THE CONTRIBUTION OF ISLAMIC PHILOSOPHY AND THE IMPLEMENTATION OF ISLAMIC EDUCATION IN REALIZING DEMOCRATIC ELECTIONS IN INDONESIA

Syamsul Rijal[1], *Syatria Adymas Pranajaya[2]
[1]Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia
[2]Universitas Islam Negeri Sultan Aji Muhammad Idris, Samarinda, Indonesia
*Email: syatria.adymas@uinsi.ac.id

Abstract
This article examines the contribution of Islamic philosophy and Islamic education to the realization of democratic elections in Indonesia. The study aims to analyze how the core principles of *Hablum Minallah* (*tauhid and taqwa*) and *Hablum Minannas (adl, shura, and amal makruf nahi munkar)* provide ethical and normative foundations for political participation and the strengthening of democratic values. A qualitative approach with normative-philosophical analysis is employed. Data are collected through a comprehensive literature review, including classical and contemporary Islamic philosophical works, relevant legal and policy documents, and studies on Islamic education and democratic practices. Thematic and normative analysis is used to synthesize and connect philosophical values with educational strategies and electoral ethics. The analysis shows that integrating Islamic philosophical values into educational practices—through curriculum development, extracurricular activities, and community-based da'wah and counseling—can enhance civic awareness, foster responsible citizenship, and promote integrity in the electoral process. Regulatory support from national educational policies further reinforces these efforts. Islamic education is identified as a vital mechanism for instilling democratic culture, ethical conduct, and resilience against challenges such as misinformation and identity politics. The findings suggest practical strategies for policymakers and educators to incorporate Islamic values into educational programs, aiming to support ethical democratic participation. These include curriculum integration, interactive civic education, digital literacy training, and targeted community engagement. This study offers an integrative framework that connects Islamic philosophical, normative, and educational dimensions to the practical challenges of democracy in Indonesia. By situating Islamic education as both doctrinal transmission and civic empowerment, the research provides a reference for further study and policy development at the intersection of religion, education, and democratic culture.

Keywords: Islamic Philosophy; Islamic Education; Democracy; Elections; Indonesia

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A. Introduction

Elections represent the most significant five-yearly event for the Indonesian people and hold great importance for the nation (Törnquist, 2019). Nevertheless, there is growing concern that elections in Indonesia are drifting away from religious values, as

political contestation is increasingly characterized by moral decline, undermining the essence of democracy and betraying the ideals of the nation's founding fathers (Mannuhung & Tenrigau, 2018). This is particularly troubling given that religion is the foundational pillar of Pancasila. As Indonesia's state ideology, Pancasila places 'Belief in One God' as its foremost principle, reflecting the centrality of religion in the nation's identity and governance. Religion provides essential moral and ethical guidance in all aspects of life, including politics and elections.

The erosion of moral values during elections constitutes not only a crisis for democracy but also a moral tragedy for the nation (Piliang, 2003). The religious values upheld by Indonesia's founders have often been neglected and replaced by pragmatism and transactional politics. This raises critical questions: Where is the role of religion in elections? Where are the voices of religious and moral leaders in upholding noble religious values amid deepening moral decline?

Society—especially religious communities—must rise and take an active role. There is an urgent need to return to essential religious values of compassion, peace, and unity. Education in religious values, culture, ethics, and aesthetics must be reinforced, instilling these noble principles early within the younger generation. Religious and moral leaders should have the courage to speak the truth and act as role models for the broader community. The mass media also bears responsibility for disseminating accurate and intellectual information, rather than perpetuating hoaxes and hate speech that divide the nation.

Religious education can be understood as a fundamental effort, prepared and planned, to guide students in self-control, cultivate noble character, and develop an understanding of religious principles. Within the Islamic context—as one of Indonesia's recognized religions—elections hold profound significance due to the presence of noble teachings aligned with Pancasila. As the majority religion, Islam possesses a set of values and principles capable of guiding the organization of democratic, fair, and dignified elections (Abdillah, 2015). Elections should serve as an opportunity to restore and reinforce religious values within the political arena, with religion functioning as a moral force to unite the nation, rather than as an instrument of division.

