

Vote-Buying and Muslim Family Resilience in the Election Year: A *Maqashid* Review

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ABSTRACT

Families have a central role in building resilience to political, socio-economic, and cultural challenges, including *vote-buying* practices that are detrimental and hinder the achievement of Sharia objectives. This article aims to explore the practice of money politics impacting the resilience of Muslim families in the political year from a *maqashid* perspective, especially in the practice of politics in Indonesia. Family resilience here does not only concern the family's problems in facing the challenges of life but is related to the maintenance of religion, soul, mind, property and offspring. This research shows that families with high religiosity awareness tend to be able to act as a filter against *vote-buying* practices by teaching moral values, including rejecting unethical practices in politics. However, rejecting this practice cannot be fully guaranteed because of other influencing factors, including social, economic and regional political factors. It is necessary to develop political patterns more orientated toward human welfare following the *maqashid Sharia* values. Strict law enforcement and political awareness in social development are also essential to reduce *vote-buying* practices and ensure the integrity of the democratic process. The family, as the smallest unit in society, has a significant impact on shaping consumer behavior and building family resilience by instilling religious values, especially in the context of Islam.

Keywords: Family Resilience, General Election, *Maqashid Sharia*, Vote-buying

ABSTRAK

Keluarga memiliki peran sentral dalam membangun ketahanan terhadap tantangan politik, sosial ekonomi dan budaya termasuk dalam praktik *vote-buying* yang merugikan dan menghambat pencapaian tujuan syariah. Artikel ini bertujuan mengeksplorasi praktik politik uang berdampak pada ketahanan keluarga Muslim di tahun politik dari perspektif *maqashid*, terutama dalam praktik politik di Indonesia. Ketahanan keluarga di sini tidak hanya menyangkut masalah keluarga dalam menghadapi tantang hidup, tetapi terkait dengan pemeliharaan agama, jiwa, akal, harta dan keturunan. Penelitian ini menunjukkan bahwa keluarga dengan kesadaran religiusitas tinggi cenderung dapat berperan sebagai filter terhadap praktik *vote-buying* dengan mengajarkan nilai-nilai moral termasuk menolak praktik tidak etis dalam politik. Akan tetapi penolakan terhadap praktik ini tidak dapat dijamin secara penuh karena terdapat faktor lain yang mempengaruhi, termasuk faktor sosial, ekonomi, dan politik daerah. Diperlukan pengembangan pola politik yang lebih berorientasi pada kesejahteraan manusia sesuai dengan nilai *maqashid* syariah. Penegakan hukum yang ketat dan kesadaran politik dalam pembangunan sosial juga penting guna mengurangi praktik *vote-buying* serta memastikan integritas proses demokrasi. Keluarga sebagai unit terkecil dalam masyarakat memiliki dampak signifikan dalam pembentukan perilaku konsumen serta membangun ketahanan keluarga dengan menanamkan nilai-nilai keagamaan, terutama dalam konteks agama Islam.

Kata Kunci: Ketahanan Keluarga, *Maqashid Syariah*, Pemilihan Umum, *Vote-buying*

A. INTRODUCTION

Indonesia is a democratic country with massive population growth. Based on data from the Central Statistics Agency (BPS), by mid-2023, Indonesia's population will reach 278.69 million people.¹ However, amid rapid population growth, the level of community welfare is still low. Even basic necessities are increasingly unaffordable, and people who are on the poverty line are still high.

One form of democratic aspiration is the right to political participation. The people vote in every election as a manifestation of the people's sovereignty.² As affirmed in the 1945 Constitution, elections aim to elect a president and vice president, members of the people's representative council, and regional representative councils based on direct, general, free, secret, honest, and fair principles.³ In these elections, the people can exercise their right to vote directly, which is the right of every individual and must be guaranteed its fulfillment by the state.⁴

In 2024, Indonesia will hold another democratic party. Starting from the president's election, legislative members, to regional heads. Public participation in elections correlates with presenting leaders and representatives following the people's aspirations to improve community welfare and eliminate poverty. However, the political year in Indonesia is always prone to *money politics* and *vote-buying*, which injures the spirit of healthy democracy and makes democracy even more degraded.⁵

Money politics and vote-buying in elections are one of the diseases of democracy.⁶ The practice of money politics can occur directly and indirectly. Direct patterns, for example, are manifested through cash payments from candidate success teams to potential voters. Meanwhile, indirect money politics can distribute gifts or door prizes, donate necessities to voters, distribute building materials in the electoral district, and make other donations.

Few legislative candidates practice money politics or vote-buying by providing funds or need to build public infrastructure. Most people are more pragmatic by accepting the money

¹ BPS, *Indonesia Dalam Angka Tahun 2023*, (Jakarta: BPS, 2023)

² Rahman Yasin, "Hak Konstitusional Penegakan Hak Politik Pemilih Dalam Pemilu Serentak 2024 Berdasarkan Konstitusi : KPU, Bawaslu, DKPP, dan MK," *Jurnal Bawaslu Provinsi Kepulauan Riau* 4, no. 2 (15 Desember 2022): 186–99, <https://doi.org/10.55108/jbk.v4i2.194>.

³ Lihat UUD 1945

⁴ Muhamad Azhar Nisa Nabila, Paramita Prananingtyas, "Pengaruh Money Politic Dalam Pemilihan Anggota Legislatif Terhadap Keberlangsungan Demokrasi di Indonesia," *Notarius* 13 (2020): 139.

⁵ Mudiwati Rahmatunnisa, "Menyoal Praktek Vote Buying dan Implikasinya Terhadap Integritas Pemilu," *Jurnal Keadilan Pemilu* 1, no. 2 (16 September 2020): 35–50, <https://doi.org/10.55108/jkp.v1i2.170>.

⁶ Agus Riyanto, "Fenomena Politik Uang", <https://jateng.bawaslu.go.id/2021/08/29/fenomena-politik-uang/> akses 22 Maret 2024.

to meet family needs.⁷ However, the problem is that when the candidate does not get the votes as expected, they will take back the funds or needs given to the community. For example, as reported by *Kompas.com*, there is a legislative candidate for the Nunukan Regency DPRD, North Kalimantan, who asked for back the funds that had been given to constituents when he found out that his votes at polling station 7 in Kampung Nelayan were only a few voters.⁸

This fact is one of the portraits of the vulnerability of the socio-economic conditions of the community in the political year, especially in rural areas, fishing villages, and underdeveloped areas that lack development. The high number of families of voting age is vulnerable to being the object of political exploitation in the form of *vote-buying*. In addition to low public awareness, the proliferation of money politics is caused by poverty. As we know, the poverty rate in Indonesia is relatively high. It is the gap for politicians to practice money politics. This poverty factor results in each family needing costs, and in the end, they are drawn into money politics and vote-buying practices.

