselves, their families, the surrounding community, or religious leaders. These problems must be prevented or at least minimized [29]. Prevention, or a way to minimize the problems that will arise from money given by prospective leaders, involves educating the community through religious studies, religious outreach, or other means about the proper use of money given by prospective leaders. This education is intended to ensure that the education provided is well-received and then encouraged to implement it [25].

These preventive or minimizing measures taken by religious leaders are aimed at ensuring that individuals receiving money from prospective leaders are easily guided to the correct teachings and can practice Islamic teachings as effectively as possible [27]. The goals of religious figures are sometimes at odds with the reality of society, as some people intentionally use the money to buy staple foods, while others accidentally consume it. Those who consume the money accidentally are expected to refrain from using it through religious studies, preaching, studies, or similar activities, so that they can repent and refrain from doing it again. Furthermore, those who genuinely do not understand something and then act accordingly cannot be punished by religion for their ignorance. However, those who know the law of a matter and still do it will receive retribution according to their actions.

Religious figures invited to religious studies, preaching, and similar activities are obligated to convey the truth in their own ways, but with the caveat that the community is not offended, so that the knowledge they convey is accepted by the community and they can practice the knowledge they have learned from them. The knowledge imparted by these religious figures is obligatory for

them to be conveyed as a form of *a'mal ma'ruf nahi munkar* (enjoining good and forbidding evil) [30]. The *a'mal ma'ruf nahi munkar* practiced by these religious figures aligns with Surah Ali Imran, verse 104 of the Quran.

Verse 104 of the Quran is interpreted as a call to conduct *da'wah* for those with sufficient *da'wah* abilities to the community. The *da'wah* referred to in this verse is *da'wah* aimed at providing warnings when divisions or deviations in religious teachings occur. Providing warnings through *da'wah* is certainly intended to encourage the community to do good and abandon evil. The *da'wah* carried out by these religious leaders aims to maintain the perfection and develop the Islamic religion. This *da'wah* is also aimed at achieving strong unity among Muslims and preventing division among their followers. The *da'wah* carried out by these religious leaders is a form of success and good fortune for these preachers [31].

From the explanation above, it can be seen that some scholars believe that it is permissible to use money received from prospective leaders, provided it is used for public purposes and can be used for personal use, provided it is not used to purchase things that could be considered harmful. The reason religious leaders do not permit the use of money received from prospective leaders to purchase things that could be considered harmful is to prevent undesirable events from occurring in the future.

4. CONCLUSION

The practice of giving money during elections is commonplace in Indonesia. In Islamic teachings, this practice is considered bribery by some *ulama* (Islamic scholars) because it aligns with the hadith of the Prophet Muhammad (peace be upon him) concerning bribery. Bribery during elections must be minimized or even eradicated to ensure fair elections and comply with applicable laws prohibiting the giving of bribes to the public. These laws include Law

No. 32 of 2004 concerning Regional Elections, Law No. 7 of 2017 concerning Elections, and Law No. 10 of 2016 concerning Regional Elections.

These laws must be enforced to ensure that elections are conducted fairly and without any fraud between candidates, election officials, or the public. Fair and fraud-free elections require the support of religious scholars, religious leaders, and others to increase the likelihood of fair elections. These actions by religious scholars, religious leaders, and others are typically taken when they receive invitations to religious studies, seek their advice, or organize their own religious studies to prevent the public and prospective leaders from engaging in bribery. While these scholars and religious leaders forbid bribery, due to its frequent occurrence, some scholars permit the giving of money to

the public, provided it is purely a charity from the prospective leaders. The money must be used for public purposes, such as building public roads, providing alms to mosques, or other charities. Finally, the money cannot be used to purchase goods or items that could enter the body, such as food and drink. Failure to meet any of these requirements for using the money could lead to religious prohibitions and be considered haram (forbidden).

Scholars and religious leaders stipulated that the use of the money should be directed toward resolving the bribery practices that have become routine during elections, as well as a form of preaching to promote good deeds and forbidding evil. This practice of good deeds and forbidding evil is carried out because it aligns with the hadith presented by the researcher above.