Within the realm of Islamic thought, the religion recognizes the concept of popular sovereignty, wherein the people have the right to select leaders and determine the nation's

direction (Pratama & Irayanti, 2022). This aligns with the principle of deliberation (shura), one of the fundamental tenets of Islam (Ridwan, 2017). Elections, from this perspective, can be seen as an expression of shura, inviting the populace to deliberate and choose leaders based on rational and moral considerations as outlined in Islamic philosophy.

The study of Islamic political philosophy emphasizes the necessity of just and moral leadership (Utomo, 2023). Accordingly, elections are expected to yield leaders possessing qualities such as trustworthiness, fairness, and integrity. Practices such as money politics and electoral fraud are forms of deception and direct violations of Islamic values (Umar, 2017). Moreover, Islamic philosophy should encourage the active political participation of Muslims, not only through the election of qualified leaders but also by monitoring governmental performance and engaging in constructive political activities. Elections should serve to strengthen national unity, not foster division (Tinambunan & Prasetio, 2020), with the ultimate aim of realizing a just and prosperous society (Hidayat, 2020). The concept of social justice offered by Islamic philosophy provides a foundational basis for constructing such a society.

In the context of education, Islam functions as a vehicle for teaching values that align with Islamic teachings, both in formal and informal educational settings. This is crucial in shaping the attitudes and behaviors of the Muslim community regarding politics and governance (Mursidin, 2019). By deepening the understanding of Islamic moral values, ethics, and social responsibility, Islamic education contributes to the development of responsible citizens who are committed to the well-being of the nation and its people (Wiguna, 2015).

Islamic education extends beyond the transmission of religious knowledge; it encompasses character building and the cultivation of morality (Purnamasari et al., 2023). The implementation of Islamic education in the context of elections should be creative and innovative, engaging Muslim communities and fostering participation. Islamic education instills democratic values—such as consensus, tolerance, and respect for differences—that are essential for nurturing a democratic and participatory political culture.

Islamic education also has the potential to strengthen national unity by promoting values of tolerance and brotherhood among Muslims and other religious communities

(Kaaffah et al., 2022). This contributes to national stability and helps prevent political conflict. Additionally, Islamic education can drive the formation of a just and prosperous society through the internalization of social justice, concern for others, and the spirit of nation-building.

Thus, as Indonesia approaches its next election cycle, the integration of Islamic philosophical studies provides a valuable barometer for understanding political discourse and aligning it with the nation's moral framework. In facing contemporary challenges—such as political polarization, misinformation, and identity politics—Islamic education must implement normative and methodological frameworks to navigate an increasingly complex political landscape. This study addresses the gap in operationalizing Islamic philosophical principles through education to cultivate democratic ethics in electoral practice. The objective is to explore how Islamic philosophy and Islamic education can synergistically contribute to the integrity and morality of Indonesia's democratic elections, offering an integrative framework that bridges normative Islamic values with practical strategies for civic engagement.

B. Method

This study utilizes a qualitative research design with a normative-philosophical approach to explore the relationship between Islamic philosophy, Islamic education, and the realization of democratic elections in Indonesia. The research process began with the collection of data through a comprehensive literature review, involving classical and contemporary Islamic philosophical works, relevant government policies, educational regulations, and empirical studies on democracy and elections. Particular attention was given to primary sources such as the Qur'an, Hadith, and key scholarly interpretations, which were then supplemented with national legal documents and educational guidelines to contextualize the discussion within the Indonesian setting. The study applies normative analysis by examining core Islamic concepts—*Hablum Minallah*, with its principles of tauhid and taqwa, and *Hablum Minannas*, encompassing *adl, shura, and amal makruf nahi munka*r—and then interpreting how these values are operationalized within educational and political frameworks. Thematic analysis was employed to categorize and connect philosophical values, educational strategies, and democratic practices, ensuring alignment between the foundational theory and the realities observed in the field. This

process included identifying recurring patterns in the literature, synthesizing how Islamic education can strengthen democratic participation, foster political ethics, and address issues such as political polarization and misinformation during elections.