Studies consistently show that vote-buying is prevalent among poor voters, with the types of goods offered varying depending on the electoral context.⁹ The practice is evident in highly competitive elections¹⁰ and is associated with low provision of public services that benefit people experiencing poverty.¹¹ Partisanship also plays a role, with party machines targeting core and poor floating voters.¹² Other studies also cite *vote-buying*, the exchange of benefits for votes, and money politics as widespread practices in developing countries with various forms and motivations. The Mares study mentioned that general elections in Eastern Europe allow candidates to show their attributes and policy positions.¹³ Meanwhile, studies by

⁷ Nisa Nabila, Paramita Prananingtyas, "Pengaruh Money Politic Dalam Pemilihan Anggota Legislatif Terhadap Keberlangsungan Demokrasi Di Indonesia."

⁸ Sukoco Kontributor Nunukan, "Tak Dapat Suara, Caleg PKS Minta Uang 'Money Politics' Dikembalikan Artikel ini telah tayang di Kompas.com dengan judul 'Tak Dapat Suara, Caleg PKS Minta Uang "Money Politics" Dikembalikan," Kompas.com, 2014, <https://regional.kompas.com/read/2014/04/10/1704078/Tak.Dapat.Suara.Caleg.PKS.Minta.Uang.Money.Politics.Dikembalikan>.

⁹ Tristan A Canare, Ronald U Mendoza, dan Mario Antonio Lopez, "An Empirical Analysis of Vote Buying among the Poor: Evidence from Elections in the Philippines," *South East Asia Research* 26, no. 1 (Maret 2018): 58–84, <https://doi.org/10.1177/0967828X17753420>.

¹⁰ Peter Sandholt Jensen dan Mogens K. Justesen, "Poverty and Vote Buying: Survey-Based Evidence from Africa," *Electoral Studies* 33 (Maret 2014): 220–32, <https://doi.org/10.1016/j.electstud.2013.07.020>.

¹¹ Stuti Khemani, "Buying Votes versus Supplying Public Services: Political Incentives to under-Invest in pro-Poor Policies," *Journal of Development Economics* 117 (November 2015): 84–93, <https://doi.org/10.1016/j.jdeveco.2015.07.002>.

¹² Mogens K. Justesen dan Luigi Manzetti, "Poverty, Partisanship and Vote Buying," *SSRN Electronic Journal*, 2017, <https://doi.org/10.2139/ssrn.2902515>.

¹³ Isabela Mares dan Lauren E. Young, "Vote Buying: Non-Targeted and Unmonitored," dalam *Conditionality & Coercion*, oleh Isabela Mares dan Lauren E. Young (Oxford University Press, 2019), 173–209, <https://doi.org/10.1093/oso/9780198832775.003.0007>.

Muhtadi¹⁴ and Nichter¹⁵ mention the impact of vote-buying¹⁵ on voting behavior in Indonesia and Latin American countries such as Argentina.

Furthermore, Eddie Dekkel et al.'s study mentions the role of party and voter preferences in determining winners and voter payments.¹⁶ These findings are confirmed by Edward Aspinall et al.'s study, conducted in Java, which states that candidates use personal intermediary structures that utilize social networks to identify voters and provide payments. However, these candidates obtained an average total vote of about a quarter of the payments they distributed. The study concluded that market logic shapes the vote-buying system in Indonesia.¹⁷

Putra's study on regional elections came to a similar conclusion. The results of his study show that individual and community characteristics influence vote-buying in Indonesia. Voters with higher education are 29.1% less likely to consider money or gifts than others. The coefficient was corrected Using the logit test. Voters with a university degree are 0.27 times less likely to engage in vote-buying than others. The study found that gender matters in vote-buying in Indonesia. Female voters are more likely to consider money or gifts than males by 2.44%. Voters living in rural areas are more likely to consider vote-buying by 4.55%. Living in an internet-connected community can reduce the probability of vote-buying. The coefficient shows that those with internet access are less likely to consider money or gifts in elections by 1.35%.¹⁸

From these various studies, discussions of vote-buying in Indonesia in the context of Islamic law studies are still minimal. This research seeks to fill this gap to explore how *vote-buying* affects the resilience of Muslim families in the political year, focusing on how the practice of vote-buying impacts the resilience of Muslim families in the political year from a *maqashid* perspective. The distinction was chosen because money politics and vote-buying in the family context also disrupt family resilience. This study also contributes to formulating a model of Muslim family resilience with *maqashid* foundations from the temptation of money and other transactional politics.

¹⁴ Burhanuddin Muhtadi, "The Prevalence of Vote Buying in Indonesia: Building an Index," dalam *Vote Buying in Indonesia: The Mechanics of Electoral Bribery*, ed. oleh Burhanuddin Muhtadi (Singapore: Springer, 2019), 45–79, https://doi.org/10.1007/978-981-13-6779-3_2.

¹⁵ Simeon Nichter, "Vote Buying or Turnout Buying? Machine Politics and the Secret Ballot," *American Political Science Review* 102, no. 1 (Februari 2008): 19–31, <https://doi.org/10.1017/S0003055408080106>.

¹⁶ Eddie Dekel, Matthew O. Jackson, dan Asher Wolinsky, "Vote Buying: General Elections," *Journal of Political Economy* 116, no. 2 (April 2008): 351–80, <https://doi.org/10.1086/587624>.

¹⁷ Edward Aspinall dkk., "Vote Buying in Indonesia: Candidate Strategies, Market Logic and Effectiveness," *Journal of East Asian Studies* 17, no. 1 (2017): 1–27.

¹⁸ Heru Syah Putra, "Determinants of Vote Buying in Local Head Election in Indonesia," *Jurnal Bina Praja: Journal of Home Affairs Governance* 9, no. 2 (28 November 2017): 205–18, <https://doi.org/10.21787/jbp.09.2017.205-218>.

