

Identity Politics and Prospective Leader Selection: A Perspective from Fiqh Siyasah

Ahmad Annizar

Universitas Islam Negeri Sumatera Utara Medan
ahmadannizar3002203015@uinsu.ac.id

Zainul Fuad

Universitas Islam Negeri Sumatera Utara Medan
zainulfuad@uinsu.ac.id

M. Syukri Albani Nasution

Universitas Islam Negeri Sumatera Utara Medan
muhammadsyukrialbani@uinsu.ac.id

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Abstract: This research delves into the intricate dynamics of identity politics within the framework of selecting prospective leaders, with the overarching goal of reconciling perspectives from both the state and Islamic law to foster societal stability and harmony. Employing qualitative research methods, including observation, interviews, and documentation, the study embarks on a comprehensive exploration of political participation within *Fiqh Siyasah*. It underscores the imperative of entrusting leadership roles to individuals who demonstrate unwavering commitment to upholding Islamic principles in politics. This research shed light on the adaptable nature of *Fiqh Siyasah*, which continuously evolves to address society's evolving needs and challenges. Through a case study focusing on the political engagement of the Kotasan Village Community in the 2022 Village Head Election, the research elucidates the multifaceted dimensions of political participation within an Islamic context. Despite the inherent mandate to elect leaders for the betterment of societal welfare, the study reveals prevalent challenges, notably the pervasive influence of money-driven politics that often supersedes the foundational principles of *Fiqh Siyasah*. This research serves as a significant contribution to the discourse on identity politics and leadership selection, offering valuable insights into the nuanced interplay between religious principles and political realities in contemporary societies

Keywords: Identity Politics; Prospective Leader Selection; *Fiqh Siyasah*; Political Participation; Islamic Principles; Societal Stability

Abstrak: Penelitian ini menggali dinamika rumit politik identitas dalam kerangka pemilihan calon pemimpin, dengan tujuan utama mendamaikan perspektif dari negara dan hukum Islam untuk mendorong stabilitas dan harmoni masyarakat. Dengan menggunakan metode penelitian kualitatif, termasuk observasi, wawancara, dan dokumentasi, penelitian ini melakukan eksplorasi komprehensif tentang partisipasi politik dalam ranah *Fiqh Siyasah*. Ini menekankan pentingnya menugaskan peran kepemimpinan kepada individu yang menunjukkan komitmen yang teguh untuk menjunjung tinggi prinsip-prinsip Islam dalam ranah politik. Temuan penelitian ini memberikan pemahaman yang mendalam tentang sifat yang dapat disesuaikan dari *Fiqh Siyasah*, yang terus berevolusi untuk mengatasi kebutuhan dan tantangan yang berkembang dari masyarakat. Melalui studi kasus yang berfokus pada keterlibatan politik Komunitas Desa Kotasan dalam Pemilihan Kepala Desa 2022, penelitian ini menjelaskan dimensi-dimensi yang kompleks dari partisipasi politik dalam konteks Islam. Meskipun terdapat mandat yang melekat untuk memilih pemimpin demi kesejahteraan sosial, penelitian ini mengungkap tantangan yang meluas, terutama pengaruh politik berbasis uang yang sering kali mengalahkan prinsip-prinsip dasar *Fiqh Siyasah*. Penelitian ini merupakan kontribusi penting dalam wacana politik identitas dan seleksi kepemimpinan, menawarkan wawasan berharga tentang interaksi nuansa antara prinsip-prinsip agama dan realitas politik dalam masyarakat kontemporer.

Keywords: Politik Identitas; Seleksi Calon Pemimpin; *Fiqh Siyasah*; Partisipasi Politik; Prinsip-prinsip Islam; Stabilitas Sosial

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Introduction

Indonesia is a democratic country that adheres to Pancasila and the Indonesian ideology, as power is controlled by the people. In line with Indonesia's character, a democratic system is necessary and rooted in the many religions, ethnicities, cultures, and languages introduced and developed in Indonesia. Indonesia has not yet achieved substantive democracy or a democratic citizenry.¹ This is evident both in society and the government, as riots during regional elections remain a characteristic of the political process in Indonesia. Due to inadequate substantive democracy, the ethnicity of the political community remains low.²

Democratic governance aims to implement the people's sovereignty in a country governed by the government. According to the book "Sistem dan Dinamika Demokrasi di Indonesia" (The System and Dynamics of Democracy in Indonesia) written by Rizanur, Abraham Lincoln defines democracy as the power of the people. Everyone has the right to make decisions that change their lives. Democracy allows citizens, either directly or through representatives, to make laws. Democracy encompasses social, economic, and cultural conditions that allow for free and equal political freedom. Democratic governance is based on the will and interests of the people and has a separation of powers (legislative, executive, and judicial) and executive

accountability. A country is also called democratic if the community participates in development and chooses leaders who meet their needs.

Participating in politics helps society channel its goals and interests. Political participation of society involves individuals participating in political activities at various levels within the political system to achieve the goals and aspirations of the state. Political participation can affect the credibility of society in governance. Every society has different rights and interests in elections.³ Political involvement in general elections also implies society's influence on governance. Society's participation in elections (general elections) is one measure of the implementation of democracy and society's political awareness.⁴

Individuals or political organisations participate in formal political institutions and national or regional decision-making on public benefits, including general elections, coalitions, and other activities. Political participation can be active or passive. Active participation involves participation in the input and output processes of politics. Passive participation only focuses on political output.⁵ Some people do not participate because their society and political system deviate from their desires. Individuals who participate in politics for

¹ Ivan Devi Sagala and Budi Ali Mukmin, "Politik Identitas Etnis Dalam Pilkada Pemilihan Walikota Dan Wakil Walikota Binjai Tahun 2015," *ANTHROPOS: Jurnal Antropologi Sosial Dan Budaya* 1, no. 2 (2015): 189–95, <http://jurnal.unimed.ac.id/2012/index.php/anthropos%0APolitik>.

² M Rosifa, "Pemenuhan Hak Politik Penyandang Disabilitas Dalam Penyelenggaraan Pemilu Tahun 2019 Di Kabupaten Cirebon Perspektif Fiqh Siyasah," *In The Indonesian Conference on Disability Studies and Inclusive Education*, 2019.

³ Siti Rohmah et al., "Literasi Politik Komunitas Samin Di Bojonegoro Dalam Pemilu Perspektif Fiqh Siyasah," *Al-Manahij: Jurnal Kajian Hukum Islam* 14, no. 2 (December 3, 2020): 225–38, <https://doi.org/10.24090/mnh.v14i2.3933>.

⁴ Anggi Nita Sari Sihombing, "Tinjauan Fiqh Siyasah Tentang Partisipasi Politik Masyarakat Dalam Pemilihan Walikota Dan Wakil Walikota Medan Tahun 2020 Pada Masa Pandemi Covid-19 (Studi Kasus Kec. Medan Maimun)," *Repository.Uinsu.Ac.Id*, 2021.

