

# THE ROLE OF CENTRAL KALIMANTAN INDONESIAN ULAMA COUNCIL (MUI) IN ENCOURAGING MUSLIM PARTICIPATION IN REGIONAL ELECTIONS: PERSPECTIVE OF FATWA ON PROHIBITION OF ABSTENTION



Ahmidy<sup>1</sup>, Ibnu Elmi A.S. Pelu<sup>2</sup>, Reza Noor Ihsan<sup>3</sup>

## \*Correspondence :

Email :

[ahmidyartikel@gmail.com](mailto:ahmidyartikel@gmail.com)

## Affiliation:

<sup>1</sup>Institut Agama Islam Negeri  
Palangka Raya, Indonesia

<sup>2</sup>Institut Agama Islam Negeri  
Palangka Raya, Indonesia

<sup>3</sup>Institut Agama Islam Negeri  
Palangka Raya, Indonesia

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## Abstract

This study examines and proposes several roles that Central Kalimantan Indonesian Ulama Council [Henceforth (*MUI*)] can play in encouraging Muslim participation in regional elections [Henceforth (*Pilkada or Pemilukada*)] through the perspective of fatwa on prohibition of abstention [Henceforth (*golput*)]. As a religious institution, MUI holds a strategic role in guiding Muslims on political issues, particularly regarding *Pemilukada*. In a democratic system, participation is crucial for electing leaders who can ensure people's welfare and fulfill their responsibilities. The fatwa on the prohibition of *golput*, issued by MUI, serves as a normative foundation for Muslims to exercise their voting rights in *Pilkada*. This study utilized normative juridical by reviewing various secondary sources and literature relevant to the topic. The findings reveal that Central Kalimantan MUI can promote political awareness among Muslims in the region, with MUI actively participating in public outreach and campaigns about the importance of political participation. Furthermore, collaboration with local institutions such as the Indonesian Da'wah Institution, religious counselors, and media platforms is key in promoting Muslim voter participation through the fatwa on the prohibition of *golput*. This study also found that the fatwa has been highly effective in raising awareness among Muslims about the significance of their political involvement in regional elections.

## Abstrak

Penelitian ini mengkaji dan memberikan beberapa peran yang dapat dilakukan Majelis Ulama Indonesia (MUI) Kalimantan Tengah dalam mendorong partisipasi umat Muslim pada pemilihan kepala daerah (Pilkada) melalui perspektif fatwa haram golput. MUI sebagai lembaga keagamaan memiliki peran strategis dalam membimbing umat Islam terkait isu-isu politik terutama berkaitan dengan pemilihan kepala daerah (pemilukada). Dalam sistem demokrasi, partisipasi dianggap penting untuk memilih pemimpin yang dapat menjaga kesejahteraan dan mengemban amanah rakyat. Fatwa haram golput yang dikeluarkan MUI berfungsi sebagai landasan normatif bagi umat Muslim agar tidak absen dalam menggunakan hak pilih mereka dalam Pilkada. Studi ini menggunakan penelitian yuridis normatif, dengan menelaah berbagai sumber dan literatur sekunder yang relevan dengan pembahasan. Hasil penelitian menunjukkan bahwa MUI Kalimantan Tengah dapat mendorong kesadaran politik di kalangan umat Muslim di Kalimantan Tengah, di mana MUI dapat berperan aktif dalam sosialisasi dan kampanye tentang pentingnya partisipasi politik, serta berkolaborasi dengan antar lembaga lokal seperti Lembaga Dakwah Indonesia, Penyuluh Agama dan melibatkan media massa dalam mendorong partisipasi pemilih Muslim melalui fatwa haram golput. Penelitian ini juga menemukan bahwa fatwa tersebut sangat efektif dalam menyadarkan umat Islam akan pentingnya partisipasi politik dalam pemilukada.



## INTRODUCTION

Since its establishment in 1975, the Indonesian Ulama Council [Henceforth (*MUI*)] has functioned as a civic organization (so – called '*ormas*') with the freedom to express opinions, thoughts, and positions to solve problems in society.<sup>1</sup> The contribution of MUI in Indonesia in helping to implement Islamic law has had a significant impact on the governance system<sup>2</sup> responsible for issuing fatwas.<sup>3</sup> Historically, with the formation of MUI, the New Order government hoped that it would become an organization that constantly supported its interests and helped to ensure the success of its programs and policies. The purpose of establishing MUI is to enhance the service of Muslims, both individually and organizationally, in addressing religious issues as well as general societal problems<sup>4</sup> by issuing fatwas as one of its main responsibilities.<sup>5</sup> Islamic legal thought continues to evolve, and one of its outcomes is the issuance of fatwas. Fatwas have become a reference for determining legal choices for Muslims, even though they are not legally binding.<sup>6</sup> To ensure legal certainty, harmony, and peace within society,<sup>7</sup> these fatwas are used as a basis for addressing or resolving emerging issues within society.<sup>8</sup> Therefore, the issuance of fatwas should essentially consider the sharia authority in regulating law, as well as the sharia objective (*maqashid syariah*) and the public interest (*maslahah*).<sup>9</sup>

