


# Correlation of Membership in Certain Types of Islamic Mass Organizations on the Tendency to Vote for One of the Presidential Candidates in the 2024 Presidential Election


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## Informasi Artikel

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## Abstrak

*This research aims to describe the correlation between membership in certain types of Islamic mass organizations and the tendency to vote for one of the presidential candidates in the 2024 presidential election. This research concludes that there is a correlation between membership in certain types of Islamic mass organizations and the tendency to vote for one of the presidential candidates in the 2024 presidential election. The correlation coefficient value is 38.86%, this coefficient is not classified as a high correlation, but if there is a correlation, it is clear that there is a correlation between membership in certain types of Islamic mass organizations and the tendency to vote for one of the presidential candidates in the 2024 presidential election. Suggestions for other researchers are that other research be carried out regarding the tendency to vote for one of the presidential candidates. in the 2024 presidential election.*

Penelitian ini bertujuan mendeskripsikan korelasi keanggotaan jenis organisasi massa Islam tertentu terhadap kecenderungan suara ke salah satu calon presiden di Pilpres 2024. Organisasi massal Islam yang dimaksud meliputi Nahdlatul Ulama (NU), Muhammadiyah, Al-Irsyad, dan Hizbut Tahrir Indonesia (HTI). Pengujian hipotesis melalui metode korelasi. Penelitian ini menyimpulkan bahwa terdapat korelasi antara keanggotaan jenis organisasi massa Islam tertentu terhadap kecenderungan suara ke salah satu calon presiden di Pilpres 2024. Nilai koefisien korelasi sebesar 38,86%, koefisien ini tidak tergolong korelasi yang tinggi, akan tetapi kalo apakah terdapat korelasi, jelas terdapat korelasi antara keanggotaan jenis organisasi massa Islam tertentu dengan kecenderungan suara untuk salah satu capres di Pilpres 2024. Saran untuk peneliti lain, agar dilakukan penelitian lain terkait kecenderungan larinya suara ke salah satu capres di Pilpres 2024.

## INTRODUCTION

Elections are an exercise of popular sovereignty based on representative democracy. Thus, elections can be interpreted as a mechanism for selecting and handing over sovereignty to people or parties they trust. People or parties who are trusted, then control the government so that through elections it is hoped that a representative government can be created.<sup>1</sup> Apart from that, elections are very much in line with the spirit of democracy in substance or "substantial democracy", namely democracy in the sense of government organized by the people, by the people, and for the people. This means that it is the people who hold the highest power (sovereignty).<sup>2</sup>

The general election for the President and Vice President is regulated in Article 6A and Article 22E of the 1945 Constitution of the Republic of Indonesia and the Law on General Elections. Candidate pairs for President and Vice President are nominated by political parties or coalitions of political parties that have won at least 20% of the seats in the DPR or at least 25% of the national vote in the previous general election. That way only the PDI-P can nominate a candidate pair without forming a coalition. The general election for the President and Vice President is held in two rounds if, in the first round, no pair of candidates obtains more than 50% of the vote with at least 20% of the votes spread over more than half of the provinces in Indonesia. Until now, the two-round presidential and vice-presidential elections have only ever taken place in the 2004 presidential and vice-presidential elections.

The 2024 Indonesian Presidential General Election is a democratic process to elect the President and Vice President of the Republic of Indonesia for the 2024–2029 term which will be held on Wednesday, 14 February 2024. This election is the fifth direct presidential election in Indonesia. Incumbent President Joko Widodo and former President Susilo Bambang Yudhoyono are unable to seek re-election because they are prevented by laws barring a third term as president. This general election will be held simultaneously with the General Election for members of the DPR, DPD, and DPRD throughout Indonesia, while the new Regional Head General Election will be held in November.

The General Election Commission (KPU) has determined three pairs of presidential candidates and vice-presidential candidates (*cawapres*) participating

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<sup>1</sup> Yohana Apaut, Arry Bainus, and Dede Sri kartini, 'Faktor-Faktor yang Mempengaruhi Perilaku Memilih Pemula Pada Pemilihan Kepala Daerah Kabupaten Ngada Tahun 2015', *Jurnal TAPIS* 14, no. 2 (2018): 66-91.

<sup>2</sup> Raoda Nur, Ahmad Taufik, and Muhammad Tahir, 'Perilaku Politik Pemilih Pemula dalam Pelaksanaan Pemilihan Presiden 2014 Di Desa Kanaungan Kecamatan Labakkang Kabupaten Pangkep', *Otoritas: Jurnal Ilmu Pemerintahan* 5, no. 1 (2015): 91-106.

in the 2024 presidential election who have passed the verification process on Monday 13 November 2023. KPU Commissioner Idham Holik stated that the three presidential and vice-presidential candidate pairs who have registered with the KPU have fulfilled their requirements. requirements and declared presidential and vice-presidential candidate pairs for the 2024 simultaneous elections. Previously, three pairs of presidential and vice presidential candidates had registered with the KPU to fight in the 2024 presidential election, namely the pair Anies Baswedan-Muhaimin Iskandar, Ganjar Pranowo-Mahfud MD, and Prabowo Subianto-Gibran Rakabuming Raka . Before being appointed as a presidential and vice-presidential candidate pair by the KPU, they must go through a verification process. This process is important to ensure that all presidential and vice-presidential candidates meet the requirements and criteria set by the KPU before being announced as official participants in the 2024 presidential election.

