



## **STRATEGIES AND TRICKS OF CANDIDATE LEADERS DURING ELECTIONS IN ISLAM**

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### **Abstract**

This research aimed to analyze the strategies and tricks of candidate leaders in the election. The research method used descriptive-qualitative where this research interpreted the management of candidate leaders during the election. This research used a descriptive analysis method where the research looked at a case that leads to a problem in physical or structural form (real or unreal). Candidate leaders carried out various strategies and tricks. The strategies and tricks of candidate leaders in Indonesia usually involve socializing work programs and approaching the community to gain public sympathy. The requirements and criteria that must be met in leading Indonesia are Indonesian citizens, religious, of sufficient age, honest, fair, trustworthy, caring for others, free from a history of problems (cases), and healthy (no history of illness).

**Keywords:** election strategies, election tricks, candidate leader, Islamic perspective

### **INTRODUCTION**

Indonesia is a country of law. The country of law itself is a concept of a country that is based on the belief that state power must be exercised based on fair and good law (Basu, 2018; Sachs, 2019; Billow, 2023; Barnes, 2018; Moore, 2018). Indonesian citizens must realize that the state is based on law not on power so everything that is done in the country must be done based on applicable laws and regulations (Arliman, 2019; Muhlashin, 2021; Elviandri, 2019; Supena, 2023; Simatupang, 2021).

Each country certainly has a different political system. However, in Islam, there are political rules that can make the country fair (Khairani et al., 2021; Harun, 2018; Rahman et al., 2024; Azeri, 2020; Fossati, 2021). In the Qur'an, there are political rules that are not mentioned but the political system during the time of the Prophet Muhammad SAW was very good.

Islam is a universal state that encompasses all elements of life and politics, the state and homeland are also part of Islam.

Islam has a position and place where the law can be mandatory. This is the previous scholars have explained the values and advantages of politics according to Hujjahtul Islam Imam Al-Ghazali said "The world is a field for the afterlife and religion will not be perfect except with the world." Islam is the religion of Allah SWT which is a source of life that can encompass all aspects of life.

One aspect that is regulated in Islam is politics which can be positioned as an instrument of preaching (Abdullah, 2018; Ciornei et al., 2021; Ozkan, 2019; Kemper, 2019; Erkoc, 2019). So, any position or power led by someone must be accounted for properly. Religion is the basis of the struggle while the ruler of political power is a figure who guards the struggle. A struggle that is not based on religious principles will certainly collapse and a religious struggle that is not guarded will be in vain (Sutrisno, 2024; Junaedi, 2019; Arif, 2024; Gunardi et al., 2020; Yulianto, 2020).

Everyone's view of politics is different. However, Islam has political rules that can make

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the country fair. In the Qur'an, political rules are not mentioned, but the political system during the time of the Prophet Muhammad SAW was very good. In Indonesia, politics in the sense of politics has the meaning of the general interests of citizens of a nation. Politics and policy have a close and reciprocal relationship.

Politics provides principles, paths, and directions, while policy provides considerations on how to implement the principles, paths, and the best possible. Politics in general concerns the process of determining the path of the goals by implementing them. The implementation of these goals requires general policies concerning the regulation, distribution, or allocation of existing resources (Refika et al., 2021; Rohani, 2020; Rifky et al., 2023; Anugerah, 2022).

Fiqh can be interpreted as taking care of and leading as the Prophet Muhammad SAW said, "The children of Israel were led by their prophets." Fiqh Siyasah in the context of translation is interpreted as material that discusses Islamic state administration (Islamic politics). In terms of language, fiqh is knowing Islamic laws that are practical through detailed arguments.

While Siyasah is government, decision-making, policy-making, management, and supervision. In Indonesia, political discussions will certainly never end to become a discussion, because there are so many points of view that we can see in political discussions (Kasih, 2020; Badrun, 2020; Santoso et al., 2023; Toloh, 2023; Malik et al., 2020; Siregar, 2023).

From that definition, it can be concluded that Islam and politics are a unity, where if both are broken then it will not run according to the rules and will be neglected. However, if both become a unity that is well-connected, then life will be organized and run. Therefore, this research aimed to analyze the strategies and tricks of candidate leaders in the election.

## METHOD

The research method used descriptive-qualitative, where this research interpreted the management of candidate leaders during the election. This research used a descriptive analysis method where the research looked at a case that leads to a problem in physical or structural form (real or unreal).