REFERENCES

- [1] V. Zinchenko, O. Polishchuk, O. Polishchuk, and L. Chervona, "Formation of the Quality of Leadership: The Role of Education and Values," *Asia-Pacific J. Educ. Manag. Res.*, vol. 8, no. 1, pp. 1–10, 2023, doi: 10.21742/ajemr.2023.8.1.01.
- [2] A. Nurdiyansah, Y. Rohayati, and R. Z. A. Syam, "Leadership and Contemporary Public Policy," *J. Sosio dan Hum.*, vol. 2, no. 2, 2024.
- [3] S. Eberz, S. Lang, P. Breitenmoser, and K. Niebert, "Taking the Lead into Sustainability: Decision Makers' Competencies for a Greener Future," *Sustainability*, vol. 15, no. 6, p. 4986, 2023, doi: 10.3390/su15064986.
- [4] M. T. Kustiawan, M. Rasidin, D. Witro, D. Busni, and M. L. Jalaluddin, "Islamic Leadership Contestation: Exploring the Practices of Conservative Islamic Movements in Indonesia," *J. Ilm. Islam Futur.*, vol. 23, no. 2, 2023.
- [5] J. Tenschert, M. Furtner, and M. Peters, "The effects of self-leadership and mindfulness training on leadership development: a systematic review," *Manag. Rev. Q.*, 2025, doi: 10.1007/s11301-024-00448-7.
- [6] A. Guerra and M. K. Justesen, "Vote buying and redistribution," *Public Choice*, vol. 193, no. 3–4, pp. 315–344, 2022, doi: 10.1007/s11127-022-00999-x.
- [7] S. H. Sahir, *Metodologi Penelitian*, 1st ed. Penerbit KBM Indonesia, 2021.
- [8] M. Sa'adah, G. T. Rahmayati, and Y. C. Prasetyo, "Strategi dalam Menjaga Keabsahan Data pada Penelitian Kualitatif," *J. Al 'Adad J. Tadris Mat.*, vol. 1, no. 2, 2022.
- [9] A. Syauket, "Money Politics is the Forerunner of Electoral Corruption," *Int. J. Soc. Serv. Res.*, vol. 2, no. 8, 2022.
- [10] A. Mukholik, "Emha Ainun Nadjib dan Reaktualisasi Dakwah di Perkotaan: Studi pada Komunitas Maiyah Kenduri Cinta Jakarta," *Al-Jamahiria J. Komun. dan Dakwah Islam*, vol. 3, no. 1, 2025.
- [11] N. Rosida and B. R. Santoso, "Variants of Multicultural Da'wah: Ways of Religion in Rural Communities in the Modern Era," *J. Dakwah dan Komun.*, vol. 14, no. 1, p. 80, 2023.
- [12] I. Saputra and Firdaus, "Penguatan Nasionalisme Milenial dalam Politik melalui Kader Sekolah Penggerak Partisipatif Badan Pengawas Pemilu Republik Indonesia," *Antroposen J. Soc. Stud. Hum.*, vol. 2, no. 2, 2023.
- [13] Muslih, A. P. Perdana, and K. F. Kurnia, "Peran Partai Politik dalam Penyelenggaraan Pemilu yang Aspiratif dan Demokratif," *Justicia Sains J. Ilmu Huk.*, vol. 6, no. 1, 2021.
- [14] H. D. Setiawan and T. B. M. Djafar, "Partisipasi Politik Pemilih Muda dalam Pelaksanaan Demokrasi di Pemilu 2024," *J. Sos. dan Hum.*, vol. 8, no. 2, p. 209, 2023.
- [15] L. Weninggalih and M. E. Fuady, "Hubungan Kampanye Politik Calon Presiden 2019 melalui Media Sosial Instagram dengan Keputusan Memilih Mahasiswa Indonesia di Thailand," *J. Ris. Hub. Masy.*, vol. 1, no. 1, p. 28, 2021.
- [16] L. Agustino, M. D. Hikmawan, and J. Silas, "Village Chiefs and Clientelism: A Reflection After 25 Years of Reform in Indonesia," *JISPO J. Ilmu Sos. dan Ilmu Polit.*, vol. 12, no. 2, pp. 209–210, 2022.
- [17] G. Suswanto, "Money Politics and the Obstacles on National Leadership Succession," *Polit. Indones. Indones. Polit. Sci. Rev.*, vol. 6, no. 3, pp. 306–319, 2021, doi: 10.15294/ipsr.v6i3.31580.
- [18] A. Muhajir, "Fatwa Nahdlatul Ulama tentang Suap Politik," *AL-BANJARI*, vol. 21, no. 1, pp. 239–240, 2022.
- [19] E. P. Kelana, Rahmad, S. Murniyanti, F. Eralis, and R. Novialdi, "Urgensi Pendidikan Politik di Provinsi Aceh Studi Kasus: Politik Uang dalam Pemilu di Kota Sabang," *J. Educ.*, vol. 5, no. 1, pp. 1199–1200, 2022.
- [20] L. Andriyani, M. Murod, E. Sulastri, D. Gunanto, M. Sahrul, and D. Andiani, "Relasi Kuasa Elit Lokal dan