The higher the electability value of a political figure, the higher the possibility that he will be chosen by the public as an official in general elections. The electability level of the 2024 presidential candidates is influenced by political culture. Gabriel Almond said that political culture is the attitudes, beliefs, values, and skills possessed by every human being. Political culture is important to know citizens' attitudes towards political orientation in determining the implementation of the political system. If the relationship between the political system and political culture is good, then democracy will run well. There are three political cultures, namely parochial political culture, causal political culture, and participant political culture. A parochial political culture is a political culture where the level of community political participation is very low. The causal factor is education. Usually occurs frequently in Indigenous and remote communities. Kaula political culture is a political culture in which society is relatively advanced both economically and socially but is still passive. Participant political culture is a political culture characterized by high political awareness. The characteristics are that the community plays an active role in political activities. In the mini research we conducted, the political culture of the participants.<sup>3</sup>

Different from the previous indirect election system, the direct election system places the figure of the presidential candidate and vice-presidential candidate in a crucial position, alongside political parties, to be able to win the

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<sup>3</sup> Rahma Yani Hasibuan, Rini Armianti Berutu, Agnes Chintya Siringo-ringgo, Dedek Harianto, Lofica Metesha Ginting, Cindy Nababan, Satya Nainggolan, and Prayetno, 'Tingkat Elektabilitas Bakal Capres Pemilu 2024 Studi Kasus Mahasiswa PPKn FIS UNIMED Stambuk 2020', *MULTISCIENCE: Jurnal Multidisipliner* 1, no. 1 (2023): 38-41.

election contestation. The importance of this candidate figure is strengthened by the formation of political parties in a multiparty parliament with ideological fragmentation as a characteristic of the party. This condition causes political parties to be indistinguishable apart from their image and/or their leader. This certainly makes it difficult for voters to choose candidates based on their political party of origin and hope that the candidate will carry out policies that are in line with the party's ideology. Although to a certain degree, voters use political parties as a reference in choosing candidates, the difficulty of distinguishing between parties and the low level of voter identification with parties makes voters return to relying solely on candidate figures for their decision-making. Is it because the candidate is better known, liked, is seen as having certain characteristics, or is sometimes related to certain issues that are currently hot?<sup>4</sup>

Voter behavior studies are studies that focus on areas that deal with the tendencies of people's choices in general elections and their background in making those choices. Tendency focuses on the meaning of the inclination of a person's heart and mind which leads to the decision to choose political choices. Meanwhile, background concerns certain conditions that influence people to make their choices. There are many considerations or reasons why someone makes their choice of a particular presidential candidate. For example, for reasons of kinship/brotherhood ties, certain religious/ethnic reasons, educational reasons, party ideological reasons, and even money politics reasons.<sup>5</sup>

Voting behavior in direct general elections is a study that explores the selection of candidates, and potential leaders with different choice backgrounds, including in a very rational way, party identification, a way that is sometimes based on familial or social ties. primordial or with certainties, and so on.<sup>6</sup>

Islamic groups are currently assessed by scholars and contemporary political researchers as having quite strong bargaining power and selling in political contestation as a product of electoral democracy. This is proven by the 2019 presidential election. Both candidates tried their best to represent themselves as representatives of the Islamic group. This is not without careful calculations, the vice-presidential election carried by the two camps is quite

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<sup>4</sup> Indikato, 'Saling Salip Elektabilitas Bakal Capres & Cawapres Jelang 2024', Periode Survei: 26-30 Mei 2023.

<sup>5</sup> Tri Hapsari Kaesmetan, 'Studi Perilaku Pemilih Pada Pemilihan Calon Anggota Dewan Perwakilan Rakyat Daerah Provinsi Nusa Tenggara Timur Tahun 2014 Daerah Pemilihan Timor Tengah Selatan', *Electoral Governance Thesis* 1, no. 1 (2019): 1-26.

<sup>6</sup> Muhammad Fakhri Ali Khalehar, Ade Adliana J.S, Ivan alim Zarkasyi, and Prayetno, 'Perilaku Memilih Pemilih Pemula pada Proses Pemilihan Kepala Desa Laut Dendang Tahun 2016', *Jurnal Pendidikan Ilmu-Ilmu Sosial* 9, no. 1 (2017): 99-101.

influential on the votes of the candidates and the contribution of Islamic groups, both from moderate and militant groups, equally determines the vote share. Islamic groups in today's political contestation have truly become an infinity stone that is fought over by various parties involved in contemporary practical politics.<sup>7</sup>

Community involvement in general is participation to use opinions that relate to the interests of the community and the rights and participation of every citizen in conveying directly or indirectly the decision-making process. Meanwhile, citizen participation is part of influencing political life in determining all decisions. Apart from that, the activities of a group of people are political participation as someone in political life participates actively, such as influencing government policy by selecting state leaders.<sup>8</sup>