B. RESEARCH METHOD

In this research, the method used is descriptive qualitative with a literature study approach. The data collection technique was carried out through literature from various trusted and relevant sources with the research topic conducted. Information was obtained based on scientific journals, books, articles, and online sources that review the concept of family resilience, family influence on consumer behavior, religious values, and their impact on politics. Data analysis was conducted using literature to explore the relationship and implications of these concepts in the context of family resilience, product consumption, and political participation. With this approach, the researcher was able to provide an understanding of the various factors that influence family resilience and the role of religious values in shaping family behavior and political engagement.

C. RESULT AND DISCUSSION

1. *Maqashid Sharia* in Practical Politics and Family Resilience

In terms of terms, *maqashid Sharia* can be interpreted as the intention or purpose of the revelation of Sharia to a Muslim.¹⁹ Meanwhile, the provision of law aims to maintain human benefits and prevent harm, both in this world and the hereafter. Related to efforts to maintain and realize the benefit, *ushul fiqh* experts mapped 5 (five) main elements that must be maintained to achieve Sharia's objectives. The five elements are *hifz ad-din* (preserving religion), *hifz an-nafs* (preserving the soul), *hifz al-aql* (preserving reason), *hifz an-nasl* (preserving offspring), *hifz al-mal* (preserving property).²⁰

According to Ibn Qaiyim, the basis of Sharia is the benefit of servants in this world and the hereafter. Sharia is all fair, all mercy and all contain wisdom. Any matter that goes from fairness to cheating, from mercy to its opposite, from *maslahah* to *mafsadah*, from wisdom to waste, is not Sharia. Sharia is Allah's justice among His servants, the mercy of Allah among His creatures, and the image of Allah on His earth and His wisdom that points to Him and the truth of His Messenger.²¹

Of the five main objectives, at the implementation level, they are grouped into three, namely: basic primary needs (*dharuriyyah*), secondary (*hajiyyah*), and tertiary (*tahsiniyyah*). If the three levels of needs are associated with the five elements of the objectives of Sharia, then in its application in law, efforts to maintain the five elements above must be juxtaposed

¹⁹ Muhammad Syukri Albani Nasution dan Rahmat Hidayat Nasution, *Filsafat Hukum & Maqashid Syariah* (Prenada Media, 2020).

²⁰ Fathurrahman Djamil, *Filsafat Hukum Islam* (Jakarta: Logos Wacana Ilmu, 1999).

²¹ akhyar aminudin khairul umam, *Ushul Fiqih II Untuk Fakultas Syari'ah Dan Semua Jurusan*, ed. by mamam add Djaliel, 1st edn (bandung: cv pustaka setia, 1998)

with the priority scale of the three levels of needs.²² It aims to place the hierarchy of the law to be implemented according to its portion and urgency.

Things that are *dharuriyyah* must exist because they are the basis for the survival of every human being to ensure their welfare. If not, then the structure of human life will be damaged due to the loss of necessity. The *Hajjiyyah*, on the other hand, is necessary for humans to bear the burden of *taklif* and other burdens of life. If it is not fulfilled, it does not affect and damage the structure of human life much, only causing difficulties and narrowness. In contrast, the *tahsiniyyah* needs are those related to honor, ethics, and behavior that do not contradict Sharia. Things that are *tahsiniyyah* refer to noble morals, good customs, and everything considered the best way.²³

Jasser Auda takes a progressive view of *Maqashid* theory. Jasser Auda argues that classical *Maqashid* is concerned primarily with the benefits of individuals, making it unable or unresponsive in answering the world's global problems. So, Jasser Auda expands and develops the scope and dimensions of classical *Maqashid* theory to respond to the challenges of contemporary times.²⁴ Then, Jasser Auda's thinking resulted in systems theory as an approach to Islamic law and designed a set of categories by utilizing six system features: *cognitive nature, interrelatedness, wholeness, openness, multi-dimensionality, and purposefulness*.²⁵

Thus, Jasser Auda's idea emphasizes a paradigm shift in understanding the classical *Maqashid shari'a* theories elaborated by Imam As-Syatibi.²⁶ The mouth of *Maqashid Shari'a* is none other than the establishment of *maslahah*. One of the essential criteria of *maslahah* is that it must benefit the majority of society, not a tiny section of society.²⁷

In the context of Muslim family life, the practical political dimension has always been an integral part, both in the context of policy and political aspirations. Islam places politics as part of the institution of *muamalah* in managing the life of the world (*siyasat dunya*).²⁸ Scholars have long defined politics from various perspectives. For Aristotle, politics means

²² Miftahul Huda, *Filsafat Hukum Islam* (Ponorogo: STAINPo Press, 2006).

²³ Ibrahim Ibn Al-Shatibi, *The Reconciliation of the Fundamentals of Islamic Law: Al-Muwafaqat Fi Usul al-Shari'a*, trans. oleh Imran Ahsan Khan Nyazee (Reading, UK: Garnet Publishing, 2012).

²⁴ Retna Gumanti, "Maqasid Al-Syariah Menurut Jasser Auda (Pendekatan Sistem Dalam Hukum Islam)," *Jurnal Al Himayah* 2, no. 1 (1 Maret 2018): 97–118.

²⁵ Jasser Auda, *Membumikan hukum islam melalui maqasid syariah* (Bandung: Mizan, 2015).

²⁶ Syukur Prihantoro, "Maqasid Al-Syari'ah Dalam Pandangan Jasser Auda: Sebuah Upaya Rekonstruksi Hukum Islam Melalui Pendekatan Sistem," *At-Tafkir* 10, no. 1 (14 Oktober 2017): 120–34.

²⁷ Asmuni Asmuni, "Strategi Pembangunan Ekonomi Berbasis Sistem Al-Maqashid," *Millah: Jurnal Studi Agama*, 31 Agustus 2014, 93–120, <https://doi.org/10.20885/millah.vol13.iss2.art5>.