The simultaneous regional elections 2024 [Henceforth (*Pilkada or Pemilukada*)] will determine regional leadership across various regions of Indonesia. This is a crucial moment in Indonesia's democratic process. A democratic system relies on voter participation to ensure that the people's voices are represented in the election of public officials. Voting is how citizens engage in politics.<sup>10</sup> However, within Indonesia's political process, the phenomenon of voter abstention (or so – called '*golongan putih*' or '*golput*') is a crucial issue that needs to be addressed. *Golput* is a reality that exists in every democratic country and in democratic activities such as elections. In elections, individuals can elect for themselves, but there are always those who do not use their right to vote. Either general or regional elections is part of building a democratic government process in Indonesia, thus public participation is essential for developing a good governance

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<sup>1</sup> Dirga Achmad and Azlan Thamrin, "Anomali Fatwa Majelis Ulama Indonesia Dalam Sistem Hukum Indonesia: Telaah Hukum Responsif," *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 22, no. 1 (2024): 24.

<sup>2</sup> Andi Sani Silwana, "Peran Fatwa Dalam Pembentukan Perundang – Undangan Di Indonesia," *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 4, no. 1 (2023): 105.

<sup>3</sup> Diana Restu Cahyani and M Lathoif Ghozali, "ANALISIS FATWA DSN MUI NO: 123/DSN – MUI/XI/2018 TERHADAP PENGGUNAAN DANA TBDSN DI BTPN SYARIAH PERIODE TAHUN 2020 – 2023," *Journal of Economic, Bussines and Accounting (COSTING)* 7, no. 5 (2024): 4244.

<sup>4</sup> M Fakhru Mahdi and Rizqa Febry Ayu, "Arah Politik Majelis Ulama Indonesia (MUI) Serta Pandangan Terhadap Relasi Agama Dan Negara," *AL IMARAH: JURNAL PEMERINTAHAN DAN POLITIK ISLAM* 8, no. 2 (2023): 180.

<sup>5</sup> Gusti Muhamad Shadiq et al., "Telaah Metodologi Istinbath Dan Corak Hukum Islam Lembaga – Lembaga Fatwa Di Indonesia (LBMNU, Majelis Tarjih Muhammadiyah Dan Komisi Fatwa MUI)," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 2, no. 2 (2024): 696.

<sup>6</sup> Neni Hardiati, F Fitriani, and Wahyu Nugroho, "Analisis Fatwa DSN – MUI Dan Fatwa Di Negara Malaysia Terhadap Akad Mudharabah Dalam Perspektif Ulama," *Media Hukum Indonesia (MHI)* 2, no. 3 (2024): 619.

<sup>7</sup> Raja Songkup Pratama et al., "Analisis Hukum Kewajiban Pemilik Ternak Dalam Mengganti Kerusakan Tanaman Milik Orang Lain Berdasarkan Kitab Undang – Undang Hukum Perdata," *Innovative: Journal Of Social Science Research* 4, no. 3 (2024): 9492.

<sup>8</sup> Yuli Darti, "Peran Fatwa Majelis Ulama Indonesia (MUI) Dalam Pembangunan Hukum Di Indonesia," *Ojs. Uid. Ac. Id. Https://Ojs. Uid. Ac. Id/Index. Php/Jrh/Article/View/19*, n.d., 145.

<sup>9</sup> Silwana, "Peran Fatwa Dalam Pembentukan Perundang – Undangan Di Indonesia," 107.

<sup>10</sup> Robyan E Bafadal, "Peningkatan Partisipasi Memilih Pada Pemilukada 2024 Dengan Pendaftaran Pemilih Berkelanjutan," *Sejahtera: Jurnal Inspirasi Mengabdikan Untuk Negeri* 3, no. 3 (2024): 181.

system.<sup>11</sup> Based on the issue of voter participation, Almond identifies three types of political culture. *First*, Parochial political culture, where public involvement in politics is very low or passive. *Second*, Subject – Participant political culture, where people are active and take part in decision – making or influencing policies. *Third*, Parochial – Participant culture, which refers to the attitudes, beliefs, and principles of the public toward country's political system. Political culture in developing countries often differs from that in established developed nations.<sup>12</sup>