Research conducted by Ubaid and Subandi (2022) illustrates the high level of awareness of the importance of education, which makes urban communities have an open mindset and can independently assess certain aspects that are considered the most rational in political considerations, making them rely much of their political choices on themselves. himself as the decider. This means that urban communities have sufficient knowledge to assess and determine political attitudes based on prepositions formed from the experience of reading and analyzing events. Urban conditions that are 'internet literate' certainly contribute to the ease of urban communities in carrying out the various aspects mentioned above. However, the results of our research do not fully illustrate the linearity that city residents automatically behave in choosing a rational majority.<sup>9</sup> Another research conducted by Danis and friends (2020) describes that Indonesian voter behavior cannot be said to be rational, because sociological and psychological voter behavior also still strongly influences Indonesian voters, even influencing each other.<sup>10</sup> Meanwhile, research by Ferdian, Asriadi, and Syahrizal (2019) provides an illustration that voting behavior is an interesting study, because various factors influence voters in determining their choice, one of which is factors related to religion. This is

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<sup>7</sup> Rendy Adiwilaga, 'Afiliasi Gerakan Islam Politik Di Indonesia Pasca Reformasi', *JISIPOL: Jurnal Ilmu Sosial dan Ilmu Politik* 3, no. 2 (2019): 1-9.

<sup>8</sup> Fajar Kurniawan, and Tuty Mutiah, 'Menentukan Capres dan Cawapres 2024 Melalui Penggunaan Media Sosial', *Global Komunika* 5, no. 2 (2022): 65-73.

<sup>9</sup> Ahmad Hasan Ubaid, & H. B. Habibi Subandi, 'Perilaku Memilih Dalam Masyarakat Multikultur: Studi Kasus Pemilihan Walikota Medan 2020', *Jurnal Wacana Politik* 7, no. 1 (2022): 57-71.

<sup>10</sup> Danis T.S Wahidin, Ali Muhyidin, Iswahyuni, and Anwar Ilmar, 'Partai Politik dan Perilaku Pemilih di Indonesia (Studi pada Pemilu Legislatif 2009, 2014, dan 2019)', *Journal of Government and Civil Society* 4, no. 1 (2020): 131-144.

reinforced by Meyer (2004) who says that religion-based culture is influenced by religious customary practices.<sup>11</sup>

Based on the background above, this research aims to describe the correlation between membership in certain types of Islamic mass organizations on the tendency to vote for one of the presidential candidates in the 2024 presidential election. The Islamic mass organizations in question include Nahdlatul Ulama (NU), Muhammadiyah, Al-Irsyad, and Hizbut Tahrir Indonesia (HTI) (HTI was officially disbanded and banned on July 19, 2017. The Ministry of Law and Human Rights (Kemenkum HAM) declared HTI disbanded).

### **Methods**

The approach in this study uses a type of quantitative descriptive research. The sample of respondents consisted of 130 respondents located in Brebes Regency, Tegal Regency, Tegal City, and Pemalang Regency. The criteria used as respondents were respondents who were members of one of the Islamic mass organizations in Indonesia. The sampling technique used random sampling. The instrument used in this research is a questionnaire. The data analysis technique uses hypothesis testing via the Cramer C correlation method.

The Cramer C correlation method is applied to ascertain whether or not there is a relationship between one variable and another variable, both of which include several categories or characteristics attached to each variable. One of the methods that is considered appropriate to apply is the hypothesis testing method using the chi-square distribution. Through this method, the independent variables and dependent variables consisting of several categories are displayed in a table. After that, a series of testing procedures and calculations must be carried out to determine the status of acceptance or rejection of the null hypothesis.

## **RESULTS AND DISCUSSION**

### **Islamic Mass Organizations**

The birth of several Islamic organizations was driven more by the growing attitude of patriotism and a sense of nationalism and as a response to the imbalances that existed among the Indonesian people at the end of the 19th

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<sup>11</sup> Ferdian, Asrinaldi, and Syarizal, 'Perilaku Memilih Masyarakat, Malpraktik Pemilu dan Pelanggaran Pemilu', *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial* 6, no. 1 (2019): 20-31.

century who experienced a total decline as a result of the political exploitation of the Dutch colonial government.<sup>12</sup>

Nahdlatul Ulama (NU) means Awakening of Ulama, is an Islamic mass organization founded by the Islamic boarding school Ulama under the leadership of K.H. Hasyim Asy'ari, in Surabaya on January 31, 1926.<sup>13</sup> Nahdlatul Ulama' is Jam'iyah Diniyyah Islamiyyah (Islamic socio-religious organization) founded by Islamic boarding school scholars - adherents of one of the four schools of thought - with the aim of Ahlussunah wal Jama'ah 'ala madzahibil arba'ah - but also pays attention to social issues, economy, trade and so on in the context of serving the nation, state, and humanity.<sup>14</sup> NU is the largest socio-religious organization in Indonesia and is known to have a tolerant and moderate attitude as its way of life.<sup>15</sup>