²⁸ Deny Guntara and Irma Garwan, 'Risywah Dalam Politik Menurut Perspektif Hukum Islam', *Jurnal Hukum Islam*, 2 No 1 (2022), 371–72.

organizing what we should and should not do. Budiardjo, in his book *Basics of Political Science*, defines politics as the pursuit of a good life. In Indonesia we remember the saying *gemah ripah loh jinawi*. The ancient Greeks, especially Plato and Aristotle, named it *en damonia* or *the good life*. According to Rod Hague et al., politics is an activity that concerns how groups reach collective and binding decisions through efforts to reconcile differences among its members. According to Andrew Heywood, politics is the activity of a nation that aims to create, maintain, and amend the general rules that govern its life, which means it cannot be separated from the symptoms of conflict and cooperation.²⁹

From the various definitions above, it can be explained that politics is the endeavor of society to obtain prosperity. It is only that short. The welfare forms are goodness, order, peace, justice, a better life, peace, beauty, harmonization, etc. Politics is an ideal state of human life and the core of politics is only one, creating the welfare of humankind.

However, what is the pattern of practical politics in Indonesia where all motives, interests, and determination coincide and coincide with fighting for power, which means power, namely position, position, or position so that practical politics already resembles contestation that kills each other's character, destroys strategies, and competes with each other for public sympathy. The ruler will carry out practical politics to maintain power and those who want to occupy the position. So, the politics that occurs today is not the goal of creating the welfare of humankind, making an ideal life following the elements of *maqashid* Sharia, as well as the purpose of lowering Sharia to humankind.

Practical politics has become an arena for mutual downfall and harm between human beings, such as success teams or prospective leaders who distribute necessities and *money* (*money politics*) to gain popular support and make political friends as sacrifices to cover up wrong parties and government institutions. When these events occur in the community, something that may harm the community will occur, and the loss of democracy because individual interests cover it. So, this is where the role of the family or the smallest unit of a country is always to provide encouragement and understanding of how good democracy patterns follow Islamic teachings. A good pattern of democracy will be manifested by minimizing practical politics among power holders.

The family is an agent in educating and teaching ideal behaviors that everyone should have. Teaching how to be a human being who benefits other humans, not utilizing them for personal gain. It is one of the roles of the family in maintaining and preserving Islamic law as a guide for human life.

²⁹ Mutiara Fahmi, "Prinsip Dasar Hukum Politik Islam Dalam Perspektif Al-Quran," *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 2, no. 1 (1 April 2017), <https://doi.org/10.22373/petita.v2i1.59>.

Family resilience refers to the family's capacity as a functional system to overcome significant life challenges.³⁰ The indicators used refer to at least three aspects, namely physical, social, and psychological resilience. Meanwhile, *maqashid* Sharia refers to the purpose or intent of Islamic laws. There are five main *maqashids*, namely: 1) *Hifz al-din* (maintenance of religion): Protecting one's religious life and beliefs; 2) *Hifz al-nafs* (preservation of the soul): Protecting one's life and soul; 3) *Hifz al-nasl* (maintenance of offspring): Maintaining the continuity of offspring and the continuity of humankind; 4) *Hifz al-mal* (maintenance of property): Maintaining property and wealth; 5) *Hifz al-'aql* (maintenance of reason): Maintaining reason and mind.

Thus, family resilience and *maqashid* Sharia are closely related to Muslim life, including being a signpost in practical politics. By adopting family resilience based on Islamic teachings, one can achieve *maqashid* Sharia by maintaining the fundamental values of Islam and the main goals in life.

2. Vote-buying and Muslim Families' Voting Rights in Elections

Every citizen has the right to be elected and vote in a democratic party held every five years. The right to vote is one of the rights of citizens in the political field that should be respected, upheld, and protected by the state, law and government. People's political involvement can be channeled through their participation in general elections.

It cannot be denied that the implementation of elections in Indonesia is still vulnerable to fraud both during the campaign period, the implementation of elections and the counting of votes. Ahead of the implementation of the election, the candidates will be busy sharing visits to each region to carry out the campaign. Still, behind that, there is also a team assigned to visit each region with the aim of rewarding money/facilities if residents want to vote for the specified candidate. This practice has been going on for a long time and has started since the campaign period until the time before the election.

The practice of vote-buying occurs in the form of offers of money, goods, or services by-election candidates, parties, or their teams in exchange for voters' votes, as quoted from *Vote-buying: International IDEA Electoral Processes Primer 2* by the International Institute for Democracy and Electoral Assistance (IDEA) 2022.

The items given in vote-buying vary. In addition to cash and digital money, there is sometimes rice, sugar, petrol, and fare or assistance to the election venue. Whatever the form,

³⁰ Froma Walsh, "Family Resilience: A Dynamic Systemic Framework," dalam *Multisystemic Resilience: Adaptation and Transformation in Contexts of Change*, ed. oleh Michael Ungar (Oxford University Press, 2021), 0, <https://doi.org/10.1093/oso/9780190095888.003.0015>.

this practice seeks to buy voters' votes with its actions. That is because vote-buying is an election campaign offense that seeks to undermine the integrity of elections and is detrimental to democratic governance.

The report states that one-third of voters in Indonesia, Bulgaria, Kenya, and the Philippines admitted to being offered money, food, and other items during election campaigns in exchange for votes. The actual incidence is thought to be much higher than the results of this study. It is because the recognition of this unlawful act goes against the personal morals of the average person. Vote-buying is most common the night before or the morning of an election. However, vote-buying can also occur throughout the election period and after the election with promises of rewards.³¹

Money politics money politics is often used as a mass appeal to voters. Money politics is a violation of the law and human rights. The act is *risywah* or bribery, prohibited in Islam, both for the giver and the recipient.³² This practice has often been done and can even be considered a habit for the community before the election. However, they understand and know that this practice is a form of abuse and erases the meaning of democracy itself.

Selling your voice is the same as silencing your right to speak. Like a purchased item, it already belongs to someone else. As the owners of the goods, we have lost the right to question them. Egypt's fatwa body, Dar al-Ifta, issued a fatwa prohibiting candidates from engaging in *money politics* to buy votes. This fatwa was issued following reports of vote-buying in Old Cairo. The fatwa explains that 'buying is a kind of bribery Islam prohibits.' The fatwa adds that a candidate should not use money to influence voters and asserts a candidate's tangible assets are honesty and the ability to honor promises.³³

Money has a significant impact on people's lives. Where money becomes a source to generate power and power can be used to generate money. In addition, *money politics* is handed over by candidates to religious leaders, leaders, customs, and social and religious institutions as a networking agenda that is carried out freely in the name of grants, *bisjarah*, Sharia, and even *infaq* and alms aimed at people experiencing poverty, including groups with low education.³⁴

³¹ detikedu, "Apa Itu Vote Buying di Pemilu? Begini Praktik Curangnya" selengkapnya <https://www.detik.com/edu/detikpedia/d-6908327/apa-itu-vote-buying-di-pemilu-begini-praktik-curangnya>

³² Kuntowijoyo, *Paradigma Islam, Interpretasi untuk Aksi* (Bandung: Mizan, 2010).

