

The Influence of Money Politics on Public Participation in Electing Regional Head Candidates in 2024 in Suka Maju Village, Pahae Jae District, North Tapanuli Regency, Siyasah Dusturiyah Perspective

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This study aims to analyze the influence of money politics on public participation in the 2024 regional head elections in Suka Maju Village, North Tapanuli Regency, from the perspective of Siyasah Dusturiyah (state politics in Islam). Money politics, which involves the provision of material or other rewards to influence political choices, is considered a practice that undermines democratic values and violates the principle of justice in Islam. This study used a qualitative approach with field studies, in-depth interviews, and documentation. The results show that the practice of money politics is still widespread and has a significant influence on the voting decisions of some residents, especially those in low economic conditions. However, there are also community groups who reject money politics based on ethical awareness and religious values. From the perspective of Siyasah Dusturiyah, money politics contradicts the principles of justice, trustworthiness, and deliberation, which are the basis for electing leaders with integrity. Therefore, political education and strengthening of Islamic values are needed so that public political participation is not based on material rewards, but rather on moral considerations and the quality of prospective leaders.

Keywords: Money Politics, Community Participation, 2024 Regional Elections, Siyasah Dusturiyah, Suka Maju Village.

1. Introduction

Regional Head Elections (Pilkada) are a form of implementation of democracy in Indonesia which provides space for the people to directly determine their leaders.(Ulum, 2021),(MH, 2024)In its implementation, the regional elections are expected to become a means of political education and a medium for realizing a clean, transparent government that is oriented towards the interests of the people.(Sahib, 2023),(Aermadepa et al., 2024)However, in reality, regional elections are often marred by the practice of money politics which damages the essence of democracy itself.(Abas, Hidayat, & Nopianti, 2024),(Putri & Agustina, 2024).

Money politics is defined as the giving of money, goods, or other forms of material to voters with the aim of influencing their political choices, either directly or indirectly.(Nadilla, 2025),(Lampus, Lopian, & Sondakh, 2022)This practice not only violates applicable legal regulations, but also harms political morality and creates leaders who are not based on integrity and capability, but rather on financial power.(Retnani et al., 2024),(Trinovani et al., 2025).

In Indonesia, money politics remains a serious problem in every election process, including regional elections. A report by the Election Supervisory Agency (Bawaslu) states that money politics is the most common violation in the last few regional elections.(Fransisca & Hidayat-Sardini, 2023),(Susanti, 2021)This shows that public awareness of the importance of choosing quality leaders is still low, especially in areas that are economically backward.(Satria, Kusasih, & Gusmaneli, 2025),(H Fahmi Adam, 2025).

Suka Maju Village, located in North Tapanuli Regency, is one example of an area that is not free from the influence of money politics in the regional election process.

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Various field findings indicate that several residents acknowledged that gifts of money or goods from the campaign teams of regional head candidates were a major factor in determining their choice. (Fairuzana, 2023), (Dahlan, 2020) This condition shows that public participation in the regional elections is not entirely based on an assessment of the candidate's vision, mission, or program, but rather because of pragmatic political transactions. (Azzahra, Andrias, Noorikhsan, Ferdian, & Muliawan, 2025), (Erlina, 2023).

The practice of money politics in the regional elections in Suka Maju Village, North Tapanuli Regency, demonstrates a serious problem in public participation, which is based more on material transactions than on assessing the vision, mission, and programs of regional head candidates. From the perspective of Islamic jurisprudence (Fiqh Siyāsah Dustūriyyah), this practice contradicts the principles of justice ('adl) and public welfare (maslahah), which are the foundations of Islamic governance. Money politics undermines the principle of justice by creating inequality in the election process, while simultaneously ignoring the mandate and responsibility of leaders, which must be carried out fairly and objectively for the benefit of the people. (Guntur, 2025), (Lubis, 2023). Furthermore, this practice has the potential to cause social damage and conflict, which contradicts the goal of sharia to maintain public order. Therefore, the influence of money politics on community participation in Suka Maju Village is not merely a matter of pragmatic politics, but also a violation of the basic principles of Islamic jurisprudence, which demands the creation of a clean, just, and dignified government. (Habiburrahman & Aprizon Putra, 2024).

From an Islamic perspective, the practice of money politics contradicts the principles of Siyasah Dusturiyah, namely state politics in Islam that emphasizes justice (al-'adl), honesty (amanah), and deliberation (shura) in selecting and exercising power. In this view, selecting a leader is a moral and religious responsibility that must be carried out by considering the candidate's morals and competence, not solely for material gain. (Fikriana & Rezki, 2024), (Maharani, Muzakki, & Islam, 2024) Islam also forbids all forms of bribery (risywah), which in the context of money politics falls into this category because it undermines justice and is detrimental to society in general. (Zulhendra & Boiziardi, 2023), (Syifaullah & Alif, 2025).

