THE INFLUENCE OF RELIGION AND COMMUNITY BEHAVIOR ON ELECTION SUCCESS IN WEST JAVA IN 2019

Leni Anggraeni[1] , E. Hasbi Nassaruddin[2] Dewi Mayaningsih[3]
[1] Universitas Islam Nusantara, Bandung, Indonesia
[2,3] Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia
e-mail: atuleni79@gmail.com nazzarudin@uinsgd.ac.id,
dewimayaningsih@uinsgd.ac.id

Abstract

The history of the development of elections from the point of view of voters based on 5 elections, that there is polarization and changes in behavior. Judging from the elections that were carried out at first those who were Muslims supported parties labeled Islam, but gradually the selection of parties began to move to parties that were not labeled Islam. It can be seen by the number of parties that have emerged in several elections that have been held, most of the parties that have emerged are not directly based on Islamic principles, but rather choose a party style that is nationalistic. It is not impossible that the shift is caused by various factors, both external and internal factors. According to Sutidi Ridha in his research results concluded that behavior. This research tries to guess and analyze religious factors and community behavior towards the success of elections in 2019.

Keywords: **Influence of Religion, Community Behavior, 2019 Election**

Abstrak

Sejarah perkembangan pemilu dari sudut pandangan pemilih berdasarkan 5 kali pemilu, bahwa terjadi polarisasi dan perubahan perilaku. Dilihat dari pemilihan yang dilakukan padamulanya mereka yang bergama Islam mendukung partai yang berlabel Islam, namun secara bertahap pemilihan partai mulai berpindah kepada partai yang bukan berlabel Islam. Dapat dilihat dengan banyaknya partai yang muncul pada beberapa kali pemilu yang telah dilaksanakan, kebanyakan dari partai yang muncul tidak langsung berlandaskan kepada asas-asas Islam, namun lebih banyak memilih corak partai yang bersifat nasionalisme. Bukan tidak mungkin adanya pergeseran tersebut disebabkan karena berbagai macam faktor, baik faktor eksternal ataupun faktor internal. Menurut Sutidi Ridha dalam hasil penelitiannya menyimpulkan bahwa perilaku. Penelitian ini mencoba untuk mengungkap dan menganalisis faktor agama dan perilaku masyarakat terhadap keberhasilan pemilu pada tahun 2019.

Kata Kunci: **Pengaruh Agama, Perilaku Masyarakat, Pemilu 2019**

INTRODUCTION

The relationship between humans and religion is often characterized by the concept of "homo religious," which denotes humans as beings who inhabit a sacred realm and base their lives on religious values. Religion and humanity are inextricably linked, and nearly everyone adheres to a faith system. Even those who do not believe in a deity may still deify certain aspects of their lives. Religion is an

integral part of human existence, shaping one's behavior and guiding their life's trajectory. Beyond serving as a moral compass, religion also influences one's understanding and thought processes, particularly in the context of religious beliefs.[1]

This religious understanding, in turn, plays a significant role in shaping political behavior. Religion becomes an inseparable part of an individual's active engagement in society. West Java, a vast and densely populated province, presents a fertile ground for political dynamics among voters, particularly in the realm of religion. Given that the majority of West Java's population adheres to Islam,[2] the 2019 election offers a compelling opportunity to examine the interplay of religion, election administration, and voter behavior.

The pervasiveness of politics in human life, as an inherent and inescapable aspect of our existence, highlights its profound influence on our individual and collective experiences.[3] From the moment of our birth to our eventual death, politics shapes our lives, regardless of our active participation or disengagement. This ubiquitous influence led Aristotle to declare that "politics is the master of science."[4]

However, it is crucial to interpret Aristotle's assertion not as equating politics to a scientific discipline but rather as recognizing its role as a key to understanding our surroundings. For Aristotle, politics held immense power in regulating other aspects of human life. He envisioned politics as the overarching framework governing permissible and impermissible actions.

The 2019 West Java election provides a stark illustration of the region's political dynamics. The final vote tally revealed Gerindra Party as the dominant force, garnering 4,320,050 votes, outpacing the 15 other participating parties. PDIP secured second place with 3,510,525 votes, followed by the partai Keadilan Sejahtera (PKS) in third place with 2,866,006 votes. Golkar, PKB, Demokrat, PAN, Nasdem, PPP, Perindo, Berkarya, PSI, PBB, Garuda, and PKPI occupied the remaining positions, respectively. Among the 34,610,297 registered voters in West Java, 27,476,079 cast their ballots. Of the total votes cast, 648,065 were declared invalid, resulting in a valid vote count of 26,828,014. This data suggests a potential trend of diminished support for faith-based parties among voters in predominantly Muslim areas.

---

[1] Bahtiar Effendi, *Islam Dan Negara: Transformasi Pemikiran Dan Praktik Politik Islam Di Indonesia* (Jakarta: Paramadina, n.d.).

[2] Viva Budy Kusnandar, "Sebanyak 97% Penduduk Jawa Barat Beragama Islam," https://databoks.katadata.co.id/datapublish/2021/09/10/sebanyak-97-penduduk-jawa-barat-beragama-islam.

[3] Charles F. Andrain, *Kehidupan Politik dan Perubahan Sosial*. Terj. Luqman Hakim. Yogyakarta: Tiara Wacana, 1992), hlm 2.

[4] Ramlan Surbakti, *Memahami Ilmu Politik* (Jakarta: Raja Grafindo Persada, 1992), hlm. 1.

The realm of elections is characterized by continuous discourse and analysis, with each electoral cycle presenting fresh dynamics in the competition among political contenders.[5] Interestingly, some perceive elections as a tool for their respective groups to secure victory. The electoral landscape is often marred by tensions between opposing supporters, sometimes escalating into physical confrontations.[6] These instances highlight the multifaceted impact of elections on Indonesia's democratic mandate. While elections empower citizens with the right to shape the nation's future, they also possess the potential for negative consequences, even long after the electoral process has concluded.