⁵ Puja Amelia Harahap, "Peran Bawaslu Terhadap Proses Penyelesaian Pelanggaran Dalam Penyelenggaraan Pemilu Serentak Ditinjau Dari Perspektif Fiqh Siyasah(Studi Kasus Pelaksanaan Pemilu Serentak Di Padang Lawas Utara 2019)," *Repository.Uinsu.Ac.Id*, 2022.

their own motives are considered a group of political involvement.⁶

The political actions of the community indicate whether they are fully active, partially active, or inactive. Those not involved in politics exhibit apathy towards politics, which can be caused by several factors, including a lack of interest in politics, indifference towards politics, inadequate political education, and a belief that their efforts to influence public policy will fail.⁷ If the government prioritises education and welfare, the community can participate in politics.⁸ In every aspect of governance, democracy must be applied.⁹

A group of individuals who change their status in society, often those with extensive contacts and knowledge beyond their immediate environment, can significantly influence societal transformation.¹⁰ Education and communication channels expose them to new ideas, enabling them to drive change. Democracy thrives on broad political participation from all segments of society. It requires active involvement in

decision-making and the election of national leaders who will advocate for the people's rights.

As Indonesia is a democratic country, elections are the Indonesian people's celebration to choose leaders who meet the qualifications of the General Election Commission (KPU). Democracy is a country where people rule, govern, and have power. This means that the people choose their leaders. Deli Serdang Regency, North Sumatra, held Village Head elections in 2022 for 304 villages in 22 districts. The Village Head is a Village Government Official who manages village affairs and performs local governance and administration activities.¹¹

The local village community directly elects the village head, who may be an ordinary person, in the village head elections. Village head elections are held simultaneously throughout the regency or city after Law Number 6 of 2014 revoked Law Number 32 of 2004 in Article 31, paragraphs 1 and 2. Village Head elections allow citizens to express their local loyalty and preferences.¹²

The Kotasan Village in Galang District, Deli Serdang Regency, held Village Head elections. Specifically, on Monday, April 18, 2022, with four candidates: Zainal Abidin, Asbullah, Wawan Setiadi, and Ngadion, based on the Deli Serdang Regency Regional Regulation Number 8 of 2021 concerning Amendments to Regional Regulation Number 2 of 2015 concerning Village Head

⁶ Muhammad Ikhbal Saiful, "Tinjauan Fiqh Siyasah Terhadap Pelanggaran Kode Etik Dalam Penyelenggaraan Pemilu Oleh Komisi Pemilihan Umum," *Jurnal Islamika Granada* 4, no. 1 (September 30, 2023): 15–22, <https://doi.org/10.51849/IG.V4I1.152>.

⁷ Askana Fikriana, "Etika Politik Dan Kualifikasi Calon Legislatif Dalam Pemilu: Perspektif Fiqh Siyasah," *Aladalah: Jurnal Politik, Sosial, Hukum Dan Humaniora* 2, no. 1 (December 13, 2024): 235–48, <https://doi.org/10.59246/ALADALAH.V2I1.657>.

⁸ Wulansari Tika, "Implementasi Pola Rekrutmen Anggota Partai Politik Dalam Perspektif Fiqh Siyasah (Studi Di DPW Partai NasDem Bandar Lampung)," *Repository.Radenintan.Ac.Id*, May 31, 2022.

⁹ Andri Yanto and Faidatul Hikmah, "Hak Politik Mantan Terpidana Korupsi Menjadi Peserta Pemilihan Umum Dalam Perspektif Hukum Syariah Dan Fiqh Siyasah," *Recht Studiosum Law Review* 2, no. 2 (November 3, 2023): 92–101, <https://doi.org/10.32734/RSLR.V2I2.14164>.

¹⁰ Winda Ananta Suryani Siregar, "Partisipasi Politik Masyarakat Dalam Pemilihan Bupati Dan Wakil Bupati Tahun 2020 Dalam Perspektif Fiqh Siyasah (Studi Kasus Di Kecamatan Kotapinang Kabupaten Labuhanbatu Selatan)," (*Doctoral Dissertation, Universitas Islam Negeri Sumatera Utara*)., 2021.

¹¹ Nur Laila Fitriyani, "Partisipasi Politik Masyarakat Dalam Pemilihan Kepala Desa Di Desa Mejobo: Perspektif Fiqh Siyasah," *Repository.Iainkudus.Ac.Id*, August 30, 2022.

¹² Muhammad Saleh, Yuslim, and Bakaruddin Rosyidi, "Politik Identitas Etnis Dalam Pemilihan Kepala Daerah. Studi Kasus : Peranan Etnis Tionghoa Dalam Pilkada Kota Tebing Tinggi Tahun 2017," *Ganaya : Jurnal Ilmu Sosial Dan Humaniora* 1, no. 2 (September 28, 2018): 240–54, <https://jayapanguspress.penerbit.org/index.php/ganaya/article/view/101>.

Elections. The Village Consultative Body assists the Village Head in the administration of governance.¹³

Insulting someone, religion, ethnicity, race, class, candidate, and/or other candidates is an illegal act in accordance with the Deli Serdang Regent Regulation Number 64 of 2021 concerning the Technical Guidelines for Village Head Elections.¹⁴ In the field, identity politics still boast, vilify, or insult candidates or voters who share religious, ethnic, or racial similarities. Village head elections are influenced by village culture, so disputes often occur. Kotasari Village, Galang District, Deli Serdang Regency, has a diverse population consisting of Javanese, Bantenese, Batak, and Malay ethnicities, most of whom are Muslims.

The Quran and Hadith teach leadership and the nomination of leaders to control welfare and maintain society, but they do not explain the state's political organisation. Direct Village Head elections are a democratic way to choose leaders in villages, where the entire community has the right and freedom to choose the candidate they support. These candidates must strive to gain full support from the community by using political strategies to campaign for their visions and missions.¹⁵

Islam addresses political matters through *siyasah*, which encompasses governance and education. The concepts of

state and power are inherently linked to *siyasah*,¹⁶ illustrating the deep connection between Islam and politics in the context of adopting Pancasila as the foundation of the state. This does not imply removing Islamic values and aspects from politics. Instead, the extent to which Islamic principles can inspire politics depends on the ability of Muslims to present them innovatively and foster social and political understanding. Consequently, both Islam and nationalism will continue to play a significant role in the framework of constitutional Islamic politics.

Asserting that Islam should not engage in politics is a significant misconception. Politics holds substantial value for Muslims, as it is crucial to govern community affairs in accordance with Islamic law. Addressing the needs of the Muslim community is essential, and Muslims should actively contribute to strengthening national and state life. This includes promoting peace, advocating for justice for all citizens, and enhancing Indonesia's international standing. Unfortunately, many people oppose political involvement, viewing it solely as a means to showcase power and wealth. Such a narrow perspective undermines the importance of politics. A more serious and principled approach to politics, guided by Islamic teachings, can profoundly impact the nation's governance and societal well-being.¹⁷

Political activities, such as village head elections and their implementation, are referred to as *As-siyasah* in Islamic law and

¹³ Eddy Syofian, "Politik Identitas: Pemilihan Kepala Daerah Gubernur Dan Wakil Gubernur Sumatera Utara Tahun 2018," *Repositori.Usu.Ac.Id*, 2021, <https://repositori.usu.ac.id/handle/123456789/39878>.

¹⁴ Nofriadi Nofriadi, Afrijal Afrijal, and Isti Nindiah, "Dinamika Politik Identitas Etnis Di Aceh (Studi Kasus Terhadap Kemenangan Irwandi-Nova Pada Pilkada 2017)," *Jurnal Pemerintahan Dan Politik* 8, no. 1 (February 25, 2023), <https://doi.org/10.36982/JPG.V8I1.2810>.