³³ Mukhsin Nyak Umar, *Al-Mashlahah al-Mursalah, Kajian atas Relevansinya dengan Pembaharuan Hukum Islam* (Banda Aceh: Turats, 2017), <https://repository.ar-raniry.ac.id/id/eprint/12470/>.

³⁴ Ika Setia Rini, 'Makna Money Politics Pada Masyarakat Kelas Bawah Dalam Pemilihan Kepala Desa Di Desa Sumberejo Kecamatan Lamongan Kabupaten Lamongan', *Kajian Moral Dan Kewarganegaraan*, 1 (2014).

Talking about people with low incomes based on the political paradigm is generally met by the impression of being an apolitical community group because they are preoccupied with activities around fulfilling their daily economic needs. In the view of practical politics, the poor are only used for momentary interests or mere participation. That includes the dominance of women's involvement in choosing leadership candidates because of money politics.³⁵

Low-income families are always the target of political transactions in the political year. Political elites more easily approach low-income families to realize a support base with various political attributes as political symbols in their settlements. This phenomenon is quite an open secret among the community. Groups based on sociocultural and economic conditions are easily influenced by political interests to gain gains. Even under certain conditions will be used by politicians to maximise the mass.

Thus, it is crucial to maintain the idealism of the Muslim family by autonomously building its independence and strength to minimize isolation, alienation, and even the ease of influencing and utilizing practical politics in realizing change and nation-building, making democracy a tool that opens up opportunities to strengthen development participation. Therefore, the entire community, government, and political elite must maintain and encourage the involvement of the lower middle class through education, empowerment movements, and political participation to realize the importance of democracy and preserve democratic values.³⁶

3. Muslim Family Religiosity and Vote-buying in the Political Year

Families in urban areas tend to be less active in paying attention to the participation of their children who are old enough to become novice voters, where the role of the family should be the first guide for children who have legally become voters in general and regional elections. Most parents entrust election organizers to socialize and announce all election activities on social media that are more accessible to anyone. So, parents are more concerned with reminding them not to abstain from voting than educating the importance of making choices.³⁷

³⁵ Mery Yanti, Febrimarani Malinda, dan Indra Tamsyah, "Why Does Female Voters Prefer Vote Buying in Local Head Elections?," *Politika: Jurnal Ilmu Politik* 14, no. 1 (30 April 2023): 107–22, <https://doi.org/10.14710/politika.14.1.2023.107-122>.

³⁶ Rahmatullah, "Membangun Partisipasi Masyarakat Miskindalam Penguatan Demokrasi di Provinsi Daerah Khusus Ibukota Jakarta," *Jurnal Ilmiah Mimbar Demokrasi* 13 (2014): 35–41.

³⁷ Agus Machfud Fauzi, "Sosiologi Keluarga Pada Partisipasi Politik Pemilih Pemula," *SOSIETAS* 9, no. 1 (31 Agustus 2019), <https://doi.org/10.17509/sosietas.v9i1.19572>.

Likewise, family conditions in rural areas are lacking in delivering messages to children, so children only follow their parents' choices. In the village area, there are many practices of money politics; due to the lack of political socialization, many villagers enliven the candidates' campaigns just for the sake of the money given. Therefore, first-time voters will only follow the choices of their parents.³⁸

Vote-buying is one of the main violations often occurring in the electoral process. This article discusses the complexity of the concept's meaning, forms, and causes of vote-buying. In addition, it also discusses how vote-buying affects the realization of elections with integrity and what strategies can be taken to minimize the practice of vote-buying. In contemporary and relevant literature, vote-buying is an elusive concept with various interpretations. This practice has the potential to occur in various forms when the electoral process is intertwined with poverty, low levels of education, and low levels of political attitudes. The practice of vote-buying significantly distorts the principles of freedom, fairness, and competition in elections with integrity. Although it is difficult to eliminate, efforts to minimize the prevalence of vote-buying can be aimed at both vote buyers and sellers.³⁹

Vote-buying prevalence is widely identified as a cause of poor governance in developing countries, including Indonesia. Potential mechanisms for this relationship include the selection of lower-quality politicians and the reduced accountability experienced by politicians once elected.⁴⁰ Likewise, urban communities with the same culture are more indifferent to implementing the democratic party. For them, going to the polling station is a waste of time.⁴¹ The family is an essential element in implementing the democratic party because the family is the minor structure of a country. So, the role of the family in educating novice voters about the importance of making choices and avoiding money politics is a must, especially in rural areas that tend to be more accepting of vote-buying or money politics, which has become a habit and has been validated by the local community.

The practice of *money politics* through *vote-buying* transactions is a violation that often occurs during elections and is even considered something that does not reflect democracy. However, at this time, money politics seems to have been considered a habit and a mandatory requirement for every candidate in office to gain public support. That will become a custom

³⁸ Fauzi.

³⁹ Rahmatunnisa, "Menyoal Praktek Vote Buying dan Implikasinya Terhadap Integritas Pemilu."

⁴⁰ Jessica Leight dkk., "Value for money? Vote-buying and politician accountability," *Journal of Public Economics* 190 (1 Oktober 2020): 104227, <https://doi.org/10.1016/j.jpubeco.2020.104227>.

⁴¹ M. Egy AH, Agus Machfud Fauzi*, Fakri A Ramlan, Tico Anggoro, "Sosiologi Keluarga Pada Partisipasi Politik Pemilih Pemula," *Sosietas Jurnal Pendidikan Sosiologi*, 2019, 588.589,

if it is continuously done and left unchecked. It can be considered a culture or tradition in elections so that it can erase the meaning of genuine democracy.