This research undertakes an exploration and analysis of the interplay between religion and societal behavior in influencing the outcome of the 2019 elections. The findings aim to serve as a reference point and alternative perspective for voters to assess the extent to which religious and behavioral factors shape electoral contestations in the upcoming 2024 elections.

RESEARCH METHOD

This research employs a juridical-empirical method and approach, applying normative legal provisions to various legal conditions and events occurring within society.[7] The research falls under the category of descriptive exploratory research. The exploratory technique aims to examine research subjects that have not been extensively studied by previous researchers.[8] The research involves gathering both legal and non-legal materials. Legal materials include primary legal sources, such as election-related legislation, supplemented by secondary and tertiary legal data. Non-legal materials encompass various sources relevant to the research topic. The data analysis method employed is descriptive analysis. Once the data analysis is complete, the findings will be presented descriptively, narrating and depicting the research subject as it is, leading to a conclusion that resembles an answer to the research problem.

RESULT AND DISCUSSION

Elections serve as a fundamental pillar of democratic societies, offering a platform for citizens to elect and fill governmental positions.[9] Political participation

---

[5] Grafitti Almond and Gabriel A Sidney Verba, *Profil Budaya Politik Indonesia*, ed. Nazaruddin Syamsudin (Jakarta: Pustaka Utama, n.d.).

[6] Shireen T Hunter, *Politik Kebangkitan Islam: Keragaman Dan Kesatuan* (Terj, n.d.).

[7] Bambang Waluyo, *Penelitian Hukum Dalam Praktek* (Jakarta: Sinar Grafika, 2002), hlm 15

[8] Arikunto Suharsimi, *Prosedur Penelitian Suatu Pendekatan* (Jakarta: Rineka Cipta, 2002), hlm. 126.

[9] Hetifah Sj Sumarto, *Demokrasi Partaisipatif dan Prospek Penerapannya di Indonesia*, dalam Jurnal analisis social, Vol.9 No.3, Desember 2004, Bandung, hlm.1-2

through elections fosters broader societal engagement and bestows legitimacy upon the newly formed government, ensuring its popular support.

In making electoral decisions, voters often draw upon three primary approaches: sociological, psychological, and rational approaches. These approaches are frequently employed to analyze voter behavior during elections. One approach that continues to evolve is the sociological approach developed by Colombian sociologist Paul Lazarsfeld. This approach emphasizes the role of sociological factors in shaping individual political behavior.[10]

The sociological approach, also known as the social structural approach, to explaining voter behavior in elections is conceptually divided into micro-sociological and macro-sociological models.[11] The micro-sociological perspective posits that individuals are embedded within various social circles, such as family, friendship groups, workplaces, and so on, which influence their decision-making. Paul F. Lazarsfeld applied this concept to voters, suggesting that their choices are shaped by their specific context, including factors such as economic status, religion, place of residence, occupation, and age. Each social circle has its own set of norms, and adherence to these norms promotes integration and influences individual behavior by exerting pressure to conform. As individuals inherently desire to maintain harmonious relationships within their social circles, they often heavily consider the sociological background factors of candidates, particularly their religion, race, and ethnicity, when making electoral decisions.[12]

Voters who base their electoral choices on sociological considerations, particularly the micro-sociological model, often prioritize religion as a significant factor in their decision-making process.[13] Religion is perceived as a strong foundation, influencing the assessment of which electoral options are more favorable and which are not. Some voters tend to favor candidates who share their religious background over those with different beliefs. This shared religious identity serves as a benchmark for determining truth and appropriate laws, making it more challenging to evaluate candidates from different faiths.[14]

Therefore, voters who prioritize sociological factors subconsciously consider the influence of religious elite figures in shaping their electoral behavior. Religious figures are often perceived as charismatic role models capable of influencing societal perspectives and behaviors. These religious elites possess significant

---

[10] Rara Fitria dkk, *Pengaruh Agama Terhadap Perilaku Memilih Pemimpin Pada Generasi Muda di Kota Bandung,* dalam Jurnal Buana Ilmu, Vol.5 No.2, 01 Mei 2021, Karawang, hlm. 131

[11] Syafhendry, *Perilaku Pemilih Teori dan Praktek*, Riau : Alf Riau, 2016, hlm 70.

[12] Syafhendry, *Perilaku Pemilih*, hlm 72-73.

[13] Syafhendry, *Perilaku Pemilih*, hlm 73

[14] Syafhendry, *Perilaku Pemilih*, hlm 157

social capital, both in terms of mass support and religious knowledge, which commands obedience from the local community.[15]

The 2017 Jakarta gubernatorial election and the 2019 presidential election serve as clear illustrations of political phenomena heavily influenced by religious issues. In such situations, it is undeniable that religious figures play a significant role in shaping the political choices of society. Their involvement encompasses a diverse range of aspects, including religious legitimization, mass mobilization, opinion leadership, and general facilitation.

This phenomenon stems from the inextricable link between religion and society. Religion profoundly influences the characteristics of a society while simultaneously being shaped by societal norms and practices. At its core, religion can be defined as a set of rules and regulations that govern the relationship between humans and their divine entity, between humans themselves, and between humans and their environment.

Religion encompasses teachings that must be followed and obeyed. The aspect of teachings in a religion encompasses a vast array of rules pertaining to various aspects of life, including political aspects pertaining to the selection of leaders. From a sociological perspective, religion is a social institution that is expressed by its adherents in the form of attitudes and behaviors in everyday life. Bryan S. Turner posits that religion serves a multitude of functions, among which are:[16] (a) As a mechanism of social control; (b) As a source of legitimacy for political institutions; (c) As a means of social cohesion.

These functions occur in society as social values and norms even without the involvement of the state, so these functions also occur in secular countries. The position of religion in the Indonesian state is very important because Pancasila as the state ideology shows that Indonesia is not a secular state although it cannot also be called a religious state. Institutionally, the Indonesian state is built like a typical modern secular state, but philosophically, it is based on Pancasila, whose first principle is Belief in the one and only God. Even Article 28 paragraph 1 of the 1945 Constitution states: "The state is based on Belief in the one and only God".