Muhammadiyah is an Islamic movement, Da'wah Amar Makruf Nahi Munkar, based on Islamic teachings and based on the Al-Qur'an and Sunnah, founded by KH. A. Dahlan on 8 Dzulhijjah 1330 Hijriyah to coincide with November 18 1912 Miladiyah in the City of Yogyakarta.<sup>16</sup> This movement was named Muhammadiyah by its founder with the intention of tafa'ul (good hope) to be able to imitate and emulate the traces of its struggle to uphold and uphold the religion of Islam solely for the sake of realizing 'Ihzul Islam wal Muslimin, the triumph of Islam as a reality and the glory of the life of the people. Islam as reality. Muhammadiyah is a large Islamic organization in Indonesia. The meaning of the word Muhammadiyah itself is followers of Muhammad or known as people who are followers of the Prophet Muhammad SAW. Muhammadiyah is currently an influential organization in the world of education. Even though initially it was founded by an Islamic group, Muhammadiyah has been able to develop well along with the times so that it is

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<sup>12</sup> Amin Farih, 'Nahdlatul Ulama (NU) dan Kontribusinya dalam Memperjuangkan Kemerdekaan dan Mempertahankan Negara Kesatuan Republik Indonesia (NKRI)', *Walisono: Jurnal Penelitian Sosial Keagamaan* 24, no. 2 (2016): 251-284

<sup>13</sup> Miftahul Ulum, and Abd. Wahid HS, 'Fikih Organisasi: Reaktualisasi Sejarah Nahdlatul Ulama (NU) Di Indonesia', *Jurnal Al-Insyiroh: Jurnal Studi Keislaman* 5, no. 2 (2019): 54-75.

<sup>14</sup> Ehwanudin, 'Tokoh Proklamator Nahdlatul Ulama: Studi Historis Berdirinya Jam'iyah Nahdlatul Ulama', *Fikri* 1, no. 2 (2016): 447-468.

<sup>15</sup> Ani Jayanti, 'Analisis Kritis Kontribusi Nahdlatul Ulama (NU) dalam Perkembangan Lembaga Pendidikan Islam Di Kabupaten Bengkulu Selatan', *Manthiq* 2, no. 1 (2017): 1-13.

<sup>16</sup> Suwarno, 'Kelahiran Muhammadiyah Dari Perspektif Hermeneutik', *Sasdaya: Gadjah Mada Journal of Humanities* 3, no. 1 (2019): 45-60.

easily accepted by all elements of Indonesian society.<sup>17</sup> Muhammadiyah as a social organization also has an ideology as an organizational identity. Ideology for Persyarikatan Muhammadiyah acts as a frame of movement in achieving common goals. Based on the same understanding, the movements of Muhammadiyah members and leaders will be harmonious, in tune, and beautiful in achieving organizational goals that are different from other organizations.<sup>18</sup>

Affirmation as a civil society, Muhammadiyah in its vision emphasizes the function of carrying out some of the roles of the State. Concretely, in its role and participation in advancing the nation, Muhammadiyah is not only concerned with the education movement. However, various complex national problems are also targets and areas of struggle.<sup>19</sup> Al-Irsyad is a fraction of the Jami'at Khair organization, which was born as a result of a split between the Arab aristocracy (sayyid) and the democratic Arab group (shaykh). One association regarding the advancement of education is the al-Irsyad association, a religious institution that devotes its attention to the field of education which is marked by the official opening of Madrasas from elementary to secondary.<sup>20</sup> Al-Irsyad succeeded in mobilizing the intelligence of the Indonesian people in the field of education not only among descendants of Arab Muslims but also among Indonesian Muslims (natives). The main point of teaching in madrasas is to give priority to Arabic so that students can understand Islamic teachings well. Al-Irsyad also seeks to restore society to the purification of true Islamic teachings so that all forms of life and community life activities are always based on the Al-Qur'an and Hadith which place more emphasis on the faith of monotheism to realize Muslim people and the Islamic community for the pleasure of Allah (SWT).<sup>21</sup> The essence of al-Irsyad's principles is to cultivate a scientific culture among Muslims, by referring to the Al-Quran and Sunnah. Education should be able to accommodate the needs that exist in society, increase the overall standard

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<sup>17</sup> Mar'ati Zarro, Yunani, and Aulia Novemy Dhita, 'Muhammadiyah Sebagai Gerakan Islam dan Pendidikan', *FACTUM: Muhammadiyah Sebagai Gerakan Islam dan Pendidikan* 9, no. 1 (2020): 61-66.

<sup>18</sup> M. Hazmi, Dhian Wahana Putra, Amri Gunasti, and Abdul Jalil, 'Ideologi Muhammadiyah', (2020)Jember: PT Jamus Baladewa Nusantar.

<sup>19</sup> Syamsul Huda, and Dahani Kusumawati, 'Muhammadiyah Sebagai Gerakan Pendidikan', *TARLIM: Jurnal Pendidikan Agama Islam* 2, no. 2 (2019): 163-173.

<sup>20</sup> Muh. Dahlan Thalib, 'Peranan Lembaga Keagamaan Al-Irsyad dalam Pendidikan di Indonesia', *Jurnal Studi Pendidikan* 16, no. 1 (2018): 1-10.

