



# FROM 'ASABIYYAH TO COMMUNITY SOLIDARITY: GROUP FANATISM IN CONTEMPORARY INDONESIAN ELECTIONS THE PERSPECTIVE OF IBN KHALDUN AND HADITH



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## Abstract

This article discusses group fanaticism in the phenomenon of contemporary Indonesian elections using the concept of 'asabiyyah by Ibn Khaldun and a hadith about the prohibition of blind fanaticism as an analytical framework. The aim of this study is to explain that group fanaticism is not always negative, because to a certain extent it can serve as a social energy that builds cohesion, political participation, and legitimacy of power. However, fanaticism can also damage democracy if it turns into blind loyalty, identity exclusivism, the spread of hoaxes, hate speech, and horizontal conflicts. This research uses a qualitative – conceptual approach through literature review of Ibn Khaldun's thoughts on 'asabiyyah, a hadith about the 'rayah 'immiyyah,' an explanation of the hadith, and literature on contemporary Indonesian elections. The findings show that group fanaticism in elections emerges through identity politics, loyalty to figures, volunteer militancy, religious sentiment, and digital polarization. From Ibn Khaldun's perspective, these phenomena can be understood as forms of social solidarity capable of mobilizing masses and strengthening political positions. However, from the hadith perspective, solidarity must be controlled by the values of truth, justice, and public interest so that it does not turn into reprehensible 'asabiyyah. This article concludes that the key to democracy is not eliminating group fanaticism but managing it into inclusive, rational, and democratic citizen solidarity through political education, program – based campaigns, strengthening the General Elections Commission (KPU) and the Election Supervisory Agency (Bawaslu), digital literacy, volunteer codes of ethics, and inter – group dialogue.

## Abstract

*Artikel ini membahas fanatisme kelompok dalam fenomena pemilu kontemporer di Indonesia dengan menggunakan konsep 'asabiyyah Ibn Khaldun dan hadis tentang larangan fanatisme buta sebagai kerangka analisis. Tujuan penelitian ini adalah menjelaskan bahwa fanatisme kelompok tidak selalu bersifat negatif, karena pada tingkat tertentu dapat berfungsi sebagai energi sosial yang membangun kohesi, partisipasi politik, dan legitimasi kekuasaan. Namun, fanatisme juga dapat merusak demokrasi apabila berubah menjadi loyalitas buta, eksklusivisme identitas, penyebaran hoaks, ujaran kebencian, dan konflik horizontal. Penelitian ini menggunakan pendekatan kualitatif-konseptual melalui kajian pustaka terhadap pemikiran Ibn Khaldun tentang 'asabiyyah, hadis tentang rayah 'immiyyah, penjelasan hadis tersebut, serta literatur mengenai pemilu kontemporer di Indonesia. Temuan penelitian menunjukkan bahwa fanatisme kelompok dalam pemilu muncul melalui politik identitas, loyalitas terhadap tokoh, militansi relawan, sentimen keagamaan, dan polarisasi digital. Dari perspektif Ibn Khaldun, fenomena tersebut dapat dipahami sebagai bentuk solidaritas sosial yang mampu memobilisasi massa dan memperkuat posisi politik. Namun, dari perspektif hadis, solidaritas harus dikendalikan oleh nilai-nilai kebenaran, keadilan, dan kemaslahatan publik agar tidak berubah menjadi 'asabiyyah yang tercela.*



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*Artikel ini menyimpulkan bahwa kunci demokrasi bukanlah menghilangkan fanatisme kelompok, melainkan mengelolanya menjadi solidaritas warga yang inklusif, rasional, dan demokratis melalui pendidikan politik, kampanye berbasis program, penguatan Komisi Pemilihan Umum (KPU) dan Badan Pengawas Pemilu (Bawaslu), literasi digital, kode etik relawan, serta dialog antarkelompok.*

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## INTRODUCTION

Elections in modern democracies serve not only as procedural methods for selecting leaders but also as platforms for molding social and political realities (Yusuf & Hidayah, 2024). In Indonesia, elections unite diverse collective identities, including religion, ethnicity, region, political parties, volunteer groups, and notable figures (Majid & Amirulkamar, 2023). The significant presence of young voters highlights the need for rational political education, especially since data from the General Elections Commission (KPU) during the 2024 Election Voter List process shows that Gen Z and millennial voters comprise 56.45 percent of the total electorate (K. P. Umum, 2023). Consequently, contemporary elections function beyond simple electoral contests, acting as crucial arenas for emotional mobilization, loyalty, and group solidarity.