The involvement of religion in politics by its adherents is intended to:[17] (1) Guarding that politics is in accordance with religious ethics and teachings (2)

---

[15] Syafhendry, *Perilaku Pemilih*, hlm 158

[16] M. Yusuf Wibisono, *Sosiologi Agama*, Bandung : Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, hlm. 56

[17] Masykuri Abdillah, *Moderasi Beragama Untuk Indonesia Yang Damai*, Prosiding Seminar Nasional Institut Agama Hindu Negeri Tampung Penyang Palangka Raya, 25 September 2019 http://prosiding.iahntp.ac.id, hlm 36

Legitimising political aspirations and behaviour with religious teachings, and (3) Building identity and social solidarity.

Given that in the majority of countries around the globe, religion is inextricably linked to the state, it is similarly inextricably linked to politics and vice versa. The involvement of religion in politics is not antithetical to democracy; this is also the case in Western countries that are secular.

The political landscape of many nations reflects the influence of religion, as evidenced by the existence of religious-affiliated parties. In countries with a predominantly Christian population, Christian political parties are a common feature, with notable examples including those in Argentina, Australia, Belgium, the Netherlands, Brazil, England, Italy, Germany, and Norway. Even in nations like France and the United States, where the development of religious parties has been more restrained, Christian political groups such as the Christian Democratic Party (*Parti chrétien-démocrate*, PCD) and the American Solidarity Party (ASP) have emerged. This trend extends to other religious groups as well, with Islamic parties prevalent in Muslim-majority nations like Algeria, Indonesia, Malaysia, Egypt, Pakistan, and Tunisia, and Hindu parties present in countries with a Hindu majority. Similarly, Buddhist parties are found in a significant portion of Buddhist-majority nations.[18]

The interplay between religion and politics has been a recurring theme throughout Indonesia's history. During the colonial era, religious concepts like jihad were harnessed to justify the resistance against the occupying forces. This trend continued in the early years of independence, as evidenced by the establishment of religion-based political parties such as the Masyumi Party (Islam), the Indonesian Christian Party, and the Catholic Party. However, the New Order regime took a different approach, implementing policies of "political de-ideologization" and "de-politicization of religion," effectively banning religious parties. Despite this restriction, religion remained a tool for legitimizing the government's development programs. The pendulum swung back in the reform era, with the reintroduction of religion-based political parties, reflecting Indonesia's commitment to building a substantive democratic system and upholding freedom of expression.[19]

The intermingling of religion and politics is often driven by the desire to infuse governance with ethical and religious principles, particularly when the prevailing political landscape is marred by ethical-moral deficiencies. These

---

[18] Masykuri Abdillah, *Moderasi Beragama*, hlm. 37
[19] Masykuri Abdillah, *Moderasi Beragama*, hlm. 39

shortcomings manifest in various forms, including public deception, corruption, manipulation, self-interest, animosity, and the misuse of authority.

For individuals with a deep religious conviction, the ideal society aligns with religious teachings, encompassing behaviors, cultural norms, legal frameworks, and political systems. Religion, in this context, becomes a means of justifying one's political actions and orientations. As a result, their political aspirations extend beyond the fulfillment of basic human needs, encompassing the fulfillment of spiritual (religious) needs as well.[20]

In recent years, a worrying trend has taken hold in the global political landscape: the instrumentalization of religion's role in fostering narrow social identities and solidarity for the sake of power acquisition. This phenomenon, often intertwined with identity politics and populism, has transcended geographical boundaries, manifesting not only in Indonesia but also in various nations, including those that embrace secular democratic principles. This form of religious engagement in politics has been aptly termed the politicization of religion. However, this politicization is widely viewed as a departure from democratic ethics and carries negative connotations.

The interplay of religion and politics manifests in two distinct forms: religious legitimacy and religious politicization. Religious legitimacy involves harnessing religion to substantiate the beliefs and actions of individuals or groups, encompassing political aspirations, policy decisions, and even political movements aimed at combating injustice. In contrast, religious politicization entails the exploitation of religion or religious symbols to advance political agendas or mobilize support for specific candidates in public elections.[21]

The phenomenon of religious politicization emerges when the engagement of religion in politics takes on certain characteristics. These include:[22] (1) The invocation of contested religious verses or arguments (*khilafiyah*) to support political positions; (2) The employment of religion in conjunction with negative campaigning tactics, inciting hatred and/or animosity towards political adversaries. (3) The prioritization of narrow group interests over the broader national interest.

The distinction between legitimate religious involvement in politics and religious politicization hinges on the nature of the religious teachings employed and how they are presented. When absolute (*qath'i*) religious teachings are utilized respectfully, without resorting to negative campaigning or hate speech, and with a

---

[20] Masykuri Abdillah, *Moderasi Beragama*, hlm. 39

[21] Dadang Kahmad, *Sosiologi Agama: Potret dalam Dinamika Konflik, Pluralisme dan Modernitas*, Bandung: Pustaka Setia, 2011, hlm. 67

[22] Nur AR Solikhin, *Agama dan Problem Mondial: Mengurai dan Menjawab Problem Kemasyarakatan*, Yogyakarta: Pustaka Pelajar, 2013, hlm 12

focus on the public interest (national interest), such engagement does not constitute religious politicization. However, the use of religion to incite hatred towards political opponents with differing views, whether political or religious, falls into the category of religious politicization.[23]

Religious politicization has intensified over the past two decades, emerging as a prevalent strategy to garner broader public support, driven by both political competition and the desire to legitimize a group's religious ideology. For instance, the Justice and Freedom Party (*Hizb al-'Adâlah wa al-Hurriyah*) and the Nour Party (*Hizb al-Nûr*) in Egypt secured victory in the 2013 Egyptian parliamentary elections, primarily attributed to their effective leverage of religious politicization, which gained momentum following the Arab Spring of 2012.[24]