- Pemerintah Lokal dalam Penanganan Konflik Sosial Paska Pilkada dalam Mendukung Ketahanan Sosial," *J. Ketahanan Nas.*, vol. 27, no. 1, pp. 48–49, 2021.
- [21] H. Fajrusalam, Kurniasih, M. U. D. Shafarani, Nurwaci, and P. D. Fachrani, "Aroma Suap Menyuarakan Pemilu 2024 Menguat, Bagaimana Hukum dalam Islam?," *Tafsyir J. Dakwah dan Sos. Humanior*, vol. 4, no. 3, 2023.
- [22] R. S. Putra, F. F. Noorikhshan, and R. Sarofah, "Problematika Penegakan Pidana Politik Uang," *J. Ilmu Polit. dan Pemerintah.*, vol. 10, no. 1, 2024.
- [23] A. Abraham, "Money Politics Sebagai Akar Permasalahan Demokrasi Indonesia: Tinjauan pada Pemilu 2019 dan 2024," *J. Pendidik. dan Kewarganegaraan Indones.*, vol. 2, no. 4, 2025.
- [24] S. Surahman, S. Supriyadi, A. I. Purnamasari, H. Rampadio, and M. Muja'hidah, "Redesain Penanganan Pelanggaran Tindak Pidana Pemilu 2024: Upaya Mewujudkan Keadilan," *J. USM Law Rev.*, vol. 6, no. 3, 2023.
- [25] Z. Amatahir, "Peran Mahasiswa dalam Mencegah Politik Uang dan Kecurangan Pemilu," *J. Media Huk.*, vol. 11, no. 2, 2023.
- [26] M. D. Anjarahmi and T. Alamin, "Peran Tokoh Agama dalam Meningkatkan Spiritualitas Masyarakat di Kabupaten Bojonegoro," *JISS (Journal Islam. Soc. Stud.*, vol. 1, no. 1, 2023.
- [27] T. H. Nazar, N. Hermawati, and M. Rosalia, "Pemberian Hadiah dalam Pemilihan Kepala Desa Menurut Siyasah Syariyyah," *Siyasah J. Huk. Tata Negara*, vol. 2, no. 2, 2022, [Online]. Available: <https://e-journal.metrouniv.ac.id/siyasah/article/view/6225>
- [28] Santoso, "Money Politic dalam Pemilu Perspektif Hukum Islam," *Al-Furqan J. Agama, Sos. dan Budaya*, vol. 1, no. 6, 2022.
- [29] Rahimi, "Pendidikan Agama Islam bagi Remaja Korban Penyalahgunaan NAPZA (Narkotika, Alkohol, Psikotropika, dan Zat Adiktif)," *Rabbani J. Pendidik. Agama Islam*, vol. 3, no. 2, p. 200, 2022.
- [30] Engkizar, S. Kaputra, Mutathahirin, S. Syafril, Z. Arifin, and M. Kamaluddin, "Model Pencegahan Konflik Antarumat Beragama Berbasis Kegiatan Masyarakat," *J. Harmon.*, vol. 21, no. 1, 2022.
- [31] N. U. Online, "Ali 'Imran Ayat 104," *NU Online*.