C. Result and Discussion

1. Islamic Studies on Elections

Democracy is commonly understood as respect for human rights, active participation in decision-making, and equality before the law (Amir et al., 2023). These principles give rise to fundamental democratic values such as equality, liberty, and human rights. While Islam does not specifically regulate electoral mechanisms, several key principles within Islamic teachings provide strong references in the context of elections. Islam emphasizes the importance of *amar ma'ruf nahi munkar* for every individual, both as a member of society and as a leader, as a foundation for achieving safety and prosperity (Abrar, 2021). This doctrine is considered an essential value that must be upheld in all circumstances, including within the political realm.

The Qur'an contains numerous verses that are closely related to democratic values. QS. Ali Imran: 159 and al-Syura: 38 emphasize deliberation, al-Maidah: 8 and al-Syura: 15 address justice, al-Hujurat: 13 speaks to equality, al-Nisa': 58 relates to trust, Ali Imran: 104 highlights freedom of criticism, and al-Nisa': 59, 83 and al-Syura: 38 address freedom of speech. Through these verses, Islamic studies on elections explore several important aspects.

The first aspect concerns the legal basis for elections in Islam. Scholars often refer to the Qur'an and hadith when discussing the selection of leaders (Herlambang, 2018), particularly QS. Ash-Shura: 38 and QS. Ali Imran: 159. QS. Ash-Shura: 38 reflects Islam's support for a consultative process in leadership selection, while QS. Ali Imran: 159 guides the Prophet Muhammad and his followers to practice forgiveness, seek guidance, deliberate on important matters, and rely on Allah. In the context of elections, these verses are interpreted as a foundation for dialogue and consensus-building in choosing leaders.

The next aspect is the set of principles that should guide the conduct of elections, including justice, transparency, and accountability, as reflected in QS. Ali Imran: 159. Justice means equal voting and candidacy rights for all; transparency requires openness

in every stage of the electoral process; and accountability ensures that election organizers are responsible for their actions before the public.

A further aspect is the role of Muslims in elections. Islamic teachings encourage Muslims to participate not only as voters but also as organizers and supervisors. Active engagement in elections is seen as a way to uphold justice and select trustworthy leaders who align with Islamic ethical standards. Islam also places a strong emphasis on ethical conduct during elections. The avoidance of money politics, hate speech, and slander is highlighted in Islamic studies, reflecting the commitment to fairness, honesty, and the pursuit of the common good (Braunstein, 2017). These ethical guidelines are central to maintaining the integrity and credibility of the electoral process, ensuring that it aligns with the broader values of Islam. Islamic studies on elections, therefore, create a strong linkage between religious values and democratic practice. The integration of ethical and normative Islamic principles into the electoral context helps to foster responsible political engagement and reinforces the significance of religious guidance in shaping democratic behavior within society.

2. Analysis of Islamic Philosophy on the Principles of Elections

In Islam, philosophical principles and religious teachings are inseparable. Islamic philosophy pays attention not only to metaphysical and epistemological questions but also provides thorough perspectives on ethics, politics, and social order (Bagir, 2020). Throughout history, Muslim philosophers such as Al-Farabi, Ibn Khaldun, and Al-Mawardi have developed foundational theories about ideal governance, many of which—although not directly about elections—offer principles that remain highly relevant to modern democratic practices (Muthhar, 2018). Within the context of general elections, the analysis of Islamic philosophy is often structured around the concepts of Hablum Minallah and Hablum Minannas. Hablum Minallah refers to the relationship between humans and Allah, emphasizing tauhid (the oneness of God) and taqwa (God-consciousness) as the central core of religiosity. Hablum Minannas, meanwhile, is concerned with the relationship among people, encompassing the principles of adl (justice), shura (consultation), and amal makruf nahi munkar (enjoining good and forbidding evil). Together, these principles are considered foundational for achieving a