Voters' social networks have been shown to facilitate political cooperation and information transmission in established democracies. However, these social networks can also make it easier for politicians in emerging democracies to engage in clientelistic electoral strategies. Using survey data from the Philippines, this article shows that individuals with friendship and family ties are disproportionately targeted for vote-buying. It is consistent with the importance of other social factors identified in the literature, such as reciprocity, direct relationships with politicians, and individual social influence. In addition, this article presents evidence in favor of an additional mechanism linking voters' social networks to vote-buying targeting: social network-based monitoring. Voters with more extensive networks are more sensitive to the consequences of renegeing on a vote-buying deal and are prime targets for vote-buying in contexts where monitoring is required. The pattern of election campaigns, the form of candidates' relationships with voters, how these relationships are facilitated by patronage and shaped by clientelism, and how candidates use specific mechanisms, networks, and techniques to win as many votes as possible are the various patterns of vote-buying.⁴²

Money politics requires a consciousness of the candidate and the voter. The presence of money politics requires a Muslim's awareness to filter and fight it. It includes a commitment to maintaining integrity as part of the *maqashid* goal. This situation can be applied with the necessities of life filter method, filtering the basic needs in life. The term is often used in resource management or decision-making to ensure that only genuinely essential needs are prioritized, or it can also be called evaluation and selection of things needed to ensure the welfare of life. In sociology, religiosity filters can refer to how a person filters life experiences, values, and decisions through a religious lens. It includes how a person understands and responds to various situations in daily life by considering religious beliefs.

Every Muslim family should apply this method as a form of filtering products that are consumed so that they comply with Sharia provisions. It is not difficult to apply this method, so that the *halalness* of every source of income in the family, including those from political activities, is guaranteed to be halal so that it is of good value in the eyes of the community. The awareness of religiosity and spirituality can be instilled in the family by providing an understanding of the definition of *halal* in Islam to its members, which includes the

⁴² Edward Aspinall, Mada Sukmajati, Politik Uang di Indonesia, 2015

prohibition of the *halalness* of consumed products, both halal in obtaining them and halal raw materials. Families with solid religiosity and spirituality will have high legal awareness, so they will not be easily tempted by money politics or vote-buying in elections.

The religiosity of a family in this context plays an essential role in filtering the influence of money politics. Religious values will be the final filter influencing the decision to consume halal family income sources. Religiosity in Muslim families is an essential factor in determining life attitudes, as in the explanation above regarding product selection to ensure *halalness*, as well as in politics and practices that are unethical or violate rules, such as vote-buying. Moral values such as honesty taught by Sharia to Muslims must be implemented, including rejecting practices that are contrary to the teachings of Sharia, namely *vote-buying* or *money politics (risywah)*.

In addition, it should be remembered that a good level of religiosity does not guarantee rejection of the practice of *vote-buying*. Several factors influence a person or Muslim family to be involved in this practice, including life needs, socio-economic conditions, education, legal awareness, level of spirituality, and even pressure from local political elites in the region. So, the effectiveness in reducing *vote-buying* depends not only on the level of religiosity but also on strict law enforcement, political awareness, legal awareness building, and character education.

4. Vote-buying and Family Resilience in *Maqashid* Perspective

As the smallest unit of society, the family instills Islamic values and teachings. The family influences a consumer's behavior through habituation, example, and explanation, which will form a mindset and manifest in behavior.⁴³ Education and religious values provided by parents provide a basis for children to form attitudes. A critical and wise attitude in choosing halal products for consumption can be based on religious values instilled by their parents. The more prosperous a family's understanding of its religion (Islam) will be reflected in the actions and behavior of its family members.

The family is a primary institution in society that has a dynamic system and often undergoes changes, especially when its members face crises. Family resilience is an evolving concept. As a concept, family resilience can be seen as a trait and a process. As a *trait*, family resilience is strongly influenced by several protective factors as the primary key for a family to bounce back after experiencing a downturn. Meanwhile, family resilience as a process

⁴³ Rini Hayati Lubis dan Nurul Izzah, *Faktor Penentu Gaya Hidup Halal Generasi Z di Sumatera Utara* (Bypass, 2022).

confirms that family resilience is built by the success of families using coping strategies to overcome stressors in their lives.⁴⁴

Meanwhile, the family resilience framework is built through systems theory that combines ecological and developmental perspectives. This perspective examines family functioning concerning the sociocultural context and the multidimensional circle of family life. This perspective examines family functioning in the sociocultural context and the multidimensional circle of family life. This perspective has been widely developed in research on family resilience. Most studies show that many factors encourage a family to achieve a post-crisis state of resilience. These factors are referred to as protective factors. Researchers are also interested in uncovering the protective and risk factors that cause a family to remain in a crisis. There is still minimal research that has been done in developing a cultural dimension that can describe how a family reaches a resilient condition in a unique or indigenous way according to the environmental conditions in which the family is located.

This chapter presents an overview of the concept of family resilience, which is based on a multilevel systems orientation. Family resilience refers to the family's capacity as a functional system to cope with significant life challenges. Highly stressful events and social contexts impact the whole family, and in turn, family processes facilitate the adaptation of all members, their relationships, and the family unit. A research-informed map of crucial processes in family resilience is outlined. Given the contextual contingency of the concept of resilience, process elements and pathways in resilience may vary with different situations over time, diverse family cultures, structures, and resources, and salient socio-economic and developmental influences. The broad application of the family resilience framework in clinical and community-based intervention and prevention is discussed and illustrated. Research challenges and recommendations are offered, emphasizing the value of mixed methods, multidisciplinary, and multilevel approaches.⁴⁵

Family resilience has become a national issue in improving the population's quality amidst the rapid development of information technology. Ideally, the development of information technology makes life easier, especially for millennial Muslim families. The use of social media can cause problems in the family. This article aims to discover millennial Muslim families' resilience in economic, social, and psychological aspects, as well as the implementation of family *fiqh*. This qualitative study uses two data collection techniques: an

⁴⁴ Ike Herdiana, Dr. Suryanto, dan Seger Handoyo, "Family Resilience: A Conceptual Review," dalam *Proceedings of the 3rd ASEAN Conference on Psychology, Counselling, and Humanities (ACPCH 2017)* (3rd ASEAN Conference on Psychology, Counselling, and Humanities (ACPCH 2017), Malang, Indonesia: Atlantis Press, 2018), <https://doi.org/10.2991/acpch-17.2018.9>.