<sup>21</sup> Zainal Anshari, and Ahmad Hanif Fahrudin, 'Jejak Historis Al-Irsyad Al-Islamiyah dan Kiprahnya dalam Pengembangan Pendidikan Islam', *Akademika* 14, no. 1 (2020): 37-48.

of living both physically and spiritually, and what is no less important is improving the quality of education.<sup>22</sup>

This organization was later known as Al Irsyad Al Islamiyyah which had the basic motive of this movement, namely reforming Islamic practices. This principle was developed by Al Irsyad by developing a modern organizational system. This is evident from the formulation of the official constitutional adoption of the basic organizational structure of Al Ershad in August 1915. It is through this social context that Al Irsyad's discourse becomes one of the discourses of Islamic thought which plays an important role in Indonesia.

Hizbut Tahrir Indonesia (HTI) is a transnational Islamic movement that promotes the re-establishment of the Islamic caliphate globally. Theoretically, this establishment is aimed at upholding Islamic law at the political and societal levels.<sup>23</sup> With the belief that Islam was revealed to regulate all aspects of human life and solve problems faced by humans. So Hizb ut-Tahrir's activities are political. Politics according to Hizbut-Tahrir which was adopted from Islam during the time of the Prophet becoming Caliph said that the meaning of politics is to look after the affairs and interests of the people in the truest sense.<sup>24</sup> To achieve this goal, HT implements its da'wah steps in three stages: tatsqif (coaching and cadre training), tafa'ul (interaction) with the people, and istilām al-hukm (receiving power) from the people.<sup>25</sup>

### **Islamic Mass Organizations and Political Perceptions**

The political color (concept) of a society can be (like) red, green, yellow, white, and black. It depends on the perception or understanding of the actors, both the authorities and the people, about ideals, outlook on life, or rules of law. This means that if there is a difference between the two, the political color of the community will be different.

Perception is an understanding that is believed and becomes the basis for action. Political perception will depend on one's political beliefs and ideology.<sup>26</sup> Once again, wrong beliefs will give birth to wrong political behavior. The right belief will give birth to the right political behavior. Political reality is objective

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<sup>22</sup> Muhammad Nur Effendi, 'Pendidikan Al Irsyad dan Kontribusinya Terhadap Pendidikan Islam', *Jurnal Darussalam* 20, no. 2 (2019): 93-106.

<sup>23</sup> Syaiful Arif, 'Pandangan dan Perjuangan Ideologis Hizbut Tahrir Indonesia (HTI) dalam Sistem Kenegaraan Di Indonesia', *Aspirasi* 7, no. 1 (2016): 93-104.

<sup>24</sup> Nilda Hayati, 'Konsep Khilafah Islamiyyah Hizbut Tahrir Indonesia: Kajian Living al-Qur'an Perspektif Komunikasi', *Episteme* 12, no. 1 (2017): 169-200.

<sup>25</sup> Mohamad Rafiuddin, 'Mengenal Hizbut Tahrir: Studi Analisis Ideologi Hizbut Tharir vis a vis NU', *Islamuna* 2, no. 1 (2015): 29-55.

<sup>26</sup> Puji Rianto, 'Perbandingan Pradigma Otoritarianisme dan Demokrasi dalam Regulasi Media Massa di Indonesia', *IPTEK-KOM* 21, no. 2 (2019): 123-138.

and straightforward, while political understanding is subjective, depending on the underlying beliefs and ideology. Political facts are essentially different from the political perceptions of the perpetrators.<sup>27</sup>

Our perceptions shape our behavior. Our perception of anything will underlie our behavior about anything. Our understanding of Islam will influence our behavior. For example, if we understand that Islam is just an abbreviation, ISLAM = Isha, Subuh, Lohor, Asar, Maghrib. That is, only the five obligatory prayers. Of course, we will be strange and foreign if someone says that Islam regulates political matters. The same goes for our perceptions of politics. If we understand politics as a struggle for power and the distribution of positions, in any way, our behavior in politics will not be far from these things.<sup>28</sup>

Perception is the process by which we are aware of the many stimuli that affect our senses. Perception is knowledge that is believed to be the basis for action. Belief in a perception is called a paradigm. According to experts, paradigms are like glasses. If our eyes are minus two, but we wear minus one glass, we will have difficulty reading so we have to change glasses, which means changing paradigms. Furthermore, it can be argued that the paradigm is a framework of thought, a scheme for understanding and explaining certain aspects of life. Alternatively, a paradigm is a set of rules and regulations (written or not) that do two things; creating or setting boundaries and explaining how to behave within those boundaries. Our perceptions and paradigms about politics will influence behavior towards politics and in politics. That is, if we perceive and have the wrong political paradigm, not by the political facts themselves, we will directly or indirectly adopt the wrong attitude and behavior. Conversely, if our perception of politics is correct, our political attitudes and behavior are also correct.<sup>29</sup>

Political facts or realities have been going on since humans lived together in a society. So presidential elections are considered a political reality that must be held because since humans are on earth and interact continuously in a society, in essence, they are already involved in politics.<sup>30</sup> They interact with

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<sup>27</sup> Muhammad Nasir Badu, 'Demokrasi dan Amerika Serikat', *The POLITICS: Jurnal Magister Ilmu Politik Universitas Hasanuddin* 1, no. 1 (2015): 9-22.