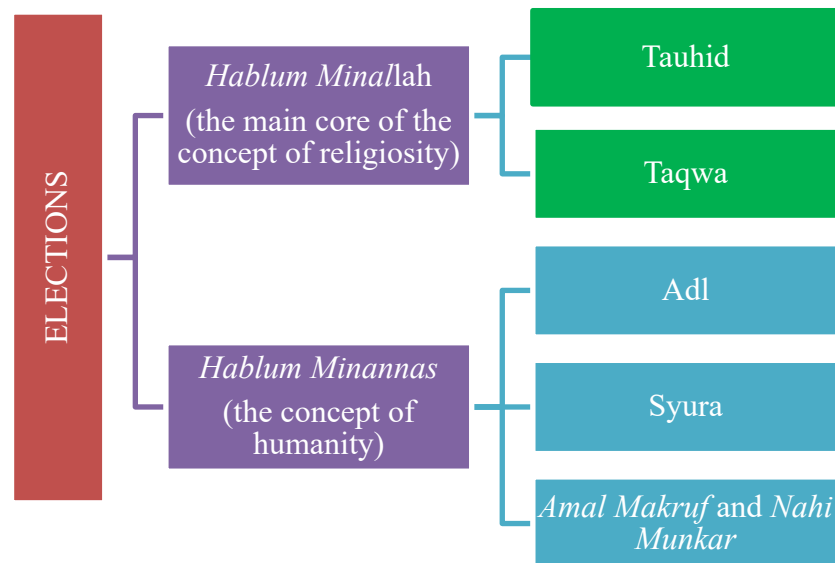prosperous and ethical society. This framework can be illustrated in the following model:

Figure 1. Concepts of Hablum Minallah and Hablum Minannas in Elections

Hablum Minallah, as the essence of religiosity, is centered on tauhid and taqwa. The concept of tauhid underscores the oneness and absolute sovereignty of Allah. As expressed in QS. Al-Baqarah: 30, Allah's appointment of humankind as khalifah (stewards) on earth is accompanied by great responsibility. The Prophet Muhammad SAW said, "Each of you is a shepherd, and each of you will be questioned about his flock" (HR. Bukhari). This doctrine compels leaders to understand their power as a divine trust, making them accountable before Allah for their actions. As a result, the concept of tauhid becomes the foundation for selecting leaders who are trustworthy, just, and devoted to public service.

Taqwa, or God-consciousness, is the core of morality in Islam. As outlined in QS. Al-Anfal: 29 and emphasized by the Prophet in various hadiths, taqwa encourages individuals to act in accordance with religious commands both privately and publicly, including in political decisions (Fachruddin, 2006). Taqwa becomes essential in the context of elections, guiding voters to choose leaders who possess integrity, honesty, and piety, as well as reminding leaders and the public alike of their accountability in the hereafter. The concept of *Hablum Minannas*, or humanity, further develops these ideas through three main principles: *adl, shura, and amal makruf nahi munkar*.

Adl (justice) is a central value in Islam. The Qur'an commands, "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives..." (QS. An-Nisa: 135) and, "Indeed, Allah commands justice and good conduct..." (QS. An-Nahl: 90). The Prophet SAW also said, "The closest to me on the Day of Judgment are those who are just" (HR. Muslim). Justice in elections means ensuring equal rights for all, upholding the rule of law, and refraining from any form of discrimination, which is in line with Indonesia's constitutional values.

Syura (consultation or deliberation) is another important value, as highlighted in QS. Ali Imran: 159 and QS. Asy-Syura: 38, as well as in the Prophet's example. Consultation requires open discussion, mutual respect, and the inclusion of diverse perspectives in decision-making. In the context of elections, shura is reflected in the processes of dialogue, criticism, and consensus-building, emphasizing the importance of participatory democracy.