Money politics in Islam means risywah. Taken from the word Risywah, namely rosyah, which means: a rope used to draw water from a well. Meanwhile, ar-Rasyi is a person who gives something to a second party who is ready to support a wrongdoing. Ar Raisy is a mediator between the briber and the bribe-taker, while al-Murtasyi is the bribe-taker. Money politics is all deliberate acts of giving or promising money or other materials to someone so that they do not exercise their right to vote or choose a particular election participant, or exercise their right to vote in a certain way so that their ballot is invalid, or deliberately providing campaign funds from or to parties prohibited by law or intentionally providing false information in election campaign fund reports. Risywah/bribe is a gift of material value or something promised to someone with the intention of influencing the decision of the recipient to benefit the giver unlawfully. If there is no such tendency, then the gift is called a gift. In Islam, bribery is considered an act that exchanges Allah for something material. (Maulana, 2024), (Santoso, 2022).

This research aims to analyze the influence of money politics on community participation in the 2024 Pilkada in Suka Maju Village, as well as examine this practice from the perspective of Siyasah Dusturiyah. With this approach, it is hoped that this study can contribute to building political awareness that is more ethical, rational and based on Islamic values.

2. Materials and Methods

This research uses a normative-empirical legal approach that combines a study of positive and Islamic legal provisions and direct observation of the phenomenon of money politics in society. The normative approach is carried out through a literature review of

laws and regulations governing regional head elections, such as Law Number 10 of 2016 concerning Regional Elections, Law Number 7 of 2017 concerning Elections, and regulations from the Election Supervisory Agency. In addition, the study of Islamic law is conducted through a review of primary sources in the form of the Qur'an, Hadith, and fiqh siyasah literature that emphasizes the principles of justice, trustworthiness, and the prohibition of bribery in a political context. The empirical approach is carried out by collecting field data through interviews with election organizers, community leaders, and residents of Suka Maju Village, as well as direct observation during the 2024 Regional Election process. The data obtained are then analyzed qualitatively and legally by comparing and interpreting applicable legal norms and social realities in the field. This technique aims to determine the extent to which money politics influences public participation in regional head elections and to assess its implications from the perspective of positive law and Siyasah Dusturiyah.

3. Results and Discussion

3.1 *The Influence of Money Politics in the Village Head Election in Suka Maju Village*

The practice of money politics in the village head election in Suka Maju Village is a significant phenomenon, impacting voter behavior and the quality of community political participation. Based on interviews and field observations, many residents acknowledged that the giving of money or goods by candidates or campaign teams was a major factor in determining their choice. This indicates that money politics not only influences individual decisions but also shifts democratic values from elections based on rational and moral considerations to material transactions.

The influence of money politics is evident in the level of community participation, which tends to be passive and focuses more on short-term material gains than on the vision and programs of village head candidates. As a result, the democratic process in these villages becomes less meaningful and has the potential to produce leaders whose social legitimacy is questionable, as they are elected through unhealthy means. Furthermore, money politics can also weaken the integrity of election organizers and hinder the creation of clean and accountable governance.

From the perspective of Siyasah Dusturiyah, the practice of money politics clearly contradicts the basic principles of Islamic politics, which prioritize justice, trustworthiness, and deliberation in selecting leaders (Wahid, 2019). Money politics is considered a form of bribery (*risywah*), which is forbidden in Islam because it undermines the values of justice and harms the wider community. Therefore, to improve the quality of democracy in Suka Maju Village, political education efforts based on Islamic values and increased public awareness are needed to prevent them from being easily influenced by money politics.

Overall, money politics has a significant negative impact on community participation in the village head election in Suka Maju Village, and there needs to be real action from the village government, election organizers, and religious leaders to minimize this practice so that the democratic process can run in a healthy and dignified manner.

The practice of money politics remains a common phenomenon in regional head elections, particularly in areas with low economic levels, such as in Suka Maju Village, North Tapanuli. Based on an interview with Tison Ritonga (45), it was discovered that giving cash, basic necessities, and social activities such as mass circumcisions and uniform distribution are strategies used by regional head candidates to influence voters. He stated, "Most people here vote because they receive money or assistance from the candidate. Especially if their income is limited, the money is very important for daily needs." In fact, according to him, it is not uncommon for campaign teams to promise further assistance if the candidate wins. This practice clearly violates the provisions of Article 73 paragraph (1) of Law Number 10 of 2016 concerning Regional Elections, which prohibits

the provision of material in any form to influence citizens' political choices. However, in reality, weak oversight and difficult economic conditions make people tend to accept this practice. "They think, well, rather than getting nothing, it's better to just take it. Our democracy will be damaged if this continues," he said. Therefore, in addition to law enforcement, efforts to prevent money politics must also be directed at improving the welfare and political awareness of the community so that elections run more honestly and fairly.