The phenomenon of religious politicization extends beyond non-Western societies, manifesting in various secular Western nations. It often intersects with identity politics, populism, and even Islamophobia. In the United States, religion has been instrumentalized for both legitimation and politicization, particularly during elections, to mobilize support from conservative and fundamentalist segments of the population. The victory of Donald Trump in the 2016 US presidential election can be partly attributed to the strategic politicization of religion in his campaign, which prominently featured anti-Islam (Islamophobic) and anti-immigrant messaging.[25]

The ascent of right-wing parties and their electoral successes in Western Europe cannot be divorced from the pervasiveness of religious politicization. This trend is evident in the rise of parties such as the National Front Party in France under Marine Le Pen's leadership, the Party for Freedom in the Netherlands led by Geert Wilders, and the Danish People's Party headed by Pia Kjærsgaard. Austria stands as a prominent case, with the Austrian People's Party under Sebastian Kurz currently in power.[26]

Religious politicization, the exploitation of religious issues for political gain, has become a prevalent tactic in Indonesian elections. This phenomenon was particularly pronounced during the 2014 Presidential Election and the 2016 Jakarta gubernatorial election. In the context of the upcoming 2019 elections, a political figure employed rhetoric that can be classified as religious politicization. The parties supporting this figure were dubbed "Partai Allah" (Party of God/ *hizb Allâh*) or "Poros Mekah" (Mecca Axis), while those backing the opposing group

---

[23] Idrus Ruslan, *Paradigma Politisasi Agama : Upaya Reposisi Agama Dalam Wilayah Publik*, Jurnal Madania, Vol. XVIII, No. 2, Desember 2014, hlm. 161

[24] Ruslan, *Paradigma Politisasi Agama*, hlm 161

[25] Ruslan, *Paradigma Politisasi Agama*, hlm. 163

[26] Ruslan, *Paradigma Politisasi Agama*, hlm. 164

were labeled "Partai Setan" (Party of Satan/ hizb al-syaithân) or "Poros Beijing" (Beijing Axis).

Curbing religious politicization necessitates a multifaceted approach that encompasses rectifying misinterpretations and defining clear parameters for the appropriate role of religion in political discourse. This entails addressing the misappropriation of religious doctrines for political gain. While advocating for a complete separation of religion and politics is incongruent with Indonesia's Pancasila ideology, which recognizes the esteemed position of religion, it is paramount to ensure that the engagement of religion in the political sphere is conducted in a respectful manner and without conflating practical political interests with religious tenets. This approach is imperative to prevent religious involvement from fostering divisions, inciting hatred, and fueling ethno-religious conflicts.

In its endeavor to ensure the successful conduct of the 2019 elections, the Ciamis District KPU (General Election Commission) implemented several supporting programs, as explained by the Ciamis District KPU Chairman, Mr. Sarno Maulana Rahayu, S.Pd., M.Pd.:

"To support the success of the 2019 elections, the Ciamis District KPU has developed several programs, including the 'Smart Election House' and the 'Democracy Volunteers' (Relas)."

Smart Election House (*Rumah Pintar Pemilu*/RPP) is a voter education concept carried out through space from a building or special building to carry out all community education project programs. In this election smart house, on the one hand, various voter education programs are carried out. On the other hand, it becomes a place for the election activist community to build a movement.

Smart Election House offers diverse resources to impart knowledge, foster understanding, raise awareness, and inspire the public about the significance of elections and democracy. To accomplish this, it employs various methods such as audio-visual presentations, exhibition spaces, simulation rooms, and discussion forums. Expanding on this idea, the Smart Election House can also serve as an electoral museum. This initiative is critical in addressing the public's and voters' demand for a facility dedicated to educating democratic and electoral principles. The Smart Election House aims to cultivate a generation that can accurately interpret and uphold democratic values.

This generation, besides becoming informed voters, has the potential to emerge as capable leaders who formulate policies aligned with the welfare of society. The educational content in the Smart Election House must encompass tools that introduce, clarify, instill awareness, and inspire the public regarding the significance of democratic values. These tools may include historical perspectives,

details of the electoral process, and simulations of election procedures. Furthermore, the Smart Election House should function as a hub for electoral activists to foster innovative ideas for the enhancement and reform of political and democratic processes. Ideally, the Smart Election House should feature at least four distinct types of rooms: those for audio-visual presentations, exhibitions, simulations, and discussions. However, these functions can be consolidated into a single space depending on the available resources and facilities in each area.

According to the Chairman of the Ciamis District KPU, Mr. Sarno Maulana Rahayu, S.Pd., M.Pd., the Smart Election House program aims to:

"The smart election house program aims to increase voter participation (both quality and quantity) in the entire electoral process by becoming an electoral information center, educating the public on the importance of elections and democracy by introducing the basic values of elections and democracy (pre-voters), increasing understanding of the importance of democracy (all segments) and instilling awareness of democratic values (all segments)."

In addition to the smart election house program, the Ciamis District KPU created a democracy volunteer program. This program was motivated because election participation in previous years decreased, as expressed by the Chairman of the KPU of Ciamis District, Mr. Sarno Maulana Rahayu, S.Pd., M.Pd, stated:

"The democracy volunteer program is motivated by the declining voter participation. The last four national elections and the implementation of regional elections in various regions show this indication. In national elections, for example, the 1999 election (92%), 2004 election (84%), 2009 election (71%), and 2014 election (73%) became one of the challenges faced to realize the success of the 2019 Election."

A multitude of factors contribute to the downward trajectory of voter participation. These factors encompass saturation with the frequent occurrence of elections, dissatisfaction with the performance of the political system in failing to enhance the quality of life, maladministration of elections, the prevalence of anti-democratic religious ideologies, and the erosion of public awareness regarding the significance of elections as a catalyst for social transformation.

The volunteer democracy program emerged in the context of a perceived decline in the quality of voting. While acknowledging the importance of informed and engaged voters, it is also necessary to acknowledge the influence of pragmatic considerations on some individuals' decisions to vote. Not all voters arrive at the polling station with a clear set of ideals, but some are motivated by more immediate concerns, such as obtaining financial and material resources for their daily needs.