⁴⁵ Walsh, "Family Resilience."

online survey using Google form and interviews with three married couples in Gresik, Indonesia. The results show that resilience in millennial Muslim families is classified as good in the aspects of economic resilience, social resilience and psychological resilience. The economic resilience aspect is measured by employment status, income amount, and residence status. The social resilience aspect is assessed from communication patterns and participation in social activities. The psychological resilience aspect is seen in problem-solving and efforts to maintain harmony in the family. These three aspects, consciously or unconsciously, have shown the implementation of family *fiqh* in millennial Muslim families in Gresik. The author argues that the better the implementation of family *fiqh* in millennial Muslim families, the better the family resilience they have.⁴⁶

This study investigated variations in family resilience across individual sociodemographic characteristics, psychological and health resources, and social capital. Using the Custom Design Method, survey data was collected from rural residents in one US state, resulting in 812 responses and a 30% response rate. Family resilience was measured with the 2015 Walsh Family Resilience Questionnaire. The other variables were measured with existing instruments and standardized survey items. A three-model regression analysis was conducted. The results showed that the independent social capital variables, including trust, overall health, depressive symptoms, optimism, and life satisfaction, and the control variables of socio-economic characteristics explained 37% of the variance in family resilience. The strongest predictor of family resilience was optimism. In almost all cases, the control variables were weaker predictors than the independent variables, especially depressive symptoms and social capital. This research highlights possible ways to assist professionals in guiding families to become more resilient and calls for a culturally sensitive and trauma-informed approach that is sensitive to the social determinants of health.⁴⁷

Increasing the role of mothers and families in education/childcare is one of the five priority issues President Joko Widodo gave to the Ministry of Women's Empowerment and Child Protection (KemenPPPA). It shows the role of families is needed in national development. The role of family development is one of the national development issues that seeks to realize quality and prosperous families in a healthy environment. Family and women's issues are inseparable. The family needs to be the central axis so that problems or

⁴⁶ Achmad Fathoni, "Ketahanan Keluarga dan Implementasi Fikih Keluarga pada Keluarga Muslim Milenial di Gresik, Indonesia," *Journal of Islamic Law (JIL)* 2, no. 2 (24 Agustus 2021): 247–67, <https://doi.org/10.24260/jil.v2i2.332>.

⁴⁷ James M. Duncan dkk., "Family Resilience: Variations by Individual Psychological and Health Resources, Social Capital and Sociodemographic Characteristics," *The Family Journal* 30, no. 3 (1 Juli 2022): 376–83, <https://doi.org/10.1177/10664807211061825>.

cases related to women and children can be topped. The importance of family resilience as a vehicle to educate, nurture and develop each family member's abilities so that they can adequately channel their talents into society. In addition, instilling character in children is necessary to prepare humans who will fill advanced civilizations in the future.

The lack of political awareness in society can be seen in the lack of political education in the family. Family is the first place of education for a child, not only about academic and non-academic education but also about political education. It can be observed that not many families think about the importance of political aspects as part of education. This is due to their different views on politics. But in reality, politics can be used as a process for society to achieve the desired welfare.

Parents are the primary agents for the continuity of political socialization in children. In addition, parents also have an essential role in managing the participation of political life in children, such as slinging respect between family members and obeying the rules and division of tasks in the family. In addition, political participation can be familiarised through discussions with family members. The role of giving examples to children to participate in community activities, get involved in elections, and develop democratic attitudes is essential to remember that political ability in the family is the principal capital to have political awareness in the nation and state.

The rapid development of technology and information can be a double-edged knife with both positive and negative sides. Until now, everyone can access all information without being limited by time and space, including access to sites about the current political order. This condition can positively impact those who access political sites intending to seek information about the extent of political development in Indonesia. However, it does not rule out the possibility that such access can be misused by those who only seek profit through political access.

In the aspect of family involvement in this period, it is necessary to build a positive attitude towards the importance of the campaign period, whether carried out through face-to-face or social media. A good way to campaign is to show the achievements of the chosen candidate and avoid demeaning the opponent. The current situation before the election is where candidates prepare themselves by campaigning through various means such as election safaris, social media, print media advertisements, general meetings, pair debates, and vote-buying has become a tradition.

Two policies can be pursued to overcome the rise of vote-buying in the future. First, policies that focus on empowering the voting community at the lower levels, for example, by campaigning against money politics, pioneering anti-money politics village movements,

and increasing the capacity of campaigns. The second is regulative policies. It is drafting regulations to minimize vote-buying practices, such as improving the open proportional electoral system.

The reality shows that most lower-class people are victims in the competition for power or the highest position. It is because the lower-class community is a group that has many disadvantages in contrast to the upper class and middle-class. The rights possessed by the lower-class community are lost and replaced with necessity or coercion from those who have more power or wealth. Those with a lot of money will quickly obtain land, power, and perhaps also honor, and those with great power can quickly become rich and seek knowledge through education.

According to the poverty standards of the Central Statistics Agency (BPS), there are 14 criteria used to determine whether a family/household is categorised as lower class or poor, including: 1) The floor area of the residential building is less than 8 m² per person, 2) The type of floor is made of dirt/bamboo/cheap wood, 3) The type of wall is made of bamboo/thatch/low quality wood/unplastered wall, 4) Do not have defecation facilities/shared with other households, 5) Source of household lighting does not use electricity, 6) Source of drinking water comes from wells/unprotected springs/river/rainwater, 7) Fuel for daily cooking is firewood/charcoal/ kerosene, 8) Only consumes meat/milk/chicken once a week, 9) Only buys one new set of clothes a year, 10) Only able to eat one/two meals a day, 11) Unable to pay for medical treatment at the puskesmas/polyclinic, 12) The source of income of the head of the household is : farmer with a land area of 500 m², farm labourer, fisherman, construction labourer, plantation labourer and or other occupation with an income below Rp. 600,000,- per month, 13) Highest education of the head of the household: not in school/not graduated from elementary school/only elementary school, and 14) Does not have savings/efficiently sellable goods with a minimum of Rp. 500,000,- such as credit/non-credit motorcycles, gold, livestock, motorboats, or other capital goods. If at least 9 of the above variables are fulfilled, a household can be categorized as a lower-class community.⁴⁸

Families that are classified as poor will become the center of vote-buying and selling to gain votes when election time comes, so the role of the family here is also as an educator of the younger generation not to easily accept funding or assistance provided by people with an interest in political contestation or practical politics.

⁴⁸ M. Egy AH. Agus Machfud Fauzi*, Fakri A Ramlan, Tico Anggoro, 'Sosiologi Keluarga Pada Partisipasi Politik Pemilih Pemula', *Sosietas Jurnal Pendidikan Sosiologi*, 2019, 588 <<http://ejournal.upi.edu/index.php/sosietas/>>.