Group fanaticism in elections refers to strong emotional attachment and loyalty toward a specific group, whether based on religion, ethnicity, party, leader, or political community (Ridwan & Pababbari, 2025). From a political sociology perspective, this fanaticism is closely tied to collective identity, which is a shared sense of belonging that motivates individuals to defend their group's interests (Lainuvar, 2025). Ibn Khaldun describes 'asabiyyah as social solidarity that unites people, creates power, and sustains the ongoing viability of political society (Khaldun, 1967). Ab Halim (2014) also highlights that 'asabiyyah isn't necessarily narrow fanaticism (Pramono et al., 2024); instead, it can serve as a social energy that fosters cohesion, leadership, and community solidarity when guided by moral values.

Group fanaticism has two contrasting sides. It can promote social cohesion, boost political participation, foster volunteer activism, and give candidates or parties a sense of political strength (Pani et al., 2024). However, it can also harm democracy by leading to blind loyalty, anti-critical attitudes, delegitimizing opponents, spreading hoaxes, hate speech, and causing horizontal conflicts. Bawaslu has highlighted that identity politicization is a significant challenge for the 2024 Election, as it can insult, incite, and divide the nation (B. P. P. Umum, 2023). They also advocate for social media content monitoring to reduce hoaxes, hate speech, and SARA issues throughout the election process.

Group fanaticism is clearly evident in the current Indonesian electoral landscape, notably through identity politics and community-oriented political machines. The 2017 Jakarta gubernatorial election serves as a key example, illustrating the close link between religion, mass mobilization, and voter preferences. (Fautanu et al., 2020) describe how blasphemy accusations and the 212 Action movement played crucial roles in amplifying identity politics during

that election. Additionally, (Effendi & Syafrudin, 2020) highlight that the Islamic Defense Action, led by GNPf – MUI, significantly influenced the political scene of Jakarta's election. This underscores that group fanaticism extends beyond mere loyalty, acting as a social force that shapes public opinion, mobilizes supporters, and impacts political legitimacy.

From a hadith perspective, group fanaticism needs to be controlled so that it does not turn into reprehensible 'asabiyyah. A hadith in Sahih Muslim criticizes those who die under a 'blind banner' while calling for or defending 'asabiyyah (al – Hajjaj, n.d.). Another hadith in Sunan Abi Dawud also warns against those who call for, fight for, or die because of 'asabiyyah (Abu Dawud al – Sijistani, n.d.). This means that Islam does not completely reject group solidarity, but it rejects fanaticism that defends a group without considering truth, justice, and public welfare. Therefore, the concepts of 'asabiyyah by Ibn Khaldun and the hadith critique of blind fanaticism can be used together to interpret contemporary Indonesian elections in a more balanced way.

Based on the background above, this article argues that the key to democracy is not eliminating group fanaticism, but managing it to remain inclusive, rational, and democratic. Group fanaticism can become a social capital for political participation if directed toward political education, program – based campaigns, strengthening institutions such as the General Elections Commission (KPU) and the Election Supervisory Agency (Bawaslu), as well as digital literacy to combat hoaxes. However, if left uncontrolled, fanaticism can turn into polarization, horizontal conflicts, and justification of unethical power. Therefore, this article aims to explain how Ibn Khaldun's 'asabiyyah and hadiths about group fanaticism can be used to understand and critique the phenomenon of contemporary Indonesian elections.