This study will focus on the role of Central Kalimantan MUI in encouraging Muslim participation in *Pilkada* 2024 through its fatwa prohibiting voter abstention. Several studies have examined the fatwa prohibiting voter abstention and the dynamics of public participation in elections or regional elections. *First*, Muhammad Agil et al., in their article titled "*golput* *perspektif* *ulama* *Nahdatul* *Ulama* *dan* *Ulama* *Muhammadiyah*," showed that some NU scholars considered voter abstention as haram, while others deem it permissible based on religious background or candidate criteria. Meanwhile, Muhammadiyah scholars unanimously prohibit a voter abstention.<sup>13</sup> *Second*, a study by Denny Iswanto and Dewi Bayu Pamungkas titled "*meningkatkan* *partisipasi* *pemilih* *dalam* *pemilu* *2024: pendekatan stakeholder mapping analysis*," highlighted that efforts to boost political participation can be achieved through stakeholder mapping. In this framework, both central and local governments act as contest setters by establishing election regulations, while the KPU (General Election Commission), Bawaslu (Election Supervisory Body), LSM (Non – Governmental Organization), media, and political parties are the players. Furthermore, the subjects were the candidates and their pairs, while the public as voters were categorized as the crowd.<sup>14</sup> Despite these studies, no comprehensive studies were found specifically examining the role of MUI in encouraging Muslim participation. This gap arises because the national MUI fatwa on *golput* will lack impact if it is not actively implemented and followed up by regional MUI branches. Regional elections are a critical opportunity for public participation in state – building, whether in electing provincial or district/city leaders. By actively promoting the fatwa on prohibition of *golput*, Central Kalimantan MUI is expected to play a key role in increasing Muslim voter participation in the 2024 elections.

## METHOD

This research employs a normative juridical approach that incorporates both conceptual and legislative approaches. The study draws upon secondary legal materials that are directly relevant to the topic, including books, journal articles, and legal documents that discuss the fatwa prohibiting abstention (*golput*), regional elections (*pilkada*), general elections, and the perspectives of legal experts. Library research serves as the primary method of data collection, allowing the researcher to systematically identify, collect, and analyze diverse sources of legal and academic literature. These materials were carefully examined to extract meaningful insights into the legal and practical dimensions

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<sup>11</sup> Laila Natasya Rahmah and Agus Machfud Fauzi, "Konstruksi Mahasiswa Jurusan Hukum Unesa Tentang Pemilih Golput Dalam Pemilu 2024," *Dimensia: Jurnal Kajian Sosiologi* 13, no. 2 (2024): 226.

<sup>12</sup> Adelina Sitanggang et al., "Budaya Politik Pemuda Batak Di Gereja HKBP Simpang Marindal:(Studi Terhadap Partisipasi Politik Pilpres 2024)," *Lencana: Jurnal Inovasi Ilmu Pendidikan* 2, no. 3 (2024): 131.

<sup>13</sup> Agil Miqdad, Muhammad Hamdan, and Rio Aji Surya Firmansyah, "Golput Perspektif Ulama Nahdlatul Ulama Dan Ulama Muhammadiyah," *Komparatif: Jurnal Perbandingan Hukum Dan Pemikiran Islam* 4, no. 1 (2024): 85 – 108.

<sup>14</sup> Denny Iswanto and Dewi Bayu Pamungkas, "Meningkatkan Partisipasi Pemilih Dalam Pemilu 2024: Pendekatan Stakeholders Mapping Analysis," *Jurnal Adhyasta Pemilu* 6, no. 1 (2023): 15 – 28.

of the role played by the Central Kalimantan Indonesian Ulama Council (MUI) in influencing Muslim voter behavior. By analyzing these sources, the study endeavors to bridge the gap between religious directives, as represented by the fatwa on abstention, and their practical implications in enhancing voter participation among Muslims in Central Kalimantan. The conceptual approach facilitates an understanding of the principles underlying the fatwa and its alignment with Islamic legal thought, while the legislative approach situates the discussion within the broader context of electoral laws and regulations in Indonesia, especially as they pertain to regional elections.

The data analysis process employs qualitative techniques, involving the interpretation of the legal texts and secondary sources to understand their relevance and application in predicting Muslim voter participation in the regional elections of Central Kalimantan. The analysis focuses not only on evaluating existing voter participation patterns in light of the fatwa but also on identifying challenges and opportunities for strengthening engagement in the democratic process. Through a comprehensive assessment of the collected materials, the study aims to present a nuanced view of how the fatwa on abstention can serve as a moral and legal framework to encourage Muslim voters to actively participate in the upcoming 2024 regional elections. Furthermore, the research provides actionable recommendations for the Central Kalimantan MUI to enhance its role in mobilizing Muslim voters. These recommendations emphasize strategic interventions, such as public awareness campaigns, educational programs, and community engagement initiatives, which align with Islamic teachings and the principles of good governance. By synthesizing the findings, the study aspires to contribute to a deeper understanding of the interplay between religious authority and democratic participation in the context of Indonesia's evolving electoral landscape.