<sup>28</sup> Yessyca Yunitasari, Sugiyanto, and Kayan Swastika, 'Abdurrahman Wahid's Thought about Democracy in 1974-2001', *Jurnal Historica* 1, no. 1 (2017): 79-97.

<sup>29</sup> Husni Mubarak, 'Democracy, Identity Politics, and Social Cohesion: Opportunities and Threats of Dakwah Strategy in Countering Political Provocation in Indonesia', *Jurnal Bimas Islam* 2, no. 2 (2018): 365-400.

<sup>30</sup> Damar Kristal, 'Perbandingan (De)Konsolidasi Demokrasi: Studi Penurunan Kualitas Demokrasi Di Indonesia dan Filipina Pada Periode 2016-2000', *Jurnal Penelitian Politik* 18, no. 2 (2021): 125-139.

each other, manage each other, and take care of various matters of living together for a particular purpose or benefit. Continuous social interaction is the keyword for the existence of a society. If there is a society, political life also accompanies it as a definite interaction. This happens because in a society there will be someone who becomes a leader and is led and there are policies and mechanisms of power that are carried out to regulate life together towards the goals of that society. This does not look at whether the interaction is carried out in a simple or complex form. This fact, according to a political science expert, Prof. Dr. Ramlah Surbakti, stated, "We cannot be separated from politics, whether intentionally or intentionally not involved in social life". So, the practice of politics is not a new thing for humans throughout the ages, past, present, and in the future. Because political interaction covers our daily lives as a society.

Presidential elections cannot be separated from Islamic mass organizations.<sup>31</sup> Ideological Islamic mass organizations that are committed to Islam must carry out a process of awareness of the ummah as a whole, especially to clerics, intellectuals, figures of Islamic movements, leaders of political parties and Islamic organizations, Muslim tycoons, youth and Islamic students, and Islamic groups. other potential in this ummah.<sup>32</sup> The Islamic mass organization must nurture the ummah with Islam as the religion and ideology that regulates all aspects of life, provide political awareness as the regulation of ummah affairs which must be carried out by the state and controlled by the ummah through the amar ma'ruf nahi munkar process. In addition, it provides a perception of the struggle of ideological Islamic mass organizations that struggle to uphold Islam peacefully through the struggle of thoughts and political struggles.<sup>33</sup>

The words of Allah SWT, "Waltakum minkum UMUMUN yad'uuna ila khair wa ya'muruna bil ma'ruf wa yanhauna anil mungkar wa ulaaika humul muflihun." "Let there be a group of people among you who call for virtue, instruct those who are good, and prevent those who are wrong; they are the lucky ones" (QS Ali Imran [3]: 104). This Nash is an order to form congregations or groups. Because the pronunciation of the people in this verse is stated after the context of waltakum minkum (let there be a group of people among you: congregation or group). The minkum context also determines the connotation of the ummah in this verse as dalalah tadhammadun, which means a group that

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<sup>31</sup> Dewi Iqlima, 'Demokrasi Dalam Kajian Islam', *AL HIKMAH: Jurnal Studi Keislaman* 6, no. 1 (2016): 72-84.

<sup>32</sup> Kiki Muhamad Hakiki, 'Islam dan Demokrasi: Pandangan Intelektual Muslim dan Penerapannya Di Indonesia', *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 1, no. 1 (2016): 1-17.

<sup>33</sup> Agus Dedi, 'Implementasi Prinsip-Prinsip Demokrasi Di Indonesia', *Jurnal MODERAT* 7, no. 1 (2021): 1-9.

originates from the body of the ummah. What is desired in this verse is not the community as a whole (dallah mutabaqah), but some people from the community, in other words, groups (jamaah). This is strengthened by the word of Allah in surah Ali Imran verse 110, which states that Muslims are the best people. If this ummah has been declared as the best ummah, it means that the order to form an "umma" in verse 104 in is a different order, namely an order to form groups (jama'ahs) from among the Muslims. Groups calling for Islam (al-khair), amar ma'ruf, and nahi mungkar. These three activities require that the group be based on Islam. Islam became the source of his thoughts, understanding, and beliefs. In other words, the group is based on Islam and adopts Islamic laws. The obligation of every Muslim Ummah to take care of Allah, the Messenger of Allah, the book, leaders, and fellow Muslims, with the affirmation that anyone who does not care about all of that, he does not deserve to be part of the Muslim Ummah. To solve this problem, the Muslim Ummah must take care of it by implementing all of Allah's laws inside and outside the country, through a person to the state and control carried out by the people. In other words, to solve this problem, the Muslim Ummah must engage in politics. Therefore, the order to form the congregation is at the same time an order to form a political party that is based on Islam and adopts Islamic laws. So, the law of establishing an Islamic political party is *fardhu* in the style of *kifayah*. That is, it is obligatory for all Muslims as a whole. If no one carries out the formation and struggle through political parties until their goals are perfect, the entire Muslim Ummah is sinful.