¹⁵ Sayed Muhammad Dauly, Heri Kusmanto, and Abdul Kadir, "Politik Identitas Pada Pemilihan Gubernur Sumatera Utara Tahun 2018," *Jurnal Administrasi Publik (Public Administration Journal)* 9, no. 1 (June 18, 2019): 49–56, <https://doi.org/10.31289/jap.v9i1.2230>.

¹⁶ Ivan Devi Sagala, "Politik Identitas Etnis Dalam Pilkada Pemilihan Walikota Dan Wakil Walikota Binjai Tahun 2015," *Digilib.Unimed.Ac.Id*, October 27, 2017.

¹⁷ F. Andhito Putra and H. Hanafie, "Modal Sosial Dalam Pemilihan Kepala Desa (PILKADES) (Studi Terhadap Tokoh Wandi Sebagai Calon Kepala Desa Di Desa Susukan, Kecamatan Susukan, Kabupaten Cirebon, Jawa Barat Tahun 2019)," *Independen: Jurnal Politik Indonesia Dan Global* 2, no. 2 (November 15, 2021): 11–16, <https://doi.org/10.24853/INDEPENDEN.2.2.11-16>.

are studied under *fiqh siyasah*. *Fiqh siyasah* addresses how one can engage in political roles or *siyasah*. Loyalty to a leader is considered a religious duty, making it essential for people to elect their leaders. In Islam, political participation is an expression of faith, mainly when supporting candidates who adhere to Islamic principles.¹⁸

Fiqh siyasah covers politics and *siyasah*. Religion obliges its followers to obey their leaders, so they must choose them. Trustworthy Islamic candidates who respect Islamic teachings can run for leadership positions.¹⁹ Identity politics is understood as an individual's drive to select candidates with similar backgrounds due to sympathy and solidarity among individuals within an ethnic group. In identity politics, ethnic ties play an important role, becoming potential cultural symbols and sources of power for political actions.

The author believes that research and studies related to the Identity Politics of Prospective Leaders from the Perspective of *Fiqh Siyasah* (Case Study of Kotasan Village Head Election, Galang District, Deli Serdang Regency, 2022-2028) have not found cases conducted in the relevant location. However, several studies discuss similar topics, such as the research conducted by Hari Febriansyah, which aims to understand Identity Politics as a winning strategy for village head elections in Pancamukti Village, Muara Telang District, Banyuasin Regency, South Sumatra Province, and what factors influence winning strategies for Village Head elections in Pancamukti Village, Muara

Telang District, Banyuasin Regency, South Sumatra Province. However, this study did not include the Perspective of *Fiqh Siyasah* on identity politics.²⁰

Furthermore, research conducted by Dian Ariyani Surya et al. found that universally, the research focuses on the identity politics of villagers in Rumpin Village based on religion and ethnicity in the political culture where villagers have faith in their village head candidates, leading to nepotism in Rumpin Village. However, this study did not include topics related to the Identity Politics of Prospective Leaders from the Perspective of *Fiqh Siyasah*.²¹

Based on the above description, this research explores Identity Politics from the Perspective of *Fiqh Siyasah*. The main questions are: How was the Village Head election conducted in Kotasan Village, Galang District, Deli Serdang Regency, for the 2022-2028? And what impact did identity politics have on the victory of the village head candidates in Kotasan Village, Galang District, Deli Serdang Regency, for the 2022-2028 period? This study aims to describe and analyse both the implementation of the Village Head election and the influence of identity politics on the candidates' success from the perspective of *Fiqh Siyasah*.

Literatur Review

Political modernisation involves political engagement, and socio-economic advancement increases participation,

¹⁸ AP Sahalatua, A Hamid, and MD Hikmawan, "Politik Identitas Dalam Pemilihan Kepala Daerah (Studi Kasus Pada Pemilihan Gubernur DKI Jakarta Periode 2017-2022)," *Eprints.Untirta.Ac.Id*, 2018, <http://ip.fisip-untirta.ac.id>.

¹⁹ Fhira Alfhiara, "Partisipasi Politik Masyarakat Dalam Pemilihan Kepala Desa Marikangen Kecamatan Plumbon Kabupaten Cirebon Perspektif Fiqh Siyasah," *Repository.Syekhnurjati.Ac.Id*, 2022.

²⁰ Bagas Luthfi Hakim, "Strategi Politik Dalam Pemenangan Pemilihan Kepala Desa Terpilih Di Desa Mandirancan Kecamatan Mandirancan Kabupaten Kuningan Tahun 2019," *Repository.Syekhnurjati.Ac.Id*, 2022, <https://doi.org/https://repository.syekhnurjati.ac.id/9547/>.

²¹ Dian Ariyani Surya, Ali Noerzaman, and Usni Usni, "Politik Identitas Dibalik Panggung Pilkades," *Independen: Jurnal Politik Indonesia Dan Global: Jurnal Politik Indonesia Dan Global* 2, no. 2 (November 15, 2021): 29–36, <https://doi.org/10.24853/INDEPENDEN.2.2.29-36>.

according to Yalvema Miaz. Political engagement encompasses societal involvement in all stages of policymaking, from decision formulation to decision evaluation, including decision execution. Political participation includes community involvement in general elections and other political activities.²² Political participation influences policymaking. However, many people still lack a comprehensive understanding of this process and view politics merely as a matter of choices. They often believe that abstaining from voting is inconsequential, perceiving all political options as essentially the same.

Samuel P. Huntington and Joan Nelson (1983) outlined two key criteria for political engagement in Indonesia. The first criterion involves internal influences, where the perspectives and behaviours of voters²³ are shaped autonomously through self-conscious political participation. The second criterion pertains to external factors, which impact voters' thoughts and actions from outside sources.

First, physical participation involves parents planning educational activities such as establishing and maintaining school facilities, according to Basrowi quoted from Siti Irene Astuti.²⁴ Second, non-physical participation involves the community in selecting national education policies and aligning community motivations for learning through education so that the government can easily compel them to attend school.

The election committee conducts village head elections, while the district or city budget funds the election. Village heads are elected through several stages: nomination and screening, determination, campaigning,

voting, and selection. The majority vote determines the village head. The election committee chairman proposes the selected village head candidate to the Village Consultative Body no later than seven days after the election committee determines the candidate, and the Village Consultative Body submits the name of the selected candidate to the Regent or Mayor no later than seven days after receiving the election committee's report. The Regent or Mayor approves the selected village head candidate upon receiving the election results from the election committee. The Regent or Mayor or an authorised official appoints the selected village head no later than 30 days after the determination.²⁵

Fiqh siyasah, according to Islamic law, regulates and manages human life in the state for the benefit of humanity. In this *fiqh siyasah*, *mujtahid* scholars study Islamic legal sources related to the state and society.²⁶ *Fiqh siyasah* is highly significant in Islamic law. Governments apply Islamic law to their populations through *fiqh siyasah*, a science. Without Islamic governance (such as governance regulating the design of *fiqh siyasah*), it is difficult to maintain the legitimacy of Islamic law for Muslims. Imam al-Ghazâlî mentions this in *al-'Iqtishad fî al-'I'tiqad*.²⁷

Therefore, *fiqh siyasah* is crucial for Islamic civilisation. Governments need *fiqh siyasah* to consider, formulate, and determine practical political policies beneficial to Muslims and other citizens. The potential of Muslims will be limited without governmental political initiatives. Muslims

²² Surya, Noerzaman, and Usni.