## RESULT AND DISCUSSION

### Fatwa Implications Against Voter Abstention on Muslims' Political Awareness in Central Kalimantan

The term '*fatwa*' refers to a legal opinion or interpretation on matters related to Islamic law. In Indonesia's religious life, fatwas were issued by Indonesian Ulama Council (MUI) serving as guidelines on *ijtihad* issues occurring in the country.<sup>15</sup> These fatwas can act as a form of social action by scholars to encourage public engagement, particularly in fostering voter participation in elections.<sup>16</sup> In other words, when questions or concerns arise, a fatwa is issued to address and resolve these issues. Specifically, the issuance of a fatwa is a process that begins with a query or concern and concludes with a fatwa as a solution or clarification.<sup>17</sup>

As Islamic legal product, a fatwa has a significant impact on the development of Islamic legal and social engineering. Fatwas are more readily accepted because of their adaptable and responsive nature, especially when state laws are unclear or lacks specific provisions. Although MUI fatwas are not legally binding, the responsibility to follow and implement them lies with each individual, and there are no direct sanctions from the state.

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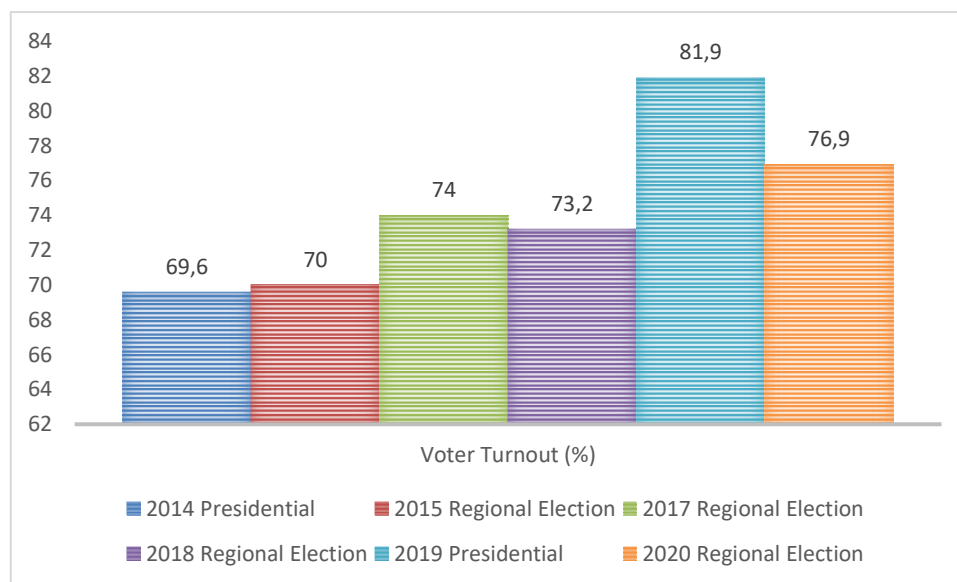
<sup>15</sup> Ichwan Ahnaz Alamudi, Sulaiman Kurdi, and Ahmadi Hasan, "Kedudukan Fatwa Dewan Syariah Nasional Dalam Kerangka Politik Hukum Nasional," *Jurnal Hukum Ekonomi Syariah* 7, no. 1 (2024): 4.

<sup>16</sup> Faiq Ainurrofiq, "Fatwa Ulama Dan Diskriminasi Perempuan Pada Ranah Pendidikan," *MA'ALIM: Jurnal Pendidikan Islam* 5, no. 1 (2024): 15.

<sup>17</sup> Siti Aishah Zainudin, Shahir Akram Hassan, and Wan Mohd Khairul Firdaus Wan Khairuldin, "Systematic Literature Review of The Research Design Based on Fatwa Methods," *International Journal of Islamic Thought* 25 (2024): 137.

However, MUI fatwas possess the capacity to interpret or explain various issues faced by Muslim society, particularly in Indonesia.<sup>18</sup> The Indonesian Ulama Council (MUI) has declared that abstaining (*golput*) from voting in elections is haram (forbidden). As stated in this fatwa, electing a leader is an obligation in Islam with the aim of establishing *imamah* and *imarah* in society. Abstaining is seen as a rejection of country's political and social stability and potentially neglecting the duties of a citizen.<sup>19</sup>

The fatwa declaring *golput* as haram is issued in response to the declining voter participation, both in general and in among Muslims, specifically in *Pilkada*. It was released to educate Muslims about their duty, both as a social and religious responsibility, to participate in elections.<sup>20</sup> The fatwa aims to promote public welfare, justice, legal certainty, security, and societal well-being by encouraging active involvement in the electoral process.