Amal makruf nahi munkar (enjoining good and forbidding evil) is a further imperative. The Qur'an enjoins, "Let there arise out of you a group of people inviting to all that is good, enjoining what is right and forbidding what is wrong..." (QS. Ali Imran: 104). The Prophet stated, "Whoever among you sees evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart—and that is the weakest of faith" (HR. Muslim). In the electoral setting, this principle motivates voters and leaders to support those who uphold goodness and to resist and report any form of corruption, injustice, or misconduct. By articulating these interconnected principles, Islamic philosophy provides a rich ethical and normative basis for the conduct of democratic elections. The integration of tauhid, taqwa, adl, shura, and amal makruf nahi munkar into electoral processes not only offers theological guidance but also strengthens the development of a society that is politically conscious, morally responsible, and committed to justice and collective well-being.

3. Analysis of Islamic Philosophy's Contribution to Elections

Islamic philosophical thought and its influence have an important role in shaping perspectives and practices around elections. The principles derived from the Qur'an and Hadith offer clear guidance for Muslims and society in general on how to choose leaders and behave responsibly in the political process (Khalik, 2017). Understanding these

arguments helps form a society with high political awareness and a commitment to ethical participation, especially within the context of elections in Indonesia. Several significant aspects demonstrate the contribution of Islamic philosophy to elections.

Political participation is emphasized in Islam through the principle of *amar ma'ruf nahi munkar,* as found in QS. Ali Imran: 104. This principle encourages Muslims to actively engage in social and political life (Mujani, 2007), not just by voting but also by working to establish a just and prosperous society. Political participation is seen as a form of political education, which raises public awareness of rights and obligations as citizens. State law supports this, as seen in regulations such as Undang-Undang No. 2 Tahun 2008 concerning Political Parties (Article 14 paragraph (1) letter f), and KPU Regulation No. 23 Tahun 2013 concerning Political Education for Voters (Article 1). By engaging in the electoral process, individuals gain knowledge about the democratic system and learn how to contribute to nation-building.

The role of Muslims as voters is also specifically regulated. Fatwa MUI No. 23 Tahun 2003 on Elections states that choosing leaders in elections is an obligation for every Muslim who meets the requirements. The state guarantees the right to vote through Undang-Undang Dasar Negara Republik Indonesia 1945 (Article 27 paragraph (3)), Undang-Undang No. 7 Tahun 2017 about Elections (Article 5), and Undang-Undang No. 2 Tahun 2011 concerning Amendments to Undang-Undang No. 15 Tahun 2003 (Article 222), which even provides sanctions for not using the right to vote without a valid reason.

Muslims are also encouraged to become the best candidates and participate in the formulation of party policies that are aligned with Islamic values. This is reflected in Undang-Undang No. 2 Tahun 2008 on Political Parties (Article 1 paragraph (1)). In addition, Muslims are encouraged to monitor and criticize government performance to ensure it aligns with public aspirations, as reinforced by Fatwa MUI No. 7 Tahun 2011 on Supervising Government Performance and constitutional guarantees (Article 30 paragraph (1)). The community is given rights through Undang-Undang No. 7 Tahun 2017 about Elections (Article 94 and Article 96) to oversee the conduct of elections and to report suspected violations.

Participation can also be realized through involvement in civil society organizations that promote social and political change. Indonesian constitutional articles

(Article 28 and Article 30 paragraph (1)) guarantee freedom of association and participation in national defense and security efforts.

Strengthening democracy is another contribution of Islamic philosophy. Islam views democracy as compatible with the values of justice, consultation, and participation, as long as it is implemented within ethical boundaries (Hawi, 2019). Leadership in Islam requires not only administrative capability, but also moral integrity, honesty, and trustworthiness. These values foster public trust in Islamic leadership and reinforce democratic culture by encouraging deliberation and collective decision-making.

Educational efforts are critical, as stipulated in national regulations such as Undang-Undang No. 2 Tahun 2008 (Article 14 paragraph (1) letter f) and Undang-Undang No. 12 Tahun 2003 (Article 8 paragraph (1) letter d), which mandate political education and public awareness of elections. Islamic organizations also play an active role in spreading democratic and Islamic values through dialogue and cooperation, as guaranteed by Undang-Undang No. 12 Tahun 2003 (Article 8 paragraph (1) letter e) and Undang-Undang No. 9 Tahun 1998 on Freedom of Expression in Public (Article 4).