## RESULTS AND DISCUSSION

The seven requirements for being entitled to be a leader, such as 1) a leader must be able to act fairly to anyone and in any condition, 2) a leader must know so that he can think and *ijtihad* when facing problems or make laws, 3) the leader's body parts must be perfect, must not be disabled or physically deficient: not blind, not deaf, fluent in speaking, and so on, 4) there are no deficiencies in his body parts that can prevent him from moving and acting, 5) having a good vision and mission so that his policies are oriented towards the interests of the people and can realize the welfare, 6) having the courage to guard and defend his people in the face of enemy attacks, and 7) the leader must have a lineage from the Quraysh tribe, as explained in the text and supported by the consensus of scholars (Al-Mawardi, 2006).

Imam Al-Ghazali made ten requirements that must be met by a leader. The ten requirements are 1) *baligh* or adult, 2) healthy or not insane, 3) free status, not slave, 4) male, 5) descendant of the Quraysh tribe, 6) his vision and hearing are still clear, 7) have adequate equipment, including the armed forces or police as security officers, 8) his mind is mature and his emotions are under control, so that during deliberation he can listen to the opinions and advice of others, 9) have knowledge, and 10) have the nature of *wara'*, namely being able to control himself from doing forbidden acts. have the nature of caution in doing something, not being reckless, understanding the risks of something (Al-Mawardi, 2006).

Imam Al-Ghazali also made criteria for a leader. According to him, a state leader must meet the following five requirements 1) have knowledge because through that knowledge a leader can implement the law of Allah and be able to make decisions, 2) have the ability and capability to implement the law that has been set by law, 3) be able to act fairly, 4) have healthy five senses, and 5) descendant of Quraysh (Al-Mawardi, 2006).

In Ibn Taymiyyah's view, leaders must fulfill two qualifications, having strength and integrity. These two requirements are following the word of Allah SWT in the Quran surah Al-Qashash verse 26. Allah SWT said, "One of the two women said: Yes, my father, take her as someone who works (for us), because indeed, the best person you can take to work (for us) is strong

and trustworthy.” (Al-Mawardi, 2006).

Ibn Taymiyah understood the verse as the basis that the best person to work with is a person who has strength and is trustworthy. The principles of Islam implied in the Quran are trustworthiness, justice, deliberation, diversity and nationality, freedom, welfare and welfare, and peace. Several opinions of experts on the requirements and criteria for leadership in Indonesia can be concluded that must be met, namely Indonesian citizens, have sufficient age, honest, fair, trustworthy, care for others, free from a history of problems (cases), and healthy (have no history of illness).

In Indonesia, when simultaneous elections are held, of course, many candidate leaders are enthusiastic about nominating themselves as leaders. Therefore, various strategies and tricks are carried out by candidate leaders. The strategies and tricks of candidate leaders in Indonesia that are usually carried out include 1) socializing work programs, 2) adapting to approach the community to gain public sympathy, 3) doing things that can attract public sympathy by cheating, and 4) approaching religious scholars to gain public sympathy because the candidate leader has a religious nature (instantly becoming religious) and so on. The candidate leaders will do everything they can to win the election and be elected leaders (Supriyanto, 2022; Arasid et al., 2022; Gunawan et al., 2020; Yahya et al., 2022; Wanta, 2020; Khoiron, 2018; Nika, 2021; Khalik et al., 2018; Anshori, 2018; Angar et al., 2022).

The things done by the candidate leaders certainly have the aim of attracting the attention or sympathy of the community to the candidate leader. That way, when the community has felt sympathy for the candidate leader, of course, the community chooses him as a leader for the specified period. It is very unfortunate that what happened in Indonesia when the candidate leader was elected, suddenly the things that had been attempted by the candidate leader when he became a leader were not attempted again by the leader.

Because the leader assumes that when he has been elected as a leader, he will be calm and feel relieved, there is no need to try again to attract the sympathy of the community so that they feel proud to have the figure of the leader, this has often happened in Indonesia for that

Indonesian society must be good at choosing a candidate leader, the community must be able to see from various points of view of the candidate leader with the aim that the community can be led by the right leader (Aminah, 2021; Maupiku et al., 2022; Sommaliagustina, 2019; Ilham et al., 2023; Suhendi, 2020; Harits et al., 2019; Hidayat, 2023; Novyan et al., 2019).

## CONCLUSION

Candidate leaders carry out various strategies and tricks. The strategies and tricks of candidate leaders in Indonesia that are usually carried out are socializing work programs and approaching the community to gain public sympathy. The principles of Islam implied in the Quran regarding a leader are amanah, justice, deliberation (*shura*), diversity and nationality (*sya'bi*), freedom (*huriyah*), welfare and welfare, and peace (*salam*). The requirements and criteria for leadership in Indonesia are Indonesian citizens, sufficient age, honest, fair, trustworthy, care for others, free from a history of problems (cases), and healthy (have no history of illness).

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