**Figure 1.** Voter Participation Percentage in Presidential and Regional Elections 2014 – 2020

Since participation in elections is considered part of *amar ma'ruf nahi munkar* (enjoining good and forbidding wrong), voters are expected to exercise their votes not only with personal interests in mind but also for common good and country prosperity. The data presented above shows that voter participation in the previous six regional elections has indeed increased from 2014 to 2020, but it still does not reflect the full exercise of political rights. In light of the intense political competition leading up to Simultaneous *Pemikulada* 2024, it is crucial to consider how Central Kalimantan MUI's fatwa against voter abstention is able to help Muslim voters engage in the elections. Additionally, this study aims to explore how Central Kalimantan MUI educates,<sup>21</sup> informs,

<sup>18</sup> Zainul Hakim, "Peran Fatwa MUI Sebagai Produk Hukum Islam Dalam Masyarakat," *Al'Adalah* 24, no. 2 (2021): 114.

<sup>19</sup> Ahmad'Ubaydi Hasbillah, "Fatwa Haram Golput Dalam Perspektif Sosiologi Hukum Islam," *Yudisia, Volume* 6 (2015): 5.

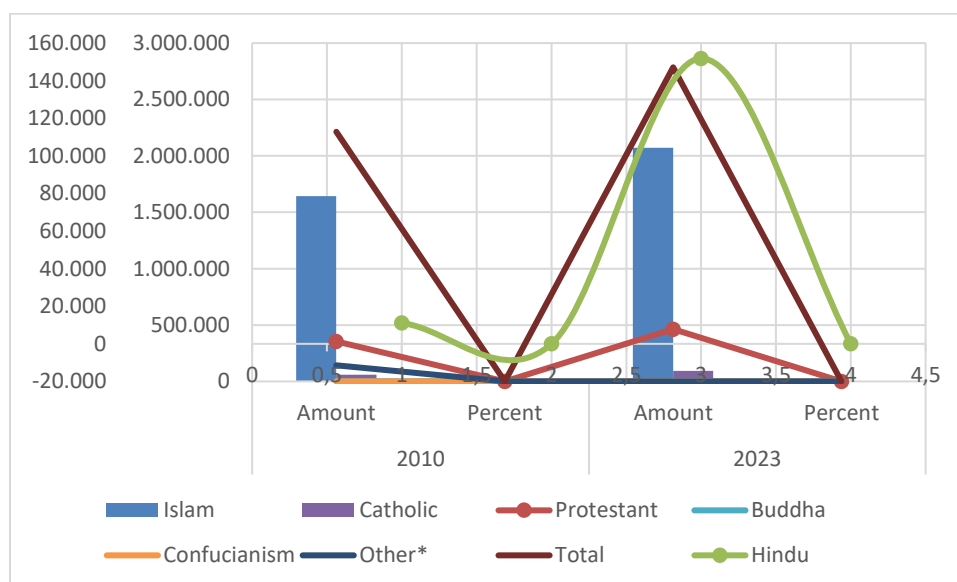
<sup>20</sup> Syafruddin Syafruddin and Siti Hasanah, "Analisis Dampak Penyelenggaraan Pilkada Serentak Tahun 2024," *Journal of Government and Politics (JGOP)* 4, no. 2 (2022): 253.

<sup>21</sup> Andhika Nugraha Utama et al., "Analisis Hukum Pencegahan Hoax Terhadap Fatwa MUI Terkait Boikot Produk Dan Pendidikan Kesadaran Publik Dalam Era Digital," *Jurnal Pendidikan Tambusai* 7, no. 3 (2023): 30332.



and encourages Muslims to actively participate in the political process and how such participation impacts the local democracy quality.

Methodologically, the MUI's fatwa on the prohibition of *golput* is based on the method of establishing Islamic law derived from Al – Qur'an, Hadith, scholarly consensus, Islamic legal analogy, expert opinions, and principles of *ushul fiqh* (Islamic jurisprudence). This fatwa posits a contextual understanding of Al – Qur'an and Hadith texts, considering different social circumstances at the time of their revelation.<sup>22</sup> Therefore, the issuance of this fatwa is an effort to reduce voter abstention in general or regional elections.<sup>23</sup> This fatwa is seen as a means to raise awareness among Muslims about the importance of their participation in elections as part of their moral and social responsibility as it emphasizes the significance of exercising their voting rights in elections.<sup>24</sup> Additionally, the fatwa serves as political education by teaching Muslims that electing a good leader is part of the effort to build a just and excellence government.