## METHODS

This study uses a qualitative – conceptual approach with a literature review type of research. This approach was chosen because the study focuses on interpreting ideas, religious texts, and socio – political phenomena, rather than on statistical measurement of voter behavior. (Creswell & Poth, 2018) explain that qualitative research is used to understand meaning and social context, (Bowen, 2009) emphasizes that document analysis can be used to systematically examine written sources. Therefore, this research aims to interpret group fanaticism in contemporary elections as a political phenomenon that has theoretical, normative, and practical dimensions.

The data sources in this study consist of primary and secondary literature. Primary literature includes Ibn Khaldun's Muqaddimah as the basis for understanding the concept of 'asabiyyah, as well as hadiths about group fanaticism found in Sahih Muslim and Sunan Abi Dawud. Secondary literature includes journal articles, books, and documents discussing contemporary Indonesian elections, identity politics, political participation, digital literacy, and strengthening election organizing institutions. Ibn Khaldun (1967) is used to

explain 'asabiyyah as a social force that can build solidarity and power, while hadiths are used to set ethical boundaries so that solidarity does not turn into blind fanaticism (Khaldun, 1967).

Data analysis was conducted through three stages. First, a conceptual analysis to explain group fanaticism as a form of collective identity and to connect it with Ibn Khaldun's 'asabiyyah. Second, a normative analysis to examine the hadith about 'asabiyyah as a basis for critique against blind loyalty, exclusivism, and group defense without considering justice. Third, a contextual analysis to interpret the phenomenon of contemporary Indonesian elections, especially mass mobilization, identity politics, loyalty to figures or parties, and the potential for horizontal conflict. Through these stages, the research aims to demonstrate that group fanaticism does not have to be eliminated from democracy, but rather managed so that it becomes an inclusive, rational, and democratic form of civic solidarity.

## RESULT AND DISCUSSION

### Group Fanaticism as a Form of Political 'Asabiyyah'

Group fanaticism in contemporary Indonesian elections can be understood as a strong emotional attachment and loyalty to a particular group, whether based on religion, ethnicity, political party, volunteer community, or prominent figures. From a political sociology perspective, such fanaticism is closely related to the concept of collective identity, because individuals not only act as rational voters but also as part of a social group that shares symbols, interests, and collective memories. Tajfel & Turner, (1979) explain that social identity shapes how a person distinguishes their own group from others, while Castells, (2010) views identity as a source of meaning that can drive collective action. Therefore, group fanaticism cannot be understood solely as political deviance but as a form of social attachment that also influences political behavior.

Within the framework of Ibn Khaldun, group fanaticism can be understood as a modern form of 'asabiyyah, which is social solidarity that enables groups to move together, build leadership, and gain power. Ibn Khaldun, (1967) places 'asabiyyah as the fundamental force behind the formation of political authority, Gada, 2018 interprets 'asabiyyah as a social energy that can generate both cohesion and conflict. This means that political power is not only derived from formal rules or electoral procedures but also from a group's ability to build loyalty, collective emotions, and shared beliefs. In the context of elections, this is evident when support for a particular party, figure, religion, or community can shape perceptions of political strength and strengthen the bargaining position of elites.

Group fanaticism often serves as a tool for mass mobilization through identity politics and community – based political machines. In the study of the 2017 Jakarta Regional Head Election, Fautanu et al., (2020) showed that religious issues and the 212 Action movement became important factors in strengthening identity politics, while Effendi & Syafrudin, (2020) explained that the Islamic Defense Action, driven by GNPf – MUI, also influenced the political landscape at that time. This phenomenon demonstrates that group fanaticism is not merely narrow loyalty but a social force capable of mobilizing masses, shaping public perception, and influencing political legitimacy in electoral contests.

In contemporary elections, group fanaticism is increasingly reinforced by social media. Majid & Amirulkamar, (2023) show that identity politics ahead of the 2024 Election is

developing through social media as a campaign space and opinion formation platform, while Widian (2023) explain that religious narratives have been used as populist strategies in several Indonesian elections. This condition demonstrates that group fanaticism is no longer solely driven by physical meetings or organizational networks but also through digital spaces that are fast, emotional, and easily spread polarization. Therefore, group fanaticism can increase political participation but also has the potential to shift voters' orientation from program rationality to loyalty based on identity.