²³ Surya, Noerzaman, and Usni.

²⁴ Hakim, "Strategi Politik Dalam Pemenangan Pemilihan Kepala Desa Terpilih Di Desa Mandirancan Kecamatan Mandirancan Kabupaten Kuningan Tahun 2019."

²⁵ Sagala and Mukmin, "Politik Identitas Etnis Dalam Pilkada Pemilihan Walikota Dan Wakil Walikota Binjai Tahun 2015."

²⁶ Rosifa, "Pemenuhan Hak Politik Penyandang Disabilitas Dalam Penyelenggaraan Pemilu Tahun 2019 Di Kabupaten Cirebon Perspektif Fiqh Siyasah."

²⁷ Rohmah et al., "Literasi Politik Komunitas Samin Di Bojonegoro Dalam Pemilu Perspektif Fiqh Siyasah."

can also be protected by *fiqh siyasah*. *Fiqh siyasah* is like the roots of a tree that support the trunk, branches, twigs, and leaves that produce fruit for the Islamic community.

Method

The qualitative method employed in this research explores the values or nature of social phenomena rather than survey findings or statistical data.²⁸ This research involves field research, which gathers data from observations in the field. It utilises data from books, journals, articles, and other materials related to the issue studied.

Descriptive analysis was used to depict and analyse the subject. The author divides the data sources of this research into two groups: primary data sources collected directly at the research site by interviewing prospective village heads, community leaders, and religious figures. Secondary data sources include literature studies, which involve gathering and reading books on this topic. Primary data collection is through interviews and observation, while secondary data is collected through documentation and literature review. This research employs qualitative data analysis, describing data in sentence form.²⁹

Results and Discussion

Political Participation and Community Factors in the Election of Village Head in Kotasan Village

Kotasan Village consists of 7 hamlets with an area of ± 560.254 hectares or 5642 km², which is a lowland area. Situated at an

altitude of 98 meters above sea level and with an average temperature of 31°C, Kotasan Village is bordered by Tanjung Garbus II Village, Bandar Dolok Village in Pagar Merbau Sub-district (North), Jaharun B Village in Galang Sub-district (South and East), and Paya Itik Village in Galang Sub-district (West). Kotasan Village has a population of 3,523, consisting of 1,722 males and 1,801 females.

Ahmad Sarif, S.Pd.I, a community leader in Kotasan Village, stated that the procedure for the election of the village head follows Islamic law by conducting meetings among the candidates before direct elections are conducted by the entire community. The villagers directly elect the village leader (village head). According to Ir. Supriono, the chairman of the village head election committee in Kotasan Village, the process of electing the village head includes the formation of an election committee attended by the Village Consultative Body (BPD), traditional leaders, community leaders, and village officials, as well as candidate nomination, screening, and determination.

In the implementation of the village head elections from 2002-2028 in Kotasan Village, there were four candidates for village head. The following are the identities of the four village head candidates for the period 2022-2028 in Kotasan Village:

1. Zainal Abidin, a Muslim candidate for village head, began his education at SDN 105390 Kotasan. With a strong educational background, Zainal Abidin continued to SMPN 1 Galang and completed his secondary education at SMA Taman Siswa Galang. Zainal Abidin brings strong economic skills with a commitment to advancing the village's economic sectors.
2. Wawan Setiadi, the second candidate who is also Muslim, started his

²⁸ Sihombing, "Tinjauan Fiqh Siyasah Tentang Partisipasi Politik Masyarakat Dalam Pemilihan Walikota Dan Wakil Walikota Medan Tahun 2020 Pada Masa Pandemi Covid-19 (Studi Kasus Kec. Medan Maimun)."

²⁹ Harahap, "Peran Bawaslu Terhadap Proses Penyelesaian Pelanggaran Dalam Penyelenggaraan Pemilu Serentak Ditinjau Dari Perspektif Fiqh Siyasah (Studi Kasus Pelaksanaan Pemilu Serentak Di Padang Lawas Utara 2019)."

education at SDN 105385 Kotasan. With a solid educational background, Wawan Setiadi continued to SMP AKP Galang and graduated from SMA AKP Galang. Known as a diligent and resilient individual, he is committed to taking on the responsibility of a progressive village leader.

3. Asbullah, the third candidate who is also Muslim, has a different educational background. He began his education at SDN 105325 Bandar Dolok, continued to SMPN 1 Tanjung Morawa, and completed SMA Nurul Iman Tanjung Morawa. Asbullah brings educational diversity as a strength, and his vision is to create an inclusive and advanced Kotasan Village.
4. Ngadion, the fourth candidate, is Muslim and has a vocational education background. He began his educational journey at SDN 105325 Kotasan, continued to SMPN 1 Galang, and chose the vocational path by completing his education at SMK Taman Siswa Galang. With a combination of strong formal education and religious values known to the community, Ngadion promises to bring positive change to Kotasan Village, especially as the Head of Hamlet 7 in Kotasan when applying to be a candidate for village head in Kotasan Village.

The Regulation of the Minister of Home Affairs Number 72 of 2020 regulates village head elections during the COVID-19 pandemic, mandating Governments to implement health guidelines in the Village Head elections to prevent the spread of COVID-19.

The Regulation of the Minister of Home Affairs Number 112 of 2014 concerning Village Head Elections, as amended by Minister of Home Affairs Regulation Number 65 of 2017 concerning Amendments to the

Regulation, needs to be revised to take into account the sociological dynamics caused by non-natural disasters, especially the COVID-19 pandemic. Considering paragraphs a and b, it is necessary to establish a Second Amendment to the Minister of Home Affairs Regulation Number 112 of 2014 concerning Village Head Elections.

The law emphasises that village head elections must prioritise health procedures from forming committees and meetings to candidate selection and campaigns. The campaign for the 2022 village head elections includes activities such as presenting visions and missions and distributing pamphlets and marketing materials through social media. The election organising committee will issue oral and written warnings if there are too many mass gatherings and there is no black campaign or noise during the campaign.

Challenges and Opportunities in Identity Politics

1. Challenges of Social Media in Identity Politics

Social media has become a primary tool in identity politics, playing a crucial role in shaping public opinion, mobilising masses, and crafting identity narratives. Firstly, the dissemination of false information and polarisation: The phenomenon of spreading false information (hoaxes) on social media has the potential to trigger societal polarisation and influence public opinion on identity issues. Studies by Sudirman have noted a significant increase in the spread of divisive false information during political campaigns.³⁰

Secondly, regarding the impact on identity perceptions, Social media plays a vital role in shaping the identity perceptions of individuals and groups. Despite diversity,

³⁰ Saiful, "Tinjauan Fiqh Siyasah Terhadap Pelanggaran Kode Etik Dalam Penyelenggaraan Pemilu Oleh Komisi Pemilihan Umum."

research by Raharjo indicates that social media tends to form filter bubbles, where individuals are only exposed to views and information that align with their own identity.