**Figure 2.** Religions Adhered to by the Central Kalimantan Society

Based on the data above, it shows that the population majority in Central Kalimantan adheres to Islam. In 2010, the number of people practicing Islam reached 1.643.715 (74.31%), and by 2023, this number increased to 2.071.419 (74.38%). This indicates an increase in the number of Islamic adherents from 2010 to 2023. Researchers have a positive view that with the high number of Muslims in Central Kalimantan, Central Kalimantan MUI can encourage participation and increase political awareness in *Pemilukada 2024* by issuing a fatwa declaring abstaining from voting as haram (forbidden), which also aims to reduce the number of non – voters. Additionally, researchers believe that fatwa declaring abstaining from voting as haram has a positive impact, where the relationship between religion and the state plays an important role in encouraging voter participation in elections. By linking the obligation to vote with Islamic principles, this fatwa strengthens

<sup>22</sup> Fatihunnada Fatihunnada, Iffatul Umniati, and Raspiani Raspiani, "Otoritas Fatwa Di Indonesia: Variasi Respons Pengguna Twitter Terhadap Fatwa MUI Tentang Haram Golput Pada Pemilu," *JISPO Jurnal Ilmu Sosial Dan Ilmu Politik* 11, no. 2 (2021): 322.

<sup>23</sup> Ach Fatayillah Mursyidi, "MUI and Its Fatwa: The Articulation of Modern Authority in a Religious Democracy of Indonesia," *ENTITA: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial* 2, no. 1 (2020): 31.

<sup>24</sup> Desri Kurniawan et al., "Golput Dalam Perspektif Fiqh Siyayah (Studi Kasus Pemilihan Gubernur Jambi Tahun 2020)," *Jurnal Ekonomi Manajemen Sistem Informasi* 4, no. 4 (2023): 712.

the relationship between religious identity and political participation, thus encouraging the society to be concerned about electing trustworthy and competent leaders.<sup>25</sup> However, to be effective, the role of MUI in various regions is necessary to ensure that it is implemented as expected in the field, exactly increasing voter participation.<sup>26</sup> In this context, it certainly involves religious preachers to disseminate information about the obligation to elect leaders.

### **The Role of Central Kalimantan MUI in Encouraging Muslim Voter Participation in Regional Elections**

Article 18 paragraph (4) of the 1945 Constitution of the Republic of Indonesia states that democratic elections are held to elect governors, regents, and mayors as heads of provincial, regency, and municipal governments. The public involvement in direct regional elections<sup>27</sup> is regulated by Law No. 32 of 2004, which changed the previous system where local leaders were elected by the Regional People's Representative Council (DPRD) under Law No. 22 of 1999 into a direct election process.<sup>28</sup> According to Article 201 paragraph (8) of Law No. 10 of 2016, the elections for governors and their deputies, regents and their deputies, as well as mayors and their deputies across Indonesia will be held simultaneously on a national scale. Simultaneous Regional Elections are conducted directly by eligible residents in all administrative regions of Indonesia. These elections aim to enhance local accountability, political equality, and local responsiveness. Thus, public participation in local democratization is closely linked to power relations based on the implementation of justice for the people.<sup>29</sup>

The upcoming local elections scheduled for November 2024 will see voter participation levels in each region as a key measure of the elections' success and legitimacy. One effective way to prevent voter *golput* is by optimizing the implementation of the fatwa declaring *golput* as haram, which was issued by MUI during the *Ijtima Ulama* in Padang Panjang, West Sumatra, in 2009.<sup>30</sup> Referring to the Participatory Democracy Theory by David Held (1987), which emphasized the importance of citizen participation in political process, this simultaneous regional election has several advantages:<sup>31</sup> More Effective Supervision: The democratic election process must be able to conduct fair and high – quality elections so that everyone who participates feels satisfied and acknowledges the results. Supervision and organization of elections are very important in this

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<sup>25</sup> Khairul Kurniawansyah, Iwan Hermawan, and Kasja Eki Waluyo, "Tinjauan Al – Qur'an Dan Hadits Sahih Terhadap Pemilihan Umum Di Indonesia," *Indo-MathEdu Intellectuals Journal* 5, no. 2 (2024): 1902.

<sup>26</sup> Addiarrahman Addiarrahman and Illy Yanti, "Dari Idealisme Ke Pragmatisme: Pergeseran Paradigma Dalam Pengembangan Hukum Ekonomi Syariah Di Indonesia," *Al-Manahij: Jurnal Kajian Hukum Islam* 14, no. 2 (2020): 203.

<sup>27</sup> Wahyu Hindiawati, "Pengaturan Pemilihan Umum Dan Pemilihan Kepala Daerah Yang Efektif Pasca Perubahan UUD 1945 Sebagai Wujud Negara Hukum Yang Demokratis," *Bureaucracy Journal: Indonesia Journal of Law and Social-Political Governance* 4, no. 1 (2024): 192.