The prevalence of voter pragmatism can be ascribed to a confluence of factors, including relatively low levels of political literacy, the erosion of

community volunteerism in democratic education initiatives, and the widespread propagation of ideologically vacuous political platforms by-election candidates. The 2019 election presents an opportunity to rectify the longstanding issue of voter participation. Concerted efforts must be undertaken to elevate voter turnout and restore the integrity of the voting process, emphasizing the inherent nobility of civic engagement through the act of voting. The KPU, in collaboration with other national stakeholders, bears a significant responsibility to ensure the realization of this pivotal transformation.

The Democracy Volunteer Program was initiated by the KPU involving community groups from 11 (eleven) strategic voter bases, namely the family base, the base of novice voters, the base of young voters, the base of women voters, the base of people with disabilities, the base of voters with special needs, the base of marginalized people, the community base, the religious base, the internet citizen base, and the democracy volunteer base.

Pioneers of democracy will be formed in each base who then become instructors in each community. Segmentation based on the voter base is done with the awareness that not all layers of society can be reached by the KPU program. In addition, the segmentation is strategic both in terms of quantity and influence in the socio-political dynamics of the nation and state.

In each base, a group of pioneers of democracy will be formed, who will then become instructors in each community. The voter base is segmented with the awareness that not all layers of society can be reached by the KPU program. Furthermore, the segmentation is strategic in terms of quantity and influence in the socio-political dynamics of the nation and state.

The number of democracy volunteers is a maximum of 55 individuals, representing the entire voter base. Each voter base must consist of at least four volunteers. In certain instances, the number of volunteers for each voter base may be less than four. In such cases, the number of volunteers may be replaced or added to another voter base that represents the majority of voter representatives. Consequently, the composition of the number of volunteers to represent each voter base varies according to the needs of each Regency or City KPU.

The Democracy Volunteer Program is designed to foster a positive awareness of the significance of elections within the context of national and state life. Ultimately, these democracy volunteers are expected to facilitate the mobilization of their respective communities, thereby encouraging the informed and responsible exercise of voting rights. This, in turn, is anticipated to contribute to enhanced voter participation and the overall quality of the 2019 Election.

The success of the program created by the Ciamis District KPU can be seen from the number of voters who exercised their voting rights. The Ciamis District

KPU has determined that the number of Ciamis residents who are included in the Fixed Voter List (DPT) is 920,858 people spread across 27 sub-districts. These voters consist of 458,015 men and 462,843 women. The most voters are in Ciamis sub-district (70,138 people), followed by Pamarican (52,298 people) and Banjarsari (52,157 people). The least are in Cimaragas sub-district (12,451 voters) and Cidolog sub-district (14,963 voters). Compared to the DPS (Daftar Pemilih Sementara) which is the result of updating voter data (*coklit*), which is 921,928 people, the number of Ciamis residents who are not included in the DPT has decreased by 1,070 people. This reduction is due to deaths, changes of domicile, and five of them because they do not meet the requirements (registered in the DPS but their age is not yet sufficient and not married).

An examination of the 2019 Simultaneous Elections vote tally indicates that voter turnout in Ciamis achieved a commendable 80.63%, surpassing the 80% target. This substantial increase contrasts favorably with the 78.41% voter turnout observed in the 2018 Simultaneous Regional Elections. Notably, despite the inclusion of 4,213 eligible voters with disabilities in the Final Voter List (DPT) (2,137 males and 2,076 females), 1,508 individuals from this demographic did not cast their ballots. This translates to an abstention rate of approximately one-third among eligible voters with disabilities in Ciamis, with 794 males and 714 females refraining from voting. The enhanced voter participation witnessed in the 2019 General Elections, particularly in Ciamis, can be ascribed to a confluence of factors.

According to the Chairman of the Ciamis District KPU, Mr. Sarno Maulana Rahayu, S.Pd., M.Pd., stated:

> "Several factors contributed to the success of the 2019 elections, particularly in Ciamis. Firstly, the role of community figures, including religious leaders, youth leaders, and other influential figures within society, played a crucial role in promoting voter awareness and participation. Secondly, the rapid advancement of information technology, particularly social media, played a significant role in disseminating election-related information, especially regarding the presidential election. The improvement in the economic well-being of the community has facilitated access to smartphones, enabling individuals to receive and engage with various election-related information."

Alongside Ciamis KPU's commendable 80.63% voter turnout in the 2019 elections, Tasikmalaya City KPU exceeded its 83% target by achieving an exceptional 87.49% voter turnout. This remarkable feat can be ascribed to the unwavering dedication of Tasikmalaya City KPU Chairman, Dr. Ade Zaenul Mutaqin, M. Ag., who stated:

"Tasikmalaya City recorded its highest voter turnout to date at 87.49%. Our initial benchmark was 83%. During the preceding gubernatorial election, Tasikmalaya City's voter turnout stood at 80%."

The success of the Tasikmalaya City KPU in overseeing the successful conduct of the 2019 elections can be attributed to the implementation of various programs aimed at enhancing political awareness among the public in exercising their voting rights. According to Tasikmalaya City KPU Chairman, Dr. Ade Zaenul Mutaqin, M. Ag., the remarkable 87.49% voter turnout was achieved due to:

"The concerted efforts and programs we implemented to instill in the community the significance of exercising their political rights by voting for the president and vice president, as well as other legislative bodies. These initiatives included the Democracy Volunteer program, which involved various societal elements such as religious leaders, youth, individuals with disabilities, and other community groups. Additionally, the Tasikmalaya City KPU's Democracy Volunteer program specifically targeted women for voter education, reaching 50 female representatives from Aisyiyah (Muhammadiyah), Fatayat (NU), universities, student organizations, and other women's communities in Tasikmalaya City."

The successful conduct of the 2019 general elections in West Java, particularly in the two regions of Ciamis KPU and Tasikmalaya City KPU, can be attributed to the role of religious understanding and religious leaders in transforming the apathetic political behavior of the public towards presidential and legislative elections. Despite exhibiting greater enthusiasm for village head elections, the public often displayed indifference towards presidential and legislative elections. This observation was echoed by Tasikmalaya City KPU Chairman, Dr. Ade Zaenul Mutaqin, M. Ag., who stated:

"The success of the 2019 elections cannot be separated from the influence of religious leaders who instilled in the community the importance of exercising their voting rights, serving as a driving force behind the increased voter awareness and participation, evident in the higher turnout at polling stations."