Thirdly, regarding the high intensity of debates and conflicts, Intense communication on social media often leads to high levels of debate and conflict. Several studies, including works by Setiawan, highlight that the intensity of discussions and comments on social media can reinforce polarisation and challenge social harmony.

Fourthly, in algorithm manipulation and content personalisation, the algorithms used by social media platforms often personalise content presented to users, creating information bubbles that limit their exposure to certain perspectives. This can increase information gaps and strengthen identity silos.

Fifthly, regarding foreign influence and manipulation, social media also serves as an effective tool for foreign influence to interfere in a country's politics. Pratama's recent book, "Digital Democracy, Analysing Political Campaigning in the Internet Era," outlines several case studies in Indonesia that highlight the efforts of foreign actors to influence through social media. Sixthly, Regarding paradigm shift in identity politics, with technological advancements, social media have accelerated a paradigm shift in identity politics. Works like "Identity and Power in Indonesia: The Impact of Globalisation" by Susanto discuss how political identities have changed in the era of globalisation, especially through intensive exposure on social media.

2. Opportunities for Inter-Group Collaboration in Identity Politics

The collaborative framework approach is key to understanding how different groups work together. Collaboration is described as an effective instrument in achieving

common goals and creating a harmonious social environment. Research by Suryadi indicates that understanding and appreciating societal diversity are essential foundations for building sustainable collaborations. Inter-group collaboration often emerges as a response to common challenges. Observing successful collaboration cases can provide inspiration. Collaborative initiatives in Indonesia's local level have successfully reduced tensions between groups and created a more inclusive environment. Education plays a key role in shaping positive perceptions of other groups. Technology can also serve as a catalyst in building inter-group collaboration. Digital platforms can be used to design collaborative campaigns involving the wider community. However, challenges remain in reflecting on barriers and strategies to overcome obstacles in collaborative efforts.³¹

3. Opportunities for Empowering Local Economy Through Identity Politics

Empowering the local economy through identity politics offers extensive opportunities to stimulate sustainable and inclusive economic growth. Strong political identities not only motivate communities to support local products and businesses but also create an environment conducive to economic development at the local level. Local economic empowerment through identity politics is not just about creating jobs but also involves direct community involvement in economic decision-making. Research by Wardana highlights that community participation in local economic policymaking enhances ownership and strengthens local identity, creating a solid foundation for sustainable economic

³¹ Tika, "Implementasi Pola Rekrutmen Anggota Partai Politik Dalam Perspektif Fiqih Siyasah (Studi Di DPW Partai NasDem Bandar Lampung)."

development.³² Implementing this strategy opens up new opportunities to enhance the attractiveness of local products and services to consumers and investors.

Inter-sectoral collaboration is key to optimising the potential of local economic empowerment through identity politics, thus accelerating local economic growth. Engaging the private sector, government, and communities in local economic projects creates beneficial synergies. Identity-based Micro, Small, and Medium Enterprises (MSMEs) become pillars in economic empowerment, providing insights into how supporting and developing MSMEs by tapping into local identities can create added value, enhance competitiveness, and significantly empower the local economy. Empowering the local economy through identity politics also involves partnerships with local communities. Active involvement in community projects can create significant positive impacts and advance the local economy. Innovation is a key element in local economic empowerment through identity politics. Research by the United Nations Development Programme indicates that new innovations based on local identities can open up new opportunities to overcome economic challenges. Gender aspects in local economic empowerment need to be seriously considered. Identity politics can be used to increase women's participation in the local economy. A more inclusive and sustainable economic environment can be created by actively involving women. Opportunities for empowering the local economy through identity politics create a solid foundation for sustainable economic development. In the local economic development of Desa Kotasan, Ngadion wields significant

influence because of his position as the Sub-Coordinator of Planning in the MSMEs of Desa Kotasan. Additionally, he incorporates his vision and mission when elected as village head to further enhance the economy of Desa Kotasan.

4. Challenges of Sustaining Local Identity Amidst Globalization:

The challenge of sustaining local identity in the era of globalization is a crucial issue that requires deep understanding and planned responses. Globalisation significantly impacts cultural and traditional diversity, introducing various pressures that can affect the integrity of a community's local identity. Education plays a central role in shaping the mindset and identity of future generations.³³ Globalisation also presents challenges in an education system focusing more on universal values and global curricula. In this regard, it is important to build an education that respects and incorporates local heritage to support the preservation of identity for future generations. Another challenge comes from the dynamics of the global economy, which often promotes consumerism and homogenisation of products. Local identities can be eroded by the penetration of global products and lifestyles dominating the market.

In addressing these challenges, local wisdom serves as an important guide. Understanding and appreciating local values, traditions, and practices can be a strong foundation for preserving identity integrity. The challenge of sustaining local identity also requires active participation from the community. The sustainability of local identity cannot be achieved without

³² Yanto and Hikmah, "Hak Politik Mantan Terpidana Korupsi Menjadi Peserta Pemilihan Umum Dalam Perspektif Hukum Syariah Dan Fiqh Siyasah."

³³ Siregar, "Partisipasi Politik Masyarakat Dalam Pemilihan Bupati Dan Wakil Bupati Tahun 2020 Dalam Perspektif Fiqh Siyasah (Studi Kasus Di Kecamatan Kotapinang Kabupaten Labuhanbatu Selatan)."

the community's support and participation in various preservation initiatives. Empowering communities through a bottom-up approach can make a significant contribution to addressing the pressures of globalization.

Identity Politics in Campaign Strategies

Campaign teams use campaigns to persuade and inspire the community to vote for local leaders. According to Lord Windlesham in the book "Political Communication, Media, and Democracy" by Henry Subiakto and Rachmah Ida, political communication aims to influence others, allowing political communicators to use campaigns to sway voters for specific interests. Identity politics employs campaign strategies to frame and personalize village head candidates to garner support.

Identity framing is crucial for marketing success. Candidates must choose a strong identity narrative that aligns with the needs of Desa Kotasan. Identity framing is how the media portrays village head candidates. Its presentation emphasizes, highlights, and amplifies empirically exclusive storytelling. Robert N. Entman stated that how we frame and interpret empirical data determines what we know about the world. Identity framing creates unique information about village head candidates.

Based on the researcher's observation of the four village head candidates in Desa Kotasan, they have different identity framing strategies, as follows:

Zainal Abidin Zainal Abidin brings unique dynamics to his campaign by emphasising modern values and tolerance as the main pillars of his identity. In his efforts to win the support of the Desa Kotasan community, he chooses the path of personalising identity, highlighting personal achievements and involvement in local initiatives such as utilising personal identity by emphasising

personal achievements as the foundation of his political career. In addition to personal achievements, Zainal Abidin is actively involved in various local initiatives and community empowerment programs, portraying that his leadership will positively impact on the development and welfare of Desa Kotasan. Moreover, he also successfully combines personal identity with highlighting modern values and tolerance.

Asbullah brings unique dynamics to his campaign by integrating Islamic and Javanese identities as the main foundation. Asbullah wisely integrates Islamic and Javanese identities in his campaign, creating a narrative that blends and merges cultural and religious elements to reach the entire spectrum of Desa Kotasan society in terms of religion and ethnicity. Asbullah recognizes the central role of social media in shaping and disseminating identity messages. Platforms such as Instagram, Facebook, and TikTok are primary tools to design narratives, communicate directly with voters, and build online engagement. Creative strategies in identity management are key to Asbullah's campaign. Success in effectively utilising social media helps this candidate remain relevant and connected with voters, leading the campaign towards success.