<sup>28</sup> Fanila Kasmita Kusuma, "PENGATURAN DAN TANTANGAN PENGGUNAAN E – VOTING PADA PENYELENGGARAAN PEMILIHAN KEPALA DAERAH DI INDONESIA," *Media Bina Ilmiah* 18, no. 6 (2024): 1314.

<sup>29</sup> Exel Yonatan Sumual, "PEMILIHAN KEPALA DAERAH SERENTAK MENURUT UNDANG – UNDANG NOMOR 10 TAHUN 2016," *LEX ADMINISTRATUM* 12, no. 4 (2024).

<sup>30</sup> Rina Fitri, M Fachri Adnan, and Syamsir Syamsir, "PERANAN KEPEMIMPINAN ALIM ULAMA DALAM MENINGKATKAN PARTISIPASI PEMILIH PADA PILKADA DI KOTA PADANG PANJANG," *Ranah Research: Journal of Multidisciplinary Research and Development* 1, no. 2 (2019): 281.

<sup>31</sup> Zamhasari Zamhasari, "DAMPAK PEMILIHAN KEPALA DAERAH (PILKADA) TERHADAP DEMOKRASI: TINJAUAN KELEBIHAN DAN KEKURANGAN PILKADA SERENTAK DI INDONESIA TAHUN 2024," *Jurnal Pendidikan Dasar Dan Sosial Humaniora* 3, no. 10 (2024): 876.

framework.<sup>32</sup> The importance of society participation in strict election supervision and violation reports can prevent conditions during the election process such as money politics violations, vote manipulation, and voter intimidation.<sup>33</sup> This can also ensure that the election is conducted fairly and honestly.<sup>34</sup>

**Political Stability:** Democratic stability is when the democratic system functions well without significant disruption from either political or social conflict.<sup>35</sup> Through local elections, the society can actively participate in electing leaders they trust, thus producing a more representative and accountable government. In the end, this will result in better political stability.<sup>36</sup> **Increased Political Participation:** All related parties must make continuous efforts to increase society participation in general elections. The government must ensure that elections are held transparently, fairly, safely, and civil society groups and the mass media must play an important role in educating and mobilizing<sup>37</sup> voters and thoroughly integrating the election process.<sup>38</sup> The society participation in regional election process will stimulate political awareness which then results in increased political participation.

**Consistency of National Policy:** Elections or regional elections can synchronize policies between central and regional governments, so that with the active participation of the society in election can improve development and reform.<sup>39</sup> The MUI of Central Kalimantan is tasked with maintaining unity and integrity in society, especially in the run – up to the *Pilkada* 2024. Considering the benefits of participatory democracy theory, which is the increase in political participation, Central Kalimantan MUI can achieve more than merely maintaining unity. They can also properly contribute to increasing voter participation, especially Muslim voters, with the means of the MUI *fatwa* forbidding *Golput*. To ensure effective and representative democracy, it is very important to encourage voters to participate in *pemilukada*. According to Cucu Sutrisno, *pemilukada* is important component of Indonesian state life in Reform era. To get leaders who need and are able to improve people's welfare.<sup>40</sup> Researchers argue that the MUI's *fatwa* prohibiting *golput* seems to be very beneficial as a way to teach people about democracy

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<sup>32</sup> Anwar Alaydrus et al., *Pengawasan Pemilu: Membangun Integritas, Menjaga Demokrasi* (Penerbit Adab, 2023), 14.

<sup>33</sup> Ahmad Daholu, Hasni Hasni, and La Rilana, "SOSIALISASI: PERAN LEMBAGA MAHASISWA DAN KARANG TARUNA SEBAGAI PENGAWASAN PARTISIPATIF DALAM MENGAWAL PILKADA SERENTAK TAHUN 2024 YANG BERINTEGRITAS DAN DEMOKRATIS," *Jurnal Pengabdian Masyarakat Berkarya* 3, no. 03 (2024): 125.

<sup>34</sup> Revi Ardiana Putri and Hero Priono, "Penerapan Audit Kepatuhan Terhadap Transparansi Dana Kampanye Partai X Kota Y Dalam Pemilihan Umum," *Jurnal Ilmiah Ekonomi Dan Manajemen* 2, no. 8 (2024): 35.

<sup>35</sup> Salsa Agustin and Rizki Ramadhani, "DINAMIKA KETEGANGAN POLITIK PASCA PEMILU 2024 DALAM MEMPERTAHANKAN STABILITAS DEMOKRASI DI INDONESIA," *Governance* 12, no. 2 (2024): 239.

<sup>36</sup> Abdul Majid and Raida Raida, "REFORMASI KONSTITUSI DAN STABILITAS POLITIK: DAMPAK TERHADAP STRUKTUR PEMERINTAHAN DAN TATA NEGARA," *Liberosis: Jurnal Psikologi Dan Bimbingan Konseling* 6, no. 2 (2024): 3.