### **Correlation of Membership in Certain Types of Islamic Mass Organizations on the Tendency to Vote for One of the Presidential Candidates in the 2024 Presidential Election**

In the context of election contestation at both regional and provincial levels, the world of communication and media has a significant role. They are present to color the process in various ways. "Coloring" here can have various meanings, both as a bridge and complement in the political process, or as an actor who plays a role in the world of politics itself. Starting from the production of discourse, and battles in the news, to open conflict between media, everything is part of the role played by communication and media in political contestation.<sup>34</sup> The battle for political narratives ahead of the 2024 presidential election is

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<sup>34</sup> Ibnu Akza, and Iswandi Syahputra, 'Komunikasi Politik Capres Anies Baswedan Menuju Pemilu 2024 Melalui Media Sosial Instagram', *JIKA* 10, no. 1 (2023): 37-39.

considered to still lead to negative narratives such as SARA issues, identity politics, hoaxes, and black propaganda which cause polarization and division.<sup>35</sup>

Voter behavior is all parties that are the main goal of the contestants to influence and convince to get support and then give their vote to the contestant concerned. This behavior is limited by the mental state of opinion, thinking, and behavior which is a reflection of various aspects, both physical and non-physical. This study of voter behavior then gave rise to political behavior in society.<sup>36</sup> Reading the context of voting behavior in the current elections in Indonesia is like reading the fluctuating influence of the factors that bind it. This is because various factors are present and involved in constructing public voting behavior. These various factors, such as social, economic, cultural, political, and so on, contribute significantly to shaping voting behavior.<sup>37</sup> The following are respondents' answers regarding the votes that will be given to presidential candidates for the 2024 presidential election, simplified in Table 1.

**Table 1.** Respondent's Answers Regarding The Votes that Will Be Given to Presidential Candidates for The 2024 Presidential Election

Membership Types of Islamic Mass Organizations	Voting Trends in the 2024 Presidential Election			Total
	Anis- Muhaimin	Prabowo- Gibran	Ganjar- Mahfud	
NU	18	8	12	38
Muhammadiyah	11	19	6	36
Al Irsyad	21	6	3	30
HTI	19	3	4	26
Total	69	36	25	130

Based on the case description above, a series of testing steps to prove the truth of the hypothesis must be carried out. The steps to be taken are as follows

Following the context of this research case, the null hypothesis and the alternative hypothesis are symbolically formulated as follows:

<sup>35</sup> Felisianus Novandri Rahmat, and Yohanes Baptista Pendamai Marut, 'Mendayung Di Permukaan: Kritik Narasi Politik Jelang Pilihan Presiden 2024', *Jurnal Nomosleca* 9, no. 1 (2023): 88-104.

<sup>36</sup> Muhammad Jianrenstra, 'Perilaku Pemilih dalam Pemilihan Presiden Tahun 2019 (Studi Kasus Pemilih Purnawirawan TNI Angkatan Darat Di Komplek Mabad Kelurahan Rempoa)', Skripsi FISIP UIN Syarif Hidayatullah Jakarta.

<sup>37</sup> Wasisto Raharjo Jati, 'Perilaku Memilih Rasional dalam Pemilu Indonesia Kontemporer: Perbandingan Pemilu 2014 dan Pemilu 2019', *Jurnal Adhyasta Pemilu* 5, no. 2 (2022): 70-84.

H<sub>0</sub> : There is no correlation between membership in certain types of Islamic mass organizations and the tendency to vote for one of the presidential candidates in the 2024 presidential election.

H<sub>1</sub>: There is a correlation between membership in certain types of Islamic mass organizations and the tendency to vote for one of the presidential candidates in the 2024 presidential election.

In connection with this case study, the significance level was determined at 5% or 0.05. Meanwhile, the degrees of freedom are 12. The value of the degrees of freedom comes from the multiplication of the degrees of freedom in row 3 (4 – 1) with the degrees of freedom in column 2 (3 – 1). Based on the search results in the table, the chi-squared value for the 2,5% significance level and 6 degrees of freedom is 14,449. The chi-squared value in the table is the basis for the formulation of the test criteria and the conclusion.

Based on the stages that have been carried out through hypothesis testing using the Cramer C correlation method, it was found that there is a correlation between membership in Islamic mass organizations and the tendency to vote for one of the presidential candidates in the 2024 presidential election. The correlation coefficient value is 38.86%, which is not based on statistical classification. This coefficient is not classified as a high correlation, but if there is a correlation, it is clear that there is a correlation between membership in certain types of Islamic mass organizations and the tendency to vote for one of the presidential candidates in the 2024 presidential election. This description is in line with research conducted by Yustiningrum (2015) which is related to There are sociological factors that need to be emphasized. First, for voters, their obedience in carrying out worship according to their religion does not necessarily influence on choosing a political party that is by their conscience. This is different if voters are faced with a choice of legislative candidates during the election, a legislative candidate's religious references influence their political choices, namely, voters tend to choose candidates who have the same religion as the voter.<sup>38</sup>

The formation of political preferences themselves can be categorized into various scopes, namely intellectual-based preferences, emotional-based preferences, collegial-based preferences, and so on. These three forms of preference then lead to an attitude of rationality in voting.<sup>39</sup> Voter behavior in

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<sup>38</sup> Yustiningrum, RR Emilia, and Wawan Ichwanuddin, 'Partisipasi politik dan perilaku politik pada Pemilu 2014', *Jurnal Penelitian Politik* 12, mo. 1 (2015): 117-135.