The development of election institutions is another important area. Muslims are encouraged to support the establishment and maintenance of strong and independent democratic institutions, such as the KPU, BAWASLU, and DKPP (Afifuddin, 2020). This includes monitoring the electoral process, ensuring transparency, and advocating for the protection of voters' rights, as stipulated in Undang-Undang No. 7 Tahun 2017 (Article 94) and Undang-Undang No. 32 Tahun 2004 (Article 299 paragraph (2)).

Islamic organizations have a significant political influence in Indonesia, ranging from Islamic mass organizations and NGOs to political parties, each contributing to different aspects of social, economic, and legislative life (Fatimah, 2013; Najmuddin, 2018). Through legislation, these organizations help pass laws aligned with Islamic values; in policy, they advocate for government programs beneficial to Muslims; economically, they develop programs supporting the Muslim community; socially, they provide relief and support during crises; and in education, they establish schools and universities with an Islamic orientation. The engagement of Islamic organizations in these domains demonstrates the broad and positive impact of Islamic philosophical values on democratic practices and the overall well-being of society.

These various aspects show how Islamic philosophy, through its teachings and institutional influence, contributes substantially to shaping electoral behavior, ethical standards, and participatory democracy in Indonesia. The philosophical grounding provided by tauhid, taqwa, adl, shura, and amal makruf nahi munkar, when actualized in social and political spheres, forms a strong ethical and normative foundation for democratic resilience and the pursuit of justice in society.

4. Islamic Education as an Implementation of Islamic Philosophy Values in Guarding the Democratic Election

Islamic education plays a crucial role as a medium for transferring knowledge and instilling Islamic values, directly implementing the concepts of Islamic philosophy in the context of elections (Tarigan et al., 2023). Through well-designed curricula and learning methods, Islamic education is able to nurture political awareness and social responsibility among students. The educational process in Islam is not limited to teaching religious doctrine, but also emphasizes the shaping of character and morality. Learners are encouraged to develop into individuals who are responsible, honest, fair, and possess integrity (Jannah, 2023). In the context of elections, these values are essential, as responsible voters are expected to use their rights wisely, selecting leaders who will bring benefit to society and the nation. Honest and fair voters are less susceptible to the influences of money politics or corrupt practices that threaten the integrity of the electoral process.

Islamic education further increases political awareness within the community. Through lessons on Islamic history and civic responsibility, students gain an understanding of the political dimension in Islam and the importance of leadership as a trust and responsibility. Leadership, from the Islamic perspective, is not about pursuing power, but about fulfilling a mandate to serve society. This understanding helps students and voters alike to evaluate and select leaders who meet Islamic ethical criteria.

Respect for differences and tolerance is another dimension emphasized in Islamic education. In the context of elections, these values can prevent political polarization and support peaceful, civilized competition. Through exposure to diverse viewpoints and the teaching of brotherhood, learners are prepared to engage in the democratic process with respect for others, regardless of political or religious background (Kaaffah et al., 2022).

Islamic education also promotes active political participation, teaching that every individual has the right and obligation to engage in public affairs, including elections. By emphasizing that every vote matters, Islamic education fosters a sense of responsibility and agency in shaping the nation's future.