Empirical evidence suggests that religion, in its various forms, including religious teachings and influential religious figures, served as a driving force behind the successful conduct of the 2019 elections. Despite the unethical practice of exploiting religion to secure votes, it ultimately succumbed to politicization, encompassing the politicization of religious symbols, narratives, and identities. This intricate interplay between humans and religion has been a constant feature throughout history, shaping the very essence of human existence. The universal presence of religion in human life underscores its profound influence on

individuals' beliefs, values, and behaviors. This undeniable reality has led to the designation of humans as "homo religiosus," emphasizing their inherent religious nature. As religion permeates an individual's life, their religious thought patterns and understanding inevitably shape their lived experiences.[27]

Throughout an individual's development, their religious beliefs and understanding, shaped by life experiences, play a crucial role in molding their attitudes and behaviors. Politics, as an inherent aspect of human behavior and actions, is among the domains that bear the consequences of these religious influences. An individual's religious thought patterns and understanding, within certain parameters, exert a significant impact on their political behavior. The profound influence of religious thought patterns and understanding is manifested in various aspects of an individual's life, including their political affiliations and engagement channels.

The inextricable bond between humans and religion has given rise to the designation of humans as "homo religiosus" (religious beings). As articulated by Mircea Eliade, homo religiosus embodies a type of human that dwells within a sacred realm, enveloped by religious values and possessing the capacity to perceive the sacredness inherent in the universe. Their experiences and reflections upon the divine or ultimate reality (ultimate reality) exert a profound influence on their patterns and modes of living, shaping and defining their existence.[28]

Within the realm of societal interactions, political behavior assumes a multifaceted significance. The breadth of political behavior extends beyond its role as the conduct of each citizen in relation to the state, encompassing its involvement in other complex spheres of life, such as social, economic, cultural, and political domains. Smith identifies three primary elements within religion that psychologically shape the formation of political attitudes and behaviors: first, dogmatic authority, representing absolute truth; second, directed authority, signifying the comprehensiveness of regulations; and third, institutionalization of authority, denoting the integration of the understanding and application of absolute truth in formulating rules that reinforce religious structures.[29]

The constraints imposed by the General Election Commission (KPU)

Elections represent a strategic starting point for improving the quality of democracy. As such, they are the most important instrument for measuring the

---

[27] Sastrapratedja (ed.), *Manusia Multi Dimensional: Sebuah Renungan Filsafat*. Jakarta: Gramedia, 1982, hlm. 38

[28] Sastrapratedja (ed.), *Manusia Multi Dimensional: Sebuah Renungan Filsafat*. Jakarta: Gramedia, 1982, hlm. 38.

[29] Sastrapratedja (ed.), *Manusia Multi Dimensional*, hlm. 40

level of democratization of a country. Indonesia, in its history, has successfully held 12 (twelve) elections with various political constellations surrounding them.

The first elections in Indonesia were held in 1955, 1955, 1971, 1977, 1982, 1987, 1992, 1997, 1999, 2004, 2009, and 2014. Currently, elections in Indonesia are conducted more regularly and periodically every five years, which is a manifestation of the recognition of democracy and popular sovereignty for every Indonesian citizen. The process of popular sovereignty, which begins with general elections, is intended to determine the principle of legality, the principle of legitimacy, and the principle of credibility for a government supported by the people. A government of the people, by the people, and for the people will give birth to democratic government organizers.[30]

The implementation of democracy to guarantee citizens' freedom to exercise their political rights still harbors some pessimistic views, such as political divisions (based on ethnicity, religion, race, and inter-group or SARA) caused by citizens' freedom of speech or opinion facilitated by advances in information technology, freedom of assembly and association facilitated by the freedom to form interest organizations and political parties, and freedom to govern themselves facilitated by the freedom to choose and be elected in elections.

While the implementation of democracy faces several challenges, one of the primary indicators of its success is the level of citizen participation in elections. In a democratic system, the realization of substantive democracy is inextricably linked to the role of state institutions that serve as the foundation for conducting independent, fair, just, legally sound, orderly, transparent, proportional, professional, accountable, effective, and efficient elections, even at the provincial and district or city levels.

The concept of simultaneous elections as a democratic celebration requires a more comprehensive interpretation than previously held. The future of democratic elections should not only encompass simultaneous elections as a platform for citizens to express their political maturity but also embrace a festive atmosphere characterized by joy and high enthusiasm. Cultural performances, artistic expressions, and various forms of public jubilation across the nation should be supported and facilitated alongside future simultaneous elections, fostering a vibrant culture of millennial democratic celebrations.

The 2019 legislative election, held on April 17, 2019, witnessed the participation of 20 (twenty) political parties, comprising 16 (sixteen) national parties and 4 (four) local parties.

---

[30] Komisi Pemilihan Umum (KPU) Jawa Barat, *Rencana Strategis Komisi Pemilihan Umum Jawa Barat,* Bandung : KPU Jawa Barat, T.th, 25

Figure 01. Political Parties Participating in the 2019 General Election

Data Source: KPU West Java

The 2019 legislative elections have resulted in a total of 192,770,611 individuals being included on the permanent voters list, following the third improvement, which comprised 190,779,466 individuals in the country and 1,991,145 individuals abroad. Concerning the province of West Java, the number of registered voters is 33,276,905, comprising 16,727,451 male voters and 16,549,454 female voters.