Wawan Setiadi brings unique dynamics to his campaign by emphasising modernity, pluralism, and inclusivity as key elements of identity. In conducting his campaign, he strategically explores approaches that demonstrate identity inclusivity, focusing on universal values. Wawan Setiadi builds the foundation of his leadership program by emphasising modernity. His vision and mission include innovation, technology, and adaptation to global developments aimed at attracting voters oriented towards the future and seeking leaders capable of bringing positive change. Wawan Setiadi

aligns his programs with universal values. This approach includes providing healthcare, education, and economic development services that are equitable and accessible to all layers of society. These inclusive programs create equity and reflect a strong social responsibility.

In framing identity and personalizing identity, **Ngadion** emphasises Islamic identity, using religious identity framing as the basis of the campaign by conveying messages that build solidarity and inclusivity while avoiding framing that could trigger polarisation. Despite emphasising Islamic identity, Ngadion is also active in building synergy with the local community. His participation in community activities and emphasis on local needs create a balance between religious identity and advocacy for the common interests of the Desa Kotasan community. Responsiveness to religious issues and his ability to manage identity crises have increased public trust and made religious identity a positive force in the village head campaign journey. Based on the environment in Desa Kotasan, which has a population that is 100% Muslim, Ngadion's identity politics in his campaign strategy has a significant influence. Thus, in the village head election in Desa Kotasan, Ngadion defeated the other three village head candidates.³⁴

Implications of Identity Politics in the Election Process

General elections are not just about political nominations but also about how candidates build a lasting image in the minds of voters. This process involves a series of strategies designed to strengthen the candidate's identity. Identity reinforcement

can begin by highlighting shared values between candidates and voters. Voters tend to support candidates who share values aligned with their views on morality and ethics. Village head candidates can shape a positive image by consistently expressing these values.

Identity reinforcement should not appear engineered or contrived. The candidate's authentic personality is a crucial factor in building a lasting image in the minds of voters. This is because voters tend to respond more positively to genuine and honest candidates. Identity strategies that involve voters through local initiatives can create stronger bonds. Direct involvement in local projects and activities helps reinforce the candidate's identity as a leader connected to the needs and aspirations of the local community. Candidates actively involved in these initiatives can build trust and support.

Consistency in message delivery and identity framing during campaigns plays a crucial role in voter recall. Sudden identity changes or inconsistent messages can confuse voters and damage the candidate's image. Consistency is key to creating long-term recall. Identity reinforcement involves not only the mind but also the emotions of voters.³⁵ Strategies relying on emotional influence can create deeper and more meaningful bonds. Candidates who can evoke positive emotions have a greater potential to be remembered by voters.

Inclusivity in identity politics plays a central role in ensuring that all layers of society have equal access, representation, and influence in the village head candidate selection process. Inclusivity in identity politics means creating open participation spaces for all layers of society. Research by

³⁴ Saleh, Yuslim, and Rosyidi, "Politik Identitas Etnis Dalam Pemilihan Kepala Daerah. Studi Kasus: Peranan Etnis Tionghoa Dalam Pilkada Kota Tebing Tinggi Tahun 2017."

³⁵ Syofian, "Politik Identitas : Pemilihan Kepala Daerah Gubernur Dan Wakil Gubernur Sumatera Utara Tahun 2018."

the Election Commission (KPU) shows that communities feeling included in the election process tend to be more actively involved and have higher trust in the integrity of the election.

Inclusive involvement must involve the prevention of discrimination and marginalisation. Through sensitive approaches to various identities, practices that disregard the rights of certain groups can be avoided. Inclusive policies can mitigate inequality and support fair participation. Inclusivity also includes efforts to empower women in identity politics. Providing equal access and supporting the active participation of women in the election process can create positive changes in representation and decision-making.

The importance of inclusivity is also reflected in the implementation of anti-discrimination policies. In facing the complexity of identity politics, inclusivity is a moral demand and a foundation for a healthy democracy. Creating equal participation, fair representation, discrimination prevention, women's empowerment, minority group involvement, inclusive political education, and implementing anti-discrimination policies are crucial steps to ensure that every citizen can fully benefit from the village head candidate selection process.³⁶

The main risk in identity elections is polarisation based on specific identities, such as ethnicity, religion, or social groups. Such polarisation can cause deep societal divisions, destroying unity and cooperation among citizens. The role of social media in reinforcing intergroup separation and spreading damaging narratives is significant. Biased and provocative information can strengthen extreme views and widen

intergroup gaps.

Village head candidates often use identity as a strategic tool to gain support. Campaign strategies that manipulate identity can create tension and trigger conflicts among citizens. This risk increases when identity highlights differences rather than uniting the community. The risk of polarisation is also related to inequality in representation. If one identity group dominates representation, other groups may feel unrecognised and voiceless in decision-making. This inequality can be a source of tension and division. In facing the risk of polarisation, holistic and sustainable mitigation strategies are needed. Approaches including community political education, social media regulation, campaign monitoring, and intergroup dialogue development can help reduce the risk of polarisation.

Village head elections often involve strong dynamics between identity and voter mobilisation. Identity, whether ethnicity, religion, or other local factors, can be key to voter mobilisation. An in-depth analysis of the role of identity in voter mobilisation highlights the complexity of interactions between identity factors and political participation at the local level.³⁷ Ethnic identity has a significant impact on voter mobilisation in village head elections. Candidates who can positively highlight ethnic identity tend to receive strong support from members of that ethnic group.

Religious identity also plays a crucial role in voter mobilisation. Campaign messages linking religious values to the candidate's leadership program can increase voter participation among those with similar religious identities. In this context, religious identity serves as a value foundation and an

³⁶ Nofriadi, Afrijal, and Nindiah, "Dinamika Politik Identitas Etnis Di Aceh (Studi Kasus Terhadap Kemenangan Irwandi-Nova Pada Pilkada 2017)."

³⁷ Daulay, Kusmanto, and Kadir, "Politik Identitas Pada Pemilihan Gubernur Sumatera Utara Tahun 2018."

effective tool to motivate voters. Candidates who can build personal relationships and highlight personal achievements can create emotional bonds with voters, thereby increasing voter participation.

Village head elections have significant long-term implications for community stability at the local level. These implications include various aspects, including social changes, security, and dynamics of inter-community interactions. Village head candidates who emphasise certain identities, such as ethnicity or religion, can influence social dynamics at the local level, thus affecting identity changes and creating imbalances among groups in society.