Although group fanaticism has mobilization potential, it becomes dangerous when it turns into blind loyalty. Blind loyalty occurs when someone defends their group, party, leader, or community without considering truth, justice, and public welfare. Widian, (2023) emphasize that the politicization of religion as a form of identity politics can impact the sustainability of democracy, while Yakub, (2026) show that the strengthening of religion – based identity politics creates a dilemma between legitimate political competition and threats to social harmony. Therefore, the main issue in democracy is not the existence of group fanaticism, but how that fanaticism is managed so that it does not lead to exclusivism, misinformation, hate speech, and horizontal conflicts.

### ***Hadith and Ethical Boundaries of Group Fanaticism***

In Islamic tradition, group fanaticism is not rejected solely because humans have certain social identities, but because fanaticism can turn into blind loyalty that defends the group without considering truth and justice. The hadith narrated by Muslim ibn al – Hajjaj in Sahih Muslim serves as an important basis for understanding these ethical boundaries (al – Hajjaj, n.d.), while the narration by Abu Dawud al – Sijistani in Sunan Abi Dawud reinforces the moral message that 'disapproved 'asabiyyah' is fanaticism that calls for, defends, or dies for the interests of the group blindly (Abu Dawud al – Sijistani, n.d.). It is mentioned in Sahih Muslim:

مَنْ قُتِلَ تَحْتَ رَايَةٍ عَمِيَّةٍ، يَدْعُو عَصَبِيَّةً، أَوْ يَنْصُرُ عَصَبِيَّةً، فَقَتْلُهُ جَاهِلِيَّةٌ

"Whoever is killed under the banner of ignorance, calling for 'asabiyyah or defending 'asabiyyah, then his death is a death of ignorance." It is also mentioned in Sunan Abi Dawud:

لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ

"We do not belong to those who call for 'asabiyyah, we do not belong to those who fight based on 'asabiyyah, and we do not belong to those who die for 'asabiyyah."

The hadith explanation clarifies that what is being criticized is not social solidarity, but solidarity that has lost its moral direction. Al – Nawawi in Al – Minhaj Sharh Sahih Muslim explains that the term rayah 'immiyyah means "blind flag" or an unclear matter, referring to a movement that does not stand on clear truth. Ibn al – Athir in Al – Nihayah fi Gharib al – Hadith wa al – Athar also states that 'asabiyyah relates to a person's defense of their group due to fanaticism, not because of considerations of right and wrong (Ibn al – Athir, n.d.). Therefore, this hadith criticizes the attitude of defending a group solely because it is "our group," even if that group commits injustice or errors (Al – Nawawi, n.d.).

A similar explanation is found in the commentary of Sunan Abi Dawud. Al – 'Azim Abadi in 'Awn al – Ma'bud explains that calling for 'asabiyyah means inviting people to gather based on group fanaticism, especially when that fanaticism is used to support the oppressor (Al – 'Azim Abadi, n.d.). Al – Munawi in Fayd al – Qadir also emphasizes that blameworthy fanaticism is when someone supports their group in falsehood, rather than

helping them return to the truth (Al–Munawi, n.d.). From this, it is clear that Islam does not reject love for one's group, tribe, nation, or community, but it rejects irrational and unjustified defending of the group.

In relation to contemporary elections, these hadiths provide an ethical measure for assessing political fanaticism. Loyalty to a party, figure, religion, volunteer community, or certain social group can be considered reasonable as long as it does not close off the space for common sense and criticism. Al–Mawardi, in *Al–Ahkam al–Sultaniyyah*, places justice as an essential requirement in governance (Al–Mawardi, n.d.), while Ibn Taymiyyah, in *Al–Siyasah al–Shar'iyah*, emphasizes that power must be directed to uphold trust and public interest (Ibn Taymiyyah, n.d.). Therefore, group fanaticism in elections becomes problematic when it encourages voters to defend their figures or groups without regard for integrity, competence, justice, and the public good.