Figure 02. Total Permanent Voters for the 2019 Election
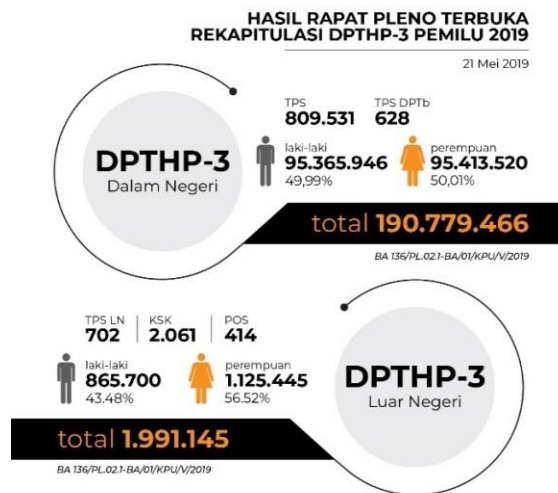
Data Source: KPU West Java

The results of the 2019 legislative elections are determined by the KPU Decree, which also determines the number of seats each political party will occupy in the DPR-RI. Nine political parties have met the threshold to obtain seats: PKB; Gerindra; PDIP; Golkar; Nasdem; PKS; PPP; PAN and the Demokrat.

Figure 03. DPR RI
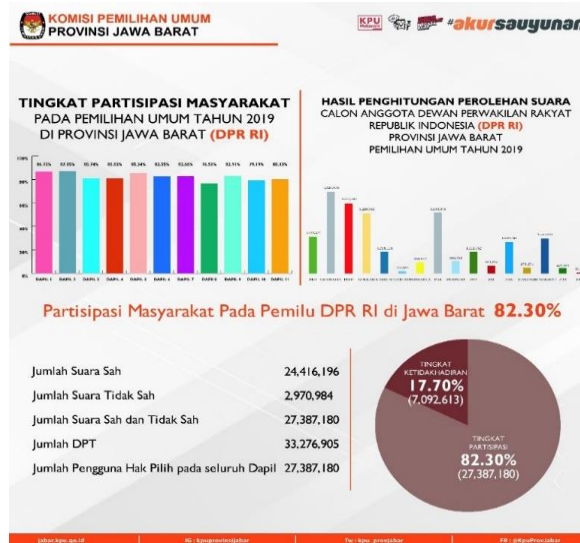
Data Source: KPU West Java

In the West Java Province, the results of the West Java Provincial DPRD elections are as follows:
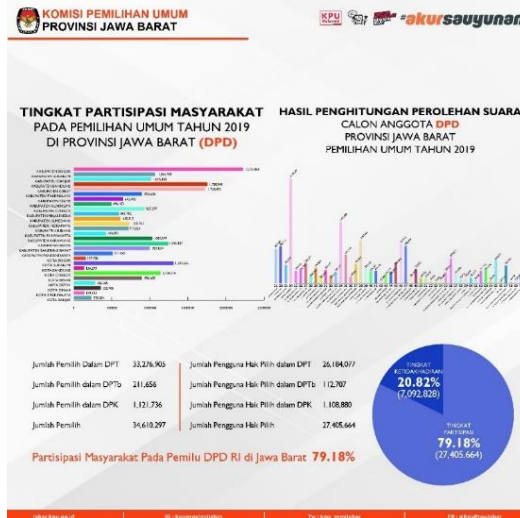
Figure 04. Vote acquisition of West Java Provincial DPRD

Data Source: KPU West Java

The total number of elected members of the DPD RI in West Java Province is four, comprising three men and one woman. The overall vote acquisition of the DPD RI in West Java Province is as follows:

Figure 05. Vote Acquisition of DPD RI West Java Province

Data Source: KPU West Java

In the 2019 Presidential-Vice Presidential Election (Pilpres), the KPU determined the elected President and Vice President candidate pair, namely Ir. H. Joko Widodo and Prof. Dr. (H.C) KH. Ma'ruf Amin was elected in the 2019 election with the number 1185/PL.01.9-Kpt/06/KPU/VI/2019, based on the decision of the Constitutional Court with the number 01/PHPU-PRES/XVII/2019 dated June 27, 2019, with 27,476,079 votes in West Java.

Figure. 06 Presidential and Vice Presidential Vote Acquisition in West Java
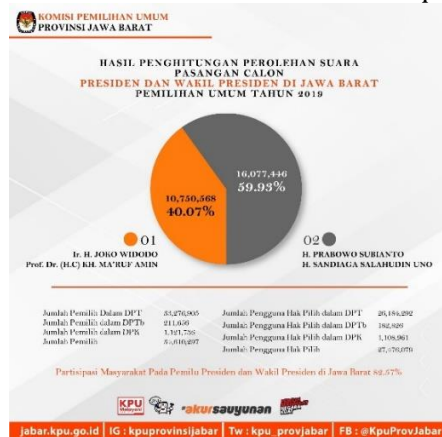
Data Source: KPU West Java

Although the 2019 Simultaneous Elections, which were the first to be held, were colored by disputes over the Presidential Elections to the Constitutional Court, many people, media, and the international community recognized that the 2019 simultaneous elections were very democratic, safe, and peaceful. The KPU, together with Bawaslu and the Honorary Board of Election Organizers (DKPP) have demonstrated their credibility as independent, honest, fair and transparent election organizers. Even the 2019 simultaneous elections have succeeded in increasing voter participation, which was originally targeted at 77.5%, achieved 81.93%. This more or less shows an increase in public awareness in exercising their right to vote in elections. In addition, the performance and credibility of election organizers, especially the KPU in the 2019 elections, has given great hope for a better democratic life towards consolidation. In West Java Province, the level of community participation can exceed the national average achievement of 82.57%.