<sup>37</sup> M Reyza Zulhidayat, Suharni Haris, and Ahmad Dahlan Al Haris, "DINAMIKA KEPEMIMPINAN POLITIK DALAM MEWUJUDKAN STABILITAS NEGARA," *Jurnal Akselerasi Merdeka Belajar Dalam Pengabdian Orientasi Masyarakat (AMPOEN): Jurnal Pengabdian Kepada Masyarakat* 1, no. 3 (2024): 193.

<sup>38</sup> Devina Khozila Kirana, M Osama Ergi Setiawan, and Shello Priza, "DEMOKRASI INDONESIA DALAM KAPASITAS PEMILU YANG LUBER JURDIL," *Journal Of Law And Social Society* 1, no. 1 (2024): 18.

<sup>39</sup> Irwan Triadi et al., "Perspektif Hukum Tata Negara Tentang Sistem Multipartai Dalam Pemerintahan Indonesia Yang Menganut Sistem Presidensial," *Journal of Multidisciplinary Inquiry in Science, Technology and Educational Research* 1, no. 3 (2024): 634.

<sup>40</sup> Cucu Sutrisno, "Partisipasi Warga Negara Dalam Pilkada," *JPK (Jurnal Pancasila Dan Kewarganegaraan)* 2, no. 2 (2017): 44 – 45.



ahead of the simultaneous *pemilukada* 2024 and has an important role in suppressing *golput* rates. This analysis includes several important aspects including: religious, political, and social contexts,<sup>41</sup> as well as their influence on political participation and public understanding of democracy, resulting in stable and qualified governance. Therefore, from a comparative perspective, this fatwa can be compared with other strategies aimed at increasing political participation, such as socialization programs offered by the General Election Commission (KPU) and political awareness campaigns conducted by civil society organizations.

Qualified leaders are born through an honest and fairness process with high voter participation or electoral participation.<sup>42</sup> Here, the researchers propose several ways how the Central Kalimantan MUI can encourage Muslim voter participation in *Pilkada*: *First*, Explanation and Socialization of the Fatwa: Central Kalimantan MUI can mobilize preachers (so – called *da'i*) to disseminate information about the fatwa declaring *golput* as haram to all Muslim societies. MUI should consult with *da'i* and maintain harmonious communication with local MUI branches at the regency/city level to spread this information widely. *Second*, Collaboration with Local Institutions: Through a comprehensive approach, MUI can collaborate with local institutions like Indonesian Da'wah Institution or the Ministry of Religious Affairs through religious counselors. This partnership can promote political education on the importance of participating in elections. Media also plays a crucial role in disseminating accurate information to educate the public on the urgency of voter participation. *Third*, Political Education: MUI can provide political education that emphasizes the moral and civic duty of voting to Muslim society. Engaging influencers to help spread the fatwa against *golput* can further raise awareness. By involving various elements of society, MUI aims to encourage active participation in *Pilkada* 2024.

## CONCLUSION

In conclusion, the Central Kalimantan Indonesian Ulama Council (MUI) plays a crucial role in promoting Muslim participation in regional elections, particularly through the issuance and dissemination of a fatwa prohibiting abstention (*golput*), which serves as a moral and religious guideline for the Muslim community. By leveraging its position as a respected religious authority, the MUI provides not only theological justifications for active voter engagement but also bridges the gap between Islamic teachings and democratic practices. The fatwa, which underscores the importance of voting as a form of accountability and moral responsibility, aligns with broader Islamic principles of contributing to societal welfare and preventing harm through non – participation. This research highlights how the MUI's efforts in educating the public, organizing socialization programs, and collaborating with governmental and non – governmental organizations can significantly influence voter awareness and turnout, ensuring that Muslims in Central Kalimantan actively participate in shaping their regional leadership. Furthermore, the study suggests that the MUI should adopt strategic measures, such as targeted campaigns and the use of digital platforms, to address challenges related to voter apathy, misinformation, and logistical barriers. Ultimately, the role of the Central Kalimantan MUI

<sup>41</sup> Friska Ayu Anggraini, "Dinamika Politik Pemilu Dalam Bingkai Demokrasi Menurut Perspektif Hukum Islam," *Jurnal Studi Hukum Modern* 6, no. 2 (2024).

<sup>42</sup> Annisa Nur Azzahra, Yadi Janwari, and Lutfi Fahrul Rizal, "Implikasi Konflik Penggelembungan Suara Sirekap Terhadap Demokrasi Yang Jurdil Dalam Pemilu 2024 Perspektif Siyasa Dusturiyah," *UNES Law Review* 6, no. 4 (2024): 11819.

underscores the intersection of religion and democracy, demonstrating how Islamic values can be effectively mobilized to strengthen political participation and support the democratic process, particularly in preparation for the 2024 regional elections.

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