This ethical guideline is important because group fanaticism in elections can shift from ordinary political support to social polarization. When religious, ethnic, party, or figure identities are used as the main basis for judging right and wrong, democracy loses its space for healthy deliberation. Mouffe, (2005) explains that democracy indeed requires political conflict, but such conflict must remain within the boundaries of recognizing opponents as part of the citizenry, not as enemies to be destroyed. Sen, (2006) also reminds us that forced single identities can give rise to violence because humans are reduced to only one category of group. Therefore, the hadith about 'asabiyyah (group loyalty) is relevant to remind us that differences in political choices should not turn into social hostility.

Thus, the hadith clarifies that group fanaticism must be controlled by the values of truth, justice, and the common good. Group fanaticism can become a positive force if it encourages political participation, social solidarity, and citizen engagement in the democratic process (Huda N M & Maksum, 2025). However, it turns into blameworthy 'asabiyyah if used to justify hoaxes, hate speech, delegitimization of political opponents, symbolic violence, or horizontal conflicts. In this framework, the hadith functions not only as a moral prohibition but also as an ethical guide for politics so that elections do not lose their democratic and humane orientation.

## **Group Fanaticism in Contemporary Indonesian Election Phenomena**

Group fanaticism in contemporary Indonesian elections is evident through the strengthening of identity politics, loyalty to figures, volunteer militancy, and the use of religious and community symbols as tools for mobilization. In the 2017 Jakarta Regional Head Elections showed that religious issues and the 212 Action became important factors in strengthening identity politics (Fautanu et al., 2020), while Widian, (2023) interpreted the Islam Defense Action as a form of political imagination that shapes collective awareness and electoral preferences. This phenomenon demonstrates that group fanaticism not only functions as political emotion but also as a social force that can build solidarity, shape perceptions of 'friend–foe," and influence candidate legitimacy in election contests.

In more recent elections, group fanaticism also spreads through the digital space. Majid & Amirulkamar, (2023) explain that identity politics ahead of the 2024 Election is developing through social media from a sociological perspective of religion, while Bawaslu's monitoring data shows that hate speech has become one of the highest trending violations in cyberspace during the 2024 political stages (K. P. Umum, 2023). Bawaslu even recorded 341 suspected internet content violations, with 326 pieces of content or 96

percent of them being hate speech. This fact indicates that group fanaticism in the digital era not only shapes political loyalty but also accelerates the spread of hatred, hoaxes, and polarization among groups.

This phenomenon is becoming increasingly important because young voters occupy a strategic position in the 2024 Election. Data from the General Elections Commission (KPU) cited in the Antara report shows that millennial voters number 66,822,389 people or 33.60 percent, while Gen Z voters number 46,800,161 people or 22.85 percent, making both groups account for 56.45 percent of the total voters (K. P. Umum, 2023). On the other hand, the Antara report also notes that the dominance of young voters is driving a stronger use of social media platforms in political campaigns (Almirzanah, 2007). This means that group fanaticism is no longer only built through conventional campaign forums but also through digital content, social media algorithms, popular symbols, and quick emotional interactions that spread rapidly.

In the context of democracy, group fanaticism has a dual function. On one hand, it can increase political participation because voters feel an emotional closeness to a group, figure, or specific agenda. On the other hand, that identity politics can lead to social conflict when SARA (ethnicity, religion, race, and inter – group) sentiments are used to win political competition (Aisyah *et al.*, 2025), while views the 2017 Jakarta Regional Election as an example of how identity politics can become part of the dynamics of local democracy. Therefore, group fanaticism should be understood as ambivalent: it can strengthen citizen engagement, but it can also weaken the quality of democracy if it replaces rational, programmatic, and ethical considerations in making political choices.