Behind the successful implementation of the democratic process in the 2019 elections, the process of implementing the elections has many obstacles and limitations to encourage the successful process of the 2019 elections. According to the chairman of the General Election Commission (KPU) of West Java Province, Dr. Rifqi Alimubarok, S.Ag., M.Si, stated:

> "In the process of the succession of the 2019 elections, there are several obstacles or obstacles faced by the General Election Commission (KPU), especially in the West Java region, first the role of mass media, especially online media is very large in influencing the spread of false information (hoaxes) in the community, second the development of the community which is the basis of voters in the election is very dynamic, due to changes in location (mutation), age development and so on, third the geographical and climatic conditions of Indonesia's varied regions which affect the implementation of the distribution of election logistics, fourth the communication information technology infrastructure in several regions has not optimally supported the elections (44, 16% of regencies or cities in Indonesia do not have internet access); fifth, the high political and regulatory dynamics in holding simultaneous elections; the high risk of fraud during vote recapitulation; seventh, there are still threats to freedom of expression, intolerance, and discrimination against various differences; eighth, the available budget is not sufficient for the implementation of organizational duties and functions; ninth, the capacity of human resources in managing election logistics or elections in a timely manner, the right amount, the right type, the right quality, and the right target; tenth, the management of public information and communication at the Central and regional levels has not been integrated".

Meanwhile, according to the Chairman of the Ciamis District KPU, Mr. Sarno Maulana Rahayu, S.Pd., M.Pd, stated:

"There are several obstacles in the succession of elections in 2019, including the politicization of sara, overlapping regulations, voter knowledge, stakeholder mapping, scheduling of election stages, and the size of the region. A number of these limitations, if they cannot be overcome, will be counter-productive to encourage people's political participation. So it becomes important to do various ways to encourage the strengthening of people's participation."

CONCLUSIONS

Religion is an element of life that cannot be separated from society, in the process, religion influences the characteristics of a society and also gets influence from society. Religion can basically be defined as a set of rules and regulations that regulate human relationships with God, human relationships with other humans, and regulate human relationships with their environment. In fact, in the 2019 elections, religion played an important role in influencing voter behavior or people's political choices because religion contains teachings that must be followed and obeyed. The teaching aspect in a religion contains very broad rules in living aspects of life, including the political aspect of choosing a leader. So that the role of religious leaders as religious legitimacy in spreading religious teachings can mobilize the masses, opinion leaders, and facilitators in general.

The succession process of the 2019 elections, there are several obstacles or hurdles faced by the General Election Commission (KPU), especially in the West Java region, first, the role of mass media, especially online media is very large in influencing the spread of false information (hoaxes) in the community, second, the development of the community which is the basis of voters in the election is very dynamic, due to changes in location (mutation), age development and so on, third, the geographical and climatic conditions of Indonesia's varied regions which affect the implementation of the distribution of election logistics, fourth, communication information technology infrastructure in several regions has not optimally supported the elections (44, 16% of regencies or cities in Indonesia do not have internet access), fifth, the high political and regulatory dynamics in organizing simultaneous elections, the high risk of fraud during vote recapitulation, sixth, there are still threats to freedom of expression, intolerance, and discrimination against various differences, seventh, the available budget is not sufficient for the implementation of organizational duties and functions, ninth, the lack of optimal human resource capacity in managing election logistics or elections in a timely manner, the right amount, the right type, the right quality, and the right target,

ninth, the management of public information and communication at the Center and regions that have not been integrated.

BIBLIOGRAPHY

Almond, Grafitti and Gabriel A Sidney Verba, *Profil Budaya Politik Indonesia*, ed. Nazaruddin Syamsudin, Jakarta: Pustaka Utama, n.d.

Andrain, Charles F., *Kehidupan Politik dan Perubahan Sosial*. Terj. Luqman Hakim. Yogyakarta: Tiara Wacana, 1992.

Effendi, Bahtiar, *Islam Dan Negara: Transformasi Pemikiran Dan Praktik Politik Islam Di Indonesia*, Jakarta: Paramadina, n.d.

Fitria, Rara dkk, *Pengaruh Agama Terhadap Perilaku Memilih Pemimpin Pada Generasi Muda di Kota Bandung,* dalam Jurnal Buana Ilmu, Vol.5 No.2, 01 Mei 2021.

Hunter, Shireen T, *Politik Kebangkitan Islam: Keragaman Dan Kesatuan* (Terj, n.d.).

Kahmad, Dadang, Sosiologi Agama: Potret dalam Dinamika Konflik, Pluralisme dan Modernitas, Bandung: Pustaka Setia, 2011.

Komisi Pemilihan Umum (KPU) Jawa Barat, *Rencana Strategis Komisi Pemilihan Umum Jawa Barat,* Bandung : KPU Jawa Barat, T.th.

Kusnandar, Viva Budy, "Sebanyak 97% Penduduk Jawa Barat Beragama Islam," https://databoks.katadata.co.id/datapublish/2021/09/10/sebanyak-97-penduduk-jawa-barat-beragama-islam.

Masykuri, Abdillah, Moderasi Beragama Untuk Indonesia Yang Damai, Prosiding Seminar Nasional Institut Agama Hindu Negeri Tampung Penyang Palangka Raya, 25 September 2019 http://prosiding.iahntp.ac.id.

Ruslan, Idrus, Paradigma Politisasi Agama : Upaya Reposisi Agama Dalam Wilayah Publik, Jurnal Madania, Vol. XVIII, No. 2, Desember 2014.

Sastrapratedja (ed.), Manusia Multi Dimensional: Sebuah Renungan Filsafat. Jakarta : Gramedia, 1982.

Solikhin, Nur AR, Agama dan Problem Mondial: Mengurai dan Menjawab Problem Kemasyarakatan, Yogyakarta: Pustaka Pelajar, 2013

Suharsimi, Arikunto, *Prosedur Penelitian Suatu Pendekatan*, Jakarta: Rineka Cipta, 2002.

Sumarto, Hetifah Sj, Demokrasi Partaisipatif dan Prospek Penerapannya di Indonesia, dalam Jurnal analisis social, Vol.9 No.3, Desember 2004, Bandung.

Surbakti, Ramlan, *Memahami Ilmu Politik*, Jakarta: Raja Grafindo Persada, 1992.

Syafhendry, *Perilaku Pemilih Teori dan Praktek*, Riau: Alf Riau, 2016

Waluyo, Bambang, *Penelitian Hukum Dalam Praktek*, Jakarta: Sinar Grafika, 2002.

Wibisono, M. Yusuf, *Sosiologi Agama*, Bandung : Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.

[This page intentionally left blank]