In the context of filtering imported products circulating in the market and increasing understanding of the risks of cheap imported products that are not certified, instilling religious values in a family can also be an essential foundation. Families with a foundation of religiosity and spirituality tend to have a high awareness regarding the consumption of a halal product. They are unlikely to consume a product solely for wants and needs. Muslim families with a high foundation of religiosity. In addition to paying attention to the needs and desires of consuming products, it will also pay attention to the purpose of consuming in Islam.

The purpose of a person consuming in Islam is to be used in terms of worship to Allah, which is a function to give a person the strength to worship Allah SWT. Because something that is consumed to worship Allah Swt. It will be a reward for them. (Arviana 2020) A family's religiosity and spirituality open the minds and awareness of its members in terms of the consumption of halal products. The next step is how they take a stand on their awareness of the consumption of halal products.

Families can provide their members with an understanding of the definition of halal in Islam, which includes prohibitions against certain types of food, ingredients, and processes in production, and can study halal guidelines provided by religious authorities or recognized halal certification bodies. In this modern era, many applications and information sources list halal products. A family can utilize applications or websites that provide the latest information on the *halalness* of products on the market. This is because most imported best-quality products do not guarantee *halalness* for consumption.

Families with solid religiosity and spirituality will have high awareness, so they will not rely on the manufacturer's claims or labels on the packaging. They will also conduct further research and research to ensure the *halalness* of the products they consume. And will not be tempted by uncertified imported products with all the advantages. If there are doubts regarding the *halalness* of a product, the family tends to avoid consuming the product, prioritizing caution in choosing products.

From some of these explanations, it can be underlined that the religiosity of a family plays an essential role in filtering uncertified imported products. Religious values (religiosity) are the final filter influencing the decision to consume a product. The better a family's religiosity level, the better the resilience in filtering the influence of money politics. The hierarchy can be explained as follows. *First*, a robust Muslim family religiosity can be a filter for the influence of everyday labor, including the practice of money politics. This helps maintain religion (*Hifz al-din*) and supports the maintenance of the soul and person (*Hifz al-nafs*).

Firstly, *Hifz al-Mal*, such practices can undermine the integrity of democracy by utilizing money to gain votes and can influence the outcome of elections. An example would be a political participant using sums of money to supporters by providing financial rewards to voters in exchange for their votes. *Hifz al-Aql*, the practice can also affect the rational decision-making of voters by financially manipulating them. It can disturb the psyche of election participants if the treasure used is enormous but not as expected. *Hifz al-Nafs*, vote-buying can cause conflict between voters and election participants due to unhealthy politics, resulting in the potential for violence and intimidation that threatens the safety of individual lives. *Hifz al-Nasl*, vote-buying can damage the morality of the nation's generation by providing a bad example of a responsible democratic process. They will consider vote-buying as a norm that manipulating is a legitimate way to achieve power.

Based on the discussion above, several solutions for families can be done to reduce the practice of vote-buying. Political education in the family parents can provide positive examples of political participation and democracy in the family, and vote not based on rewards. Strengthening religious values such as integrity, honesty and moral responsibility by emphasising the importance of adhering to the principles of *maqashid* Sharia. Strengthening the family economy through skills development programs, job training and economic assistance can help reduce families' dependence on financial rewards from vote-buying.

Secondly, intense religiosity encourages the use of halal wealth. This contributes to maintaining wealth and social responsibility (*Hifz al-mal*). Third, strong religiosity helps balance personal, social, and family life. It supports the maintenance of offspring by paying sufficient attention to family and home life (*Hifz al-nasl*). Fourth, robust religiosity encompasses spiritual and intellectual self-development through worship, learning, and skill development based on religious teachings' values. This supports the maintenance of reason (*Hifz al-'aql*).

There are patterns of family resilience according to the religiosity filter. First is the idealist family. This family pattern has a high level of awareness of the application of Islamic values following Sharia. They apply in detail the things that must be done as Muslims, namely filtering all types of income sources that they consume and do not conflict with Sharia. The idealist family concept will always consider all material and spiritual aspects and be structured. Second is the pragmatic family. It is the nature of someone who thinks practically, narrowly, and instantly. They only think that all the needs they want are fulfilled without thinking that the source of income obtained is following Sharia or vice versa.

Families with this concept tend to ignore all sources of income without the filter of Islamic values. It is crucial to increase awareness and compliance with *maqasid*-based laws and develop platforms and resources to help every family member choose options based on Sharia to face this challenge. Thus, it can be concluded that the halal lifestyle from the perspective of *maqashid* Sharia can be understood as an effort to realize benefits in everyday life by fulfilling Sharia principles that cover the entire spectrum of human life. The foundation for realizing this is solid religiosity.

Because, after all, interference from various 'outside products' that are not halal can be a severe threat to the *halalness* of Muslim family life. Therefore, applying the religiosity filter method in responding to money politics in election years becomes urgent. The method can be synergized with *maqashid* indicators in Muslim families, such as 1) respect for religious life (*hifz al-din*); 2) maintenance of life and health (*hifz al-nafs*); 3) maintenance of the property and social responsibility (*hifz al-mal*); 4) balance of life and family (*hifz al-nasl*); 5) intellectual and spiritual growth (*hifz al-'aql*).

D. CONCLUSION

The role of the family is significant in overcoming *vote-buying* practices. Families with high religiosity awareness tend to be able to filter halal products and teach moral values, including rejecting unethical practices in politics. But it does not guarantee the rejection of these practices directly, many influencing factors, such as social, economic, and political, also play a role. Strict law enforcement and political awareness in social development are also necessary to reduce vote-buying practices and ensure the integrity of the democratic process.

The family, as the smallest unit in society, has a significant impact on shaping consumer behavior and building family resilience by instilling religious values, especially in the context of Islam. Therefore, from a *maqashid* perspective, families should avoid money politics by maintaining the elements of *maqashid* Sharia. A high level of religiosity in the family can also act as a filter against the influence of money politics by providing a basis for awareness and adherence to Sharia values. Family religiosity plays a vital role in filtering non-certified imported products to promote awareness of halal consumption's importance. In the face of these challenges, increasing awareness of *maqashid*-based laws and strengthening platforms and resources that support applying religious values in daily life are crucial to strengthening family resilience and the sustainable development of quality, healthy, and prosperous families.

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