From the perspective of 'asabiyyah, group fanaticism can be understood as a social – political capital that can strengthen the bargaining position of elites in elections (Solechan *et al.*, 2023). When candidates or parties succeed in demonstrating that they are supported by large communities, militant volunteers, religious groups, or certain social bases, a perception of political strength is formed that can influence public opinion (Afifah & Muthmainnah, 2025). However, Ibn Khaldun warned that 'asabiyyah that is not directed by moral values can turn into group dominance (Janah *et al.*, 2024), while the hadith about 'asabiyyah provides ethical boundaries so that loyalty does not turn into justifying evil. Therefore, group fanaticism in contemporary elections should not be eliminated, but managed so that it becomes inclusive, rational, and democratic political solidarity.

### **Managing Group Fanaticism: From Narrow 'Asabiyyah' to Civic Solidarity**

Managing group fanaticism in contemporary elections needs to be built through two approaches simultaneously: the sociological approach of Ibn Khaldun and the ethical approach of hadith. From Ibn Khaldun's perspective, 'asabiyyah (social cohesion) does not always carry a negative connotation, as it is a social energy that enables a group to unite, move forward, and build political power. However, from the hadith perspective, fanaticism becomes reprehensible when it turns into a 'blind flag' that defends a group without moral clarity. Ibn Khaldun, (1967) helps explain why group loyalty is so strong in politics, while the hadith in Sahih Muslim sets boundaries by stating that solidarity must not be separated from truth and justice. Therefore, the task of democracy is not to eliminate group fanaticism but to transform it from narrow 'asabiyyah into rational, inclusive, and responsible civic solidarity.

First, political education must be directed toward transforming emotional loyalty into rational awareness. From Ibn Khaldun's perspective, groups with strong 'asabiyyah are capable of mobilizing their members collectively, but this strength can turn into

dominance if not controlled by moral values. Therefore, political education needs to teach the community, especially first-time voters, not only to choose based on religion, ethnicity, party, figures, or community similarities but also based on programs, track records, integrity, and the capacity of candidates. Norris (2004) emphasizes the

importance of civic education in shaping critical citizens, while Sen (2006) reminds us that imposed single identities can lead to conflict. Thus, political education becomes a way to direct 'asabiyyah so that it does not stop at group pride but develops into civic consciousness.

Secondly, election campaigns need to shift from identity politics to programmatic politics. In the context of hadith, fanaticism becomes reprehensible when someone calls for or defends their group without considering right and wrong. Al-Nawawi in *Al-Minhaj Sharh Sahih Muslim* explains that the term 'blind flag' refers to movements that lack moral clarity, while Al-'Azim Abadi in *'Awn al-Ma'bud* emphasizes that 'asabiyyah (tribalism or group loyalty) becomes forbidden when used to support injustice (Al-Nawawi, n.d.). Therefore, campaigns that solely play on religious, ethnic, regional sentiments, or hatred toward political opponents must be controlled. Campaigns should be directed toward program debates, policy solutions, public services, anti-corruption efforts, welfare, and protection of vulnerable groups.

Third, the General Elections Commission (KPU) and the Election Supervisory Agency (Bawaslu) need to be strengthened as institutional controllers against political fanaticism. From Ibn Khaldun's perspective, 'asabiyyah can be the basis for the emergence of power, but uncontrolled power can turn into a struggle for dominance among groups (K. P. Umum, 2023). Therefore, election institutions function to ensure that political competition remains within the rules, not solely based on mass power. Huntington (1968) emphasized that political stability requires strong institutions, while Fukuyama, (2014) highlighted the importance of state capacity, the rule of law, and accountability. Thus, KPU and Bawaslu must be strengthened not only administratively but also in monitoring black campaigns, SARA politics, hate speech, money politics, and the spread of hoaxes.

Fourth, digital literacy must become a tool to break the chain of blind 'asabiyyah in cyberspace. In contemporary elections, group fanaticism is often reinforced by social media through video clips, provocative narratives, religious framing, personal attacks, and disinformation. The Hadith about 'asabiyyah warns that support for a group should not be done blindly, while Wardle and Derakhshan explain that information disruptions can take the form of misinformation, disinformation, and malinformation (Majid & Amirulkamar, 2023). UNESCO (2018) also emphasizes the importance of media literacy so that the public can verify sources, understand context, and assess the truth of information (UNESCO, 2018). Therefore, digital literacy should be directed toward practical skills: fact-checking, recognizing provocation, refraining from sharing emotional content, and reporting hate speech.