Village head elections involving identity-based campaigns can affect local economic policies. Village head candidates promising projects or programs focused on specific identities can shape patterns of uneven resource distribution. The long-term implications are economic inequality that can harm social stability. Village head elections surrounded by identity can form exclusive patterns of inter-community relations. Identity polarisation in local political contests can create long-lasting social gaps. The implications are the formation of groups that reinforce their own identities and feel isolated from other groups.³⁸

Analysis of *Fiqh Siyasah* on Identity Politics

The analysis of *Fiqh Siyasah* in the context of identity politics aims to evaluate to what extent Islamic principles are reflected in campaign strategies and identities emphasised by the prospective village heads. Muhammad Salim 'Awwa presented his opinion in the book "*Fi an-Nidham al-Siyasi li ad-Daulah al-Islamiyah*,"

³⁸ Sagala, "Politik Identitas Etnis Dalam Pilkada Pemilihan Walikota Dan Wakil Walikota Binjai Tahun 2015."

identifying five principles within *fiqh siyasah* as follows:³⁹

1. **Syura (Consultation):** All community decisions are made through consensus and the involvement of all stakeholders through discussions. The village head and governmental leadership must be formed through community consensus via fair, honest, and trustworthy elections. Authoritarian authority contradicts Islamic teachings. *Syura* is not limited to a single group because leaders who are stubborn, unwilling to accept advice, and unwilling to receive input will be avoided by the community.
2. **Justice:** The principle of justice is the key to the administration of an area. Justice in law requires that every individual is equal before the law, as exemplified by the Prophet Muhammad when he began building the State of Medina, which involved building collective commitment with all elements of the Medina community from various tribes and religions.
3. **Freedom:** In Islamic *fiqh siyasah*, freedom is the fundamental pillar governing the relationship between government and individuals. Individual freedom encompasses human rights in Islam. This concept protects everyone's right to life, belief, expression, and property. The right to associate and express oneself is equally important in freedom. People can express their beliefs peacefully and form associations in accordance with Islam.
4. **Equality:** In societal life, Islam acknowledges the existence of pluralism in social and cultural communities.

³⁹ Andhito Putra and Hanafie, "Modal Sosial Dalam Pemilihan Kepala Desa (PILKADES) (Studi Terhadap Tokoh Wandu Sebagai Calon Kepala Desa Di Desa Susukan, Kecamatan Susukan, Kabupaten Cirebon, Jawa Barat Tahun 2019)."

However, Islam does not tolerate the pluralism concept if it implies the relativism of all religious teachings or that all religions are the same. Instead, Islam tolerates social and cultural diversity in life. Every citizen, regardless of their tribe, culture, or religion, has the same civil rights and is equal in the eyes of the law.

Table 1. Analysis of *Fiqh Siyasah* in the context of identity politics.

<i>Fiqh Siyasah</i> Principle	Explanation	Application in Identity Politics
Syura (Consultation)	Decisions are made through community consensus involving all stakeholders. Leadership must be elected fairly and transparently. Authoritarianism contradicts Islamic teachings.	Campaigns should emphasise inclusive consultation and transparency in elections, listening to all community groups.
Justice	Justice is fundamental in governance, ensuring all individuals are equal before the law. The Prophet Muhammad exemplified this in the State of Medina by building collective commitment among diverse tribes and religions.	Candidates should advocate policies ensuring equal treatment and justice for all citizens, regardless of background.
Freedom	Freedom is a cornerstone in the relationship between government and individuals, encompassing human rights such as life, belief, expression, and property.	Campaigns must highlight the protection of individual freedoms, including religion, speech, and assembly, ensuring these rights are respected and upheld.
Equality	Islam acknowledges social and cultural pluralism but does not support relativism of all religious teachings. All citizens, regardless of tribe, culture, or religion, have equal civil rights and are equal before the law.	Candidates should stress equal rights for all citizens in their platforms, respecting social and cultural diversity and ensuring equal legal treatment.

Table 1 outlines how the principles of *Fiqh Siyasah* can be applied to campaign

strategies in identity politics, with a focus on upholding Islamic values.

Leader Accountability and Community Compliance

The concept known as *amar ma'ruf nahi munkar* exists in Islam, constituting a mechanism of checks and balances within the Islamic political system. This system is institutionalised within the *Ahlul Hilli wal 'aqdi* (parliament), *wilayat al Hisbah*, and *wilayat al Qadha'*. According to most Islamic perspectives, a leader is not considered infallible and, therefore, is susceptible to criticism and advice. Opposition, constructive criticism, and suggestions to the government are permissible as long as they do not provoke disunity among the people.

In Islam, the concept of human rights (HAM) is found within the framework of the principles of *fiqh siyasah*, which include the protection of religion, life, lineage, intellect, and property. These principles provide a basis for understanding how identity values can be developed without violating the fundamental rights of individuals. Prospective village heads in Kotasan Village must ensure that the implemented identity policies adhere to the principles of Islamic human rights. This includes the right of every citizen to maintain their ethnic, religious, and cultural identities without fear of discrimination or violation of their human rights.

Protecting human rights in identity politics also includes the rights to identity and the principle of non-discrimination. The right to identity involves the freedom of individuals to maintain and celebrate their identities without interference or repression from the government or specific groups. The principle of non-discrimination emphasises the need to avoid discrimination based on ethnic, religious, or cultural identity.

Prospective village heads must ensure that identity policies not only benefit the majority but also involve and protect the rights of minority groups. Protection of human rights in identity politics also requires active participation and social responsibility from the government. Prospective village heads must ensure that participatory mechanisms like consultation forums and working groups allow citizens to express their opinions on identity policies.

In carrying out the duties as prospective village heads, responsiveness to the community's needs is the main foundation for building inclusive and fair identity policies. This concept of responsiveness fulfills basic physical needs and encompasses social, economic, and cultural aspects. Being responsive to the community's needs can be implemented by providing public services based on the principles of *Fiqh Siyasah*. According to *Fiqh Siyasah*, the government, in this case, the prospective village heads, is responsible for providing basic services that involve distributive justice. This includes healthcare, education, and other social services that are universal and equitable.⁴⁰

The application of *Fiqh Siyasah* principles in providing public services also emphasises the concepts of justice and equality. Prospective village heads need to identify and prioritise the community's needs fairly, ensuring that no group is neglected or unfairly treated in the distribution of resources and services. In the context of identity politics, these programs can be designed to include aspects of identity preservation, support for minority groups, and the development of the local economy that takes into account the uniqueness of community identities. Community-based

welfare programs can also involve the active participation of citizens in planning and implementation. Through participatory forums, prospective village heads can listen to the aspirations of the community regarding their identity needs and develop programs that reflect local values and interests.

Being responsive to the community's needs requires implementing inclusive and fair policies. Prospective village heads must ensure that every identity policy does not leave behind specific groups and benefits the entire community. The principles of *Fiqh Siyasah* that demand distributive justice and fair treatment can be the main guidance in designing and evaluating policies, thus creating transparent monitoring and evaluation mechanisms to measure the impact of identity policies.

Inclusive decision-making is a key element in the context of identity politics, ensuring that all communities have a voice in the policymaking process. The foundation of *Fiqh Siyasah* in Islam provides a relevant framework for realising inclusivity in decision-making, providing a basis for prospective village heads to create a participatory environment that embraces diversity.⁴¹

Public participation is a key element of inclusive decision-making. Prospective village heads can develop mechanisms allowing direct community participation in decision-making. This could involve holding public meetings, community surveys, or open discussion forums to listen to the voices and aspirations of the people. The principles of *Fiqh Siyasah* also demand gender justice in decision-making. Prospective village heads can ensure that women have an active role in the identity

⁴⁰ Sultan, "Strategi Pertahanan Dalam Pembentukan Citra Diri Di Pilkades Candimas Kecamatan Abung Selatan Kabupaten Lampung Utara Tahun 2021."

⁴¹ Surya, Noerzaman, and Usni, "Politik Identitas Dibalik Panggung Pilkades."

decision-making process.