<sup>39</sup> Wasisto Raharjo Jati, 'Perilaku Memilih Rasional dalam Pemilu Indonesia Kontemporer: Perbandingan Pemilu 2014 dan Pemilu 2019', *Jurnal Adhyasta Pemilu* 5, no. 2 (2022): 70-84.

elections is a form of political behavior. Samuel P. Huntington (1990:16) argues that voting behavior and political participation are two things that cannot be separated. Political participation can take various forms. One form of political participation is electoral activities which include voting, donations to campaigns, working in an election, and seeking support for a candidate or any action aimed at influencing the outcome of the electoral process.<sup>40</sup>

Voting can generally be interpreted as a process where a member of a group determines his opinion and participates in determining the consensus among group members regarding the decision or policy to be taken. Based on the opinion outlined above, voter behavior can be interpreted as the actions of a person or group of people (society) related to the reasons and background of a person which influence the voting decision-making process.<sup>41</sup>

Two works used as references in the sociological approach, namely *The People's Choice* (1948) and *Voting* (1952), support the link or correlation between membership of certain types of Islamic mass organizations and the tendency to vote for one of the presidential candidates in the 2024 presidential election. In this work it is revealed that A person's political behavior towards a political party or presidential candidate is influenced by environmental factors such as: social, economic, ethnic affiliation or relationship, family traditions, membership in organizations, age, gender, occupation, place of residence, etc. call social groupings. Voter engagement behavior is greatly influenced by the existing atmosphere of political life. Democratic politics and sociocultural diversity contribute to democratic life with its growth and development.<sup>42</sup>

According to Lazarfeld in this approach, a person chooses to live in a certain context such as economic status, religion, place of residence, work and age can influence a voter's decision. Each social circle has its own norms and compliance with these norms results in integration that is able to control individual behavior by applying pressure for individuals to conform. Because everyone wants to live in peace without conflict with their social environment. The sociological approach explains that social characteristics and social groupings have a related influence in determining voting behavior. Social groupings such as age, education, gender, religion, class, position, ideology and the like are considered to have a role in determining voter behavior. Among the

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<sup>40</sup> Haryanto, 'Kebangkitan Partai ID: Analisis Perilaku Memilih dalam Politik Lokal Di Indonesia', *Jurnal Ilmu Sosial dan Ilmu Politik* 17, no. 3: 291-308.

<sup>41</sup> Tri Hapsari Kaesmetan, 'Studi Perilaku Pemilih Pada Pemilihan Calon Anggota Dewan Perwakilan Rakyat Daerah Provinsi Nusa Tenggara Timur Tahun 2014 Daerah Pemilihan Timor Tengah Selatan', *Electoral Governance Thesis* 1, no. 1 (2019): 1-26.

<sup>42</sup> Agus Machfud Fauzi, 'Perilaku Pemilih Menjelang Pemilu 2019', *Journal of Islamic Civilization* 1, no. 1 (2019): 40-48.

scholars who conducted research and approaches were Gerald Pomper and Lipset. Pomper conducted research on the relationship between voters' socio-economic predispositions and voters' families. According to him, the socio-economic predisposition of voters and the voter's family has a significant relationship with a person's voting behavior.<sup>43</sup> So we get an idea that the level of correlation between membership of a certain type of Islamic mass organization and the tendency to vote for one of the presidential candidates in the 2024 presidential election is 38.86%, which is able to explain what other factors also contribute to other correlations.

### **Conclusion**

This research concludes that there is a correlation between membership in certain types of Islamic mass organizations and the tendency to vote for one of the presidential candidates in the 2024 presidential election. The correlation coefficient value is 38.86%, this coefficient is not classified as a high correlation, but if there is a correlation, it is clear There is a correlation between membership in certain types of Islamic mass organizations and the tendency to vote for one of the presidential candidates in the 2024 presidential election. Essentially, the color of politics will depend on the political vision and ideology of the actor. A necessary thing for humans to be political. Therefore, it is important to understand what political reality and political concepts are, the scope of political discussion, political motives and interests, and political activity. This mastery is also due to politics, in the sense that regulating people's affairs with Islamic laws and regulations is an obligation, which if done correctly will be rewarded by Allah and create goodness in society. However, if abandoned it will be sinful and there will be damage to society. Furthermore, managing the affairs of the ummah is proof that we are human beings who have reason and can express human nature. A suggestion for other researchers is that other research should be carried out regarding the tendency of votes for one of the presidential candidates in the 2024 presidential election.

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<sup>43</sup> Hasriani, Muhlis Madani, and Handam, 'Perilaku Pemilih Pemula dalam Pemilihan Presiden dan Wakil Presiden Tahun 2014 Di Kelurahan Sapaya Kecamatan Bungaya Kabupaten Gowa', *Otoritas: Jurnal Ilmu Pemerintahan* 5, no. 1 (2015): 52-65.

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