Fifth, political parties and volunteers need to have a code of ethics so that militancy does not turn into hostility. Within Ibn Khaldun's framework, volunteer militancy can be understood as a form of modern 'asabiyyah because it builds solidarity, loyalty, and willingness to sacrifice for political goals. However, the hadith about 'asabiyyah rejects blind loyalty that defends the group without question. Levitsky and Ziblatt (2018) emphasize that democracy depends not only on formal rules but also on political norms such as mutual restraint and respecting opponents. Therefore, parties and volunteers need to have a code of ethics that prohibits slander, doxing, hate speech, politicization of religion in an aggressive manner, and personal attacks against political opponents.

Sixth, the dialogue space between groups must be strengthened so that solidarity does not become closed off within one's own group. Ibn Khaldun showed that strong 'asabiyyah (social cohesion) can unite a group, but if it becomes too exclusive, it can lead to clashes with other groups. Putnam (2000) distinguishes between bonding social capital, which strengthens internal group bonds, and bridging social capital, which connects different groups. In the context of hadith, reprehensible fanaticism arises when group loyalty blocks the path to justice and truth. Therefore, interfaith dialogue, community forums, inter – community discussions, and local deliberation spaces need to be reinforced so that differences in political choices do not turn into social hostility.

Therefore, managing group fanaticism must be done by combining the reading of Ibn Khaldun and the ethical boundaries of hadith. Ibn Khaldun explains that group solidarity is a social force that cannot be eliminated from politics, while hadith reminds us that solidarity must always be subordinate to truth, justice, and the common good (Ali, 2023). In the context of Indonesian elections, group fanaticism can become a democratic energy if directed toward participation, public oversight, and citizen engagement. However, it becomes dangerous if it turns into blind support for certain figures, parties, religions, ethnicities, or communities. Therefore, the transformation from narrow 'asabiyyah to civic solidarity is a middle ground between social – political realities and democratic ethics.

## CONCLUSION

This study concludes that group fanaticism in contemporary Indonesian elections is an ambivalent phenomenon. It can serve as a social force that builds cohesion, participation, and political legitimacy, but it can also become a threat to democracy if it shifts into blind loyalty, identity exclusivism, and defending the group without regard for truth. From Ibn Khaldun's perspective of 'asabiyyah, group fanaticism can be understood as a solidarity energy capable of mobilizing society collectively, while from the hadith perspective, such fanaticism must be controlled so it does not turn into blameworthy 'asabiyyah.

The hadith about 'rayah 'immiyyah' or the 'blind banner' emphasizes that group solidarity should not be separated from justice, truth, and the common good. Therefore, support for a party, figure, religion, ethnicity, volunteer community, or certain social groups is not automatically wrong as long as it remains within the bounds of public ethics. Fanaticism only becomes a democratic problem when used to spread hoaxes, hate speech, delegitimize political opponents, incite horizontal conflicts, or justify unethical power.

Therefore, the key to democracy is not eliminating group fanaticism, but managing it so that it transforms from narrow 'asabiyyah into citizen solidarity. This management can be achieved through rational political education, program – based campaigns, strengthening the KPU and Bawaslu, digital literacy, volunteer ethics codes, and inter – group dialogue. In this way, group fanaticism no longer becomes a source of division but can be directed into an inclusive, critical, and responsible democratic energy for Indonesia's contemporary elections.

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## AUTHOR CONTRIBUTIONS STATEMENT

The Author Contributions Statement can be up to several sentences long and should briefly describe the tasks of individual authors. Please list only 2 initials for each author, without full stops, but separated by commas (e.g. JC, JS). In the case of two authors with the same initials, please use their middle initial to differentiate between them (e.g. REW, RSW). The Author Contributions Statement should be included at the end of the manuscript before the References.

## CONFLICT OF INTEREST

This section is a statement from the author that this article has a conflict of interest or not.

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