Based on the above exposition, in the context of *Fiqh Siyasah* on Identity Politics, prospective village heads who emphasise Islamic identity (Ngadion) demonstrate significant advantages in three main dimensions: the principles of *Fiqh Siyasah*, the relevance of identity politics to Islamic principles, and the consistency of identity politics implementation. This proves that an approach based on the principles of *Fiqh Siyasah* provides a strong foundation for winning village head elections. Ngadion can integrate the principles of *Fiqh Siyasah* into the campaign platform. In terms of the relevance of identity politics to Islamic principles, Ngadion demonstrates a deep understanding of how Islamic values are articulated in the political realm. His message is symbolic and substantive, creating a bridge between religious identity and practical policies that can enhance community welfare.

Table 2. Application of *Fiqh Siyasah* principles in identity politics.

Aspect	Explanation	Application in Identity Politics
Leader Accountability	<i>Amar ma'ruf nahi munkar</i> ensures checks and balances; leaders are open to criticism without provoking disunity.	Ensuring transparent governance and establishing community feedback mechanisms.
Community Compliance	Protecting human rights (HAM), including religion, life, lineage, intellect, and property.	Safeguarding citizens' rights to ethnic, religious, and cultural identities without discrimination.
Public Participation	The government must provide basic services equitably and justly.	Developing inclusive policies and community-based programs with active citizen participation.
Inclusivity in Decision-Making	Ensuring all communities have a voice based on justice and equality principles.	Creating participatory environments, holding public forums, and ensuring gender justice in policymaking.

Table 2 summarises the application of *Fiqh Siyasah* principles to leader accountability, community compliance, and inclusive decision-making in identity politics.

The Relevance of *Siyasah Dusturiyah* Perspective with Identity Politics

In the context of village head elections, the relevance of the *Siyasah Dusturiyah* perspective to identity politics becomes a crucial aspect influencing the dynamics of the democratisation process at the local level. The *Siyasah Dusturiyah* perspective, which emphasises legal and constitutional aspects, plays a significant role in shaping the framework for conducting village head elections, thereby creating transparent and participatory elections.⁴²

The first relevance lies in the legal and constitutional foundation provided by the *Siyasah Dusturiyah* perspective. Village laws, government regulations, and constitutional principles form the framework that election organizers must follow. However, the relevance is not limited to the formal aspects of the law. The *Siyasah Dusturiyah* perspective also impacts the character of democracy applied in village head elections.

In terms of identity politics, the relevance of the *Siyasah Dusturiyah* perspective is reflected in how voters and prospective village heads use their identities as the basis for support or campaigning. Ethnic, religious, and local tradition identities often become determining factors in the election process by allowing communities to choose their leaders in line with the recognition of identity pluralism. Therefore, village head elections become a stage where the *Siyasah Dusturiyah* perspective and identity politics intersect. However,

⁴² Sahalatu, Hamid, and Hikmawan, "Politik Identitas Dalam Pemilihan Kepala Daerah (Studi Kasus Pada Pemilihan Gubernur DKI Jakarta Periode 2017-2022)."

complexity arises when these identities influence the community's interpretation of democratic principles from the *Siyasah Dusturiyah* perspective.⁴³

Furthermore, the relevance of the *Siyasah Dusturiyah* perspective is also reflected in the campaign strategies and political narratives of prospective village heads. They tend to leverage local, cultural, or religious identities to build relationships with potential voters. Overall, the relevance of the *Siyasah Dusturiyah* perspective to identity politics in village head elections highlights the importance of understanding the balance between legal aspects and identity norms in the local context. To strengthen the democratisation process, efforts are needed to align the *Siyasah Dusturiyah* perspective with the aspirations and dynamics of local identity politics. This will significantly contribute to a better understanding of how legal values and identity can mutually reinforce or engage in village head elections.

Table 3. The key points of the *Siyasah Dusturiyah* perspective's relevance to identity.

Aspect	Explanation	Application in Identity Politics
Legal Foundation	<i>Siyasah Dusturiyah</i> provides legal and constitutional principles for elections.	Adhering to laws and recognising identity pluralism.
Democratic Character	Integrating legal aspects with democratic practices.	Using identities to shape support and campaigning.
Campaign Strategies	Leveraging local, cultural, and religious identities.	Building voter relationships through identity-based narratives.
Local Context Balance	Aligning legal values with local identity dynamics.	Integrating legal principles with local identity politics for democratisation.

Table 3 highlights the key points of the *Siyasah Dusturiyah* perspective's relevance

⁴³ Fhira Alfhiara, "Partisipasi Politik Masyarakat Dalam Pemilihan Kepala Desa Marikangen Kecamatan Plumbon Kabupaten Cirebon Perspektif Fiqh Siyasah."

to identity Politic.

Conclusion

The election of the Village Head in Kotasan Village demonstrates several dynamics and processes that influence the outcome. Based on the analysis of the election implementation, it is found that factors such as compliance with rules and regulations, community participation, and transparency in the election process play a significant role in shaping local political dynamics. This research provides profound insights into the extent to which the principles of *Fiqh Siyasah* are reflected in the implementation of Village Head elections. In the context of winning leadership candidates, identity politics plays a central role. Research findings indicate that ethnic, religious, and other local factors influence voter preferences. By leveraging the Islamic identity in Kotasan Village, where most of the population is Muslim, Ngadion gained a significant advantage over other candidates. Although Asbullah also applied religious identity, he lost in choosing ethnic identity, namely Javanese, whereas the population in Kotasan Village is mostly of Batak ethnicity like Ngadion, the village head candidate.

This led Ngadion to adopt a strategy by incorporating economic advancement of the village, where the majority are engaged in village SMEs. The perspective of *Fiqh Siyasah* provides a framework for evaluating the impact of this identity politics. There is complexity in how local identities integrate into the election process, which can create harmony or conflict depending on the interpretation and implementation of *Fiqh Siyasah* values. The conclusion of this research shows harmony in some aspects between the principles of *Fiqh Siyasah* and identity politics and highlights the potential for tension. The community's understanding of *Fiqh Siyasah* values and their

implementation in elections raises critical questions about how the right balance can be maintained between legal aspects and identity.

Therefore, the author can provide recommendations as follows:

Firstly, Strengthening Public Education on the Principles of *Fiqh Siyasah* leads to the recognition that the community's understanding of the principles of *Fiqh Siyasah* significantly impacts local political dynamics. It is recommended that public education on the values of *Fiqh Siyasah* be intensified.

Secondly, Forming Election Ethics Guidelines involves considering that identity politics is key in winning leadership candidates. It is recommended that election ethics guidelines be formulated to accommodate identity aspects.

Thirdly, the Expansion of the Use of Technology and Social Media for Educational Campaigns and Information involves efforts to increase public awareness of Village Head elections and the principles of *Fiqh Siyasah*. It is recommended that technology and social media be utilised more widely.

Credit Authorship Contribution

Ahmad Annizar: Conceptualization, investigation, Writing - Original Draft, and supervision. **Zainul Fuad:** Methodology, resources, and Writing - Review & Editing. **M. Syukri Albani Nasution:** Data analysis and review.

Declaration of Competing Interest

The authors declare no competing interests related to this study. No financial or personal conflicts of interest are present.

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