Concern over the rampant practice of money politics in village head elections has come not only from ordinary citizens, but also from community leaders who are concerned about the ethics of local democracy. Ms. Nurmaini N. (34 years old), a female leader in Suka Maju Village, North Tapanuli District, highlighted that the election process has now deviated significantly from the spirit of healthy democracy. She said that many residents, especially those from lower economic classes, prioritize giving money or basic food aid over assessing the candidate's work program or integrity. In an interview, she stated, "I feel sad to see that village head elections, which should be based on the candidate's quality and program, have now become nothing more than an exchange of money. This is completely contrary to the values of honesty and trustworthiness taught in Islam." This shows that money politics not only violates the principle of electoral justice but also contradicts the moral and religious values that are part of village culture. She also added that intensive political education must be a priority, so that the community has critical awareness and does not get trapped in a pragmatic mindset when choosing leaders.

Meanwhile, from an institutional perspective, the challenge of eliminating the practice of money politics was also acknowledged by the organizers of the village head elections. Mr. Hasan (38 years old), a member of the election committee, revealed that although efforts to socialize and supervise have been carried out, the reality on the ground shows that money politics is still very difficult to eliminate. He stated that most village head candidates deliberately use material approaches to buy votes, because they understand that the economic conditions of the community influence their political decisions. "We have tried to socialize and supervise, but the practice of money politics is still difficult to eliminate. Many candidates use money to attract votes, and the community also sometimes finds it difficult to reject them for economic reasons," he explained. This practice poses a serious challenge to the legal integrity of elections, because not all violations can be proven legally due to limited evidence and the community's courage to report. In a legal context, the practice of money politics clearly contradicts the principles of honest and fair elections as stipulated in Article 18 paragraph (4) of the 1945 Constitution and its implementing regulations in the Village Law and regional regulations regarding the procedures for village head elections. Therefore, in addition to firmer and more systematic law enforcement, a cultural and social approach is needed to build collective awareness in rejecting money politics as part of democratic reform at the village level.

From the results of interviews with residents who voted for Village Head Candidate 01, one resident named Mr. Damanik (52 years old) explained his reason, "I voted for Candidate 01 because during the campaign he provided fertilizer and rice assistance to my family. He said if he won, the assistance would be regular." This shows that the material provision factor is the main determinant in voting.

Meanwhile, Mrs. Ria (40 years old), a resident who supports Village Head Candidate 02, admitted that her choice was based on a more programmatic approach. "I chose 02 not because of money, but because he helped repair the irrigation channels in our hamlet, even before running. I believe he can do the job if he becomes village head," she said. This statement shows that although the practice of money politics is still dominant, there is still a small portion of residents who consider the track record and real commitment of the candidates.

Overall, interviews showed that money politics had a strong influence on the voting decisions of Suka Maju Village residents. However, a small number of residents rejected the practice for moral and religious reasons, prioritizing candidate quality. This finding aligns with the *Siyasah Dusturiyah* perspective, which emphasizes the importance of fairness and trustworthiness in selecting leaders.

3.2 Money Politics in Suka Maju Village in the Indonesian Legal Perspective

Money politics is a classic problem in the democratic process in Indonesia, including in the context of the village head election in Suka Maju Village, North Tapanuli Regency. From a national legal perspective, the practice of money politics is expressly prohibited to maintain the fairness and integrity of the democratic process. Law Number 10 of 2016 concerning Regional Head Elections and Law Number 7 of 2017 concerning General Elections explicitly prohibit the practice of money politics in various forms—whether giving money, goods, services, or other forms—aimed at influencing voter choices (Article 187 of Law No. 7/2017).

Based on observations and interviews in the field, the practice of money politics is still common in Suka Maju Village. Tison Ritonga (45), a resident, stated that the practice of giving money by village head candidates is often considered commonplace. He said, "We often receive money from candidates, they say it's just a 'thank you' for supporting us. But frankly, sometimes we're confused about whether this is actually assistance or a form of bribery." This demonstrates the community's weak understanding of the legal boundaries of campaigning.

Meanwhile, Nurmaini N. (34 