The role of Islamic education is reinforced by a strong legal and regulatory framework. Several national regulations provide guidance, including: Permendikbud Number 22 Year concerning Content Standards for Religious Education and Good Manners, Permendikbud Number 37 Year 2017 concerning Character Education, Peraturan Pendis Kemenag Number 20 Year 2018 on Islamic Religious Education and Good Manners in Primary and Secondary Education, and Peraturan Pendis Kemenag Number 3 Year 2019 on the Establishment and Implementation of Madrasahs. These regulations support the integration of Islamic values into the educational system and highlight the importance of character and civic education. This framework can be illustrated as follows:
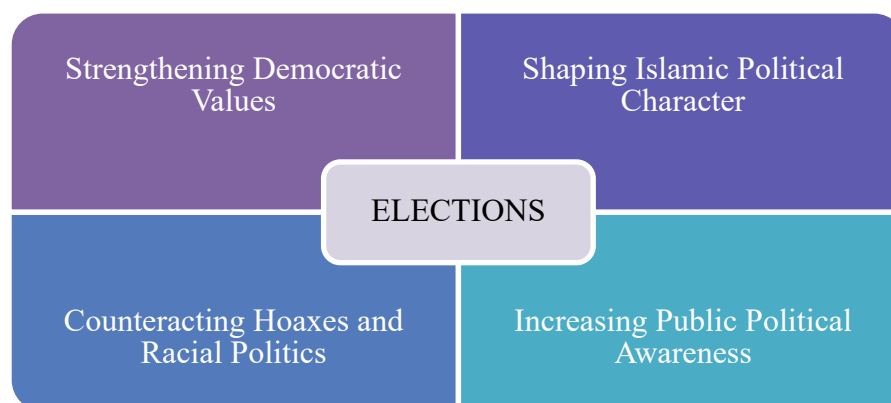

Figure 2. Implementation of Islamic Education in Elections

The first aspect involves strengthening democratic values. Islamic education introduces concepts such as justice, equality, and deliberation to students. Historical examples, such as the election of caliphs during the Khulafaur Rasyidin period, are used to demonstrate the practice of democracy in Islamic civilization. The second aspect is the formation of Islamic political character (Volpi, 2011). Islamic education emphasizes building leaders and communities with strong moral foundations, such as honesty, trustworthiness, and responsibility. These qualities are essential for developing just and accountable leaders and cultivating critical citizens who uphold integrity in the electoral process.

Third, Islamic education works to increase public political awareness (Jones, 2023). Civic education based on Islamic values raises awareness about the significance of voting, the responsibilities of voters, and the criteria for choosing righteous leaders. Fourth, Islamic education helps counteract hoaxes and the politicization of ethnicity, religion, race, and intergroup relations (SARA). Drawing from the Islamic principle of tabayyun (verification and clarification), students are trained in analytical and digital literacy skills to recognize misinformation and reject divisive politics (Utami, 2018).

The implementation of these contributions requires concrete strategies. Government support is crucial, including financial and technical assistance for democracy education programs in Islamic schools (Woodward, 2015). The integration of democratic and political values into the curriculum is needed, as well as extracurricular activities such as debates, election simulations, and studies on Islamic political ethics. Collaboration between Islamic education institutions, civil society organizations, and government agencies strengthens the impact of these programs. Da'wah and counseling efforts targeting voters, candidates, parties, and election organizers are also necessary to promote honest and fair participation and to ensure the selection of qualified leaders.

Islamic education, when conceptualized as both doctrinal transmission and civic education, provides a holistic approach to preparing citizens who are not only religiously committed but also democratically engaged. Through this integrated framework, grounded in Islamic philosophy and realized through effective educational strategies, future generations can be equipped to uphold ethical political engagement and foster democratic resilience in Indonesia.

D. Conclusion

This study examined the role of Islamic philosophy and Islamic education in supporting the realization of democratic elections in Indonesia. By analyzing the principles of *Hablum Minallah—tauhid and taqwa—and Hablum Minannas—adl, shura, and amal makruf nahi munkar*—the research demonstrates that these concepts provide an ethical and normative basis for shaping political participation and strengthening democratic values in society. The review of literature and regulatory frameworks shows that Islamic philosophical values, when incorporated into educational practices, help

foster responsible citizenship, increase political awareness, and reinforce moral conduct in the electoral process.

The discussion highlights several practical ways in which Islamic education can contribute to the integrity of elections, including curriculum integration, extracurricular programs, and community outreach through da'wah and counseling. The findings also underline the importance of regulatory support from national educational policies in sustaining these efforts. While this research is based on qualitative and normative analysis, it is hoped that the integrative framework presented here can serve as a reference for further studies and for stakeholders seeking to strengthen democratic culture in Indonesia through educational initiatives rooted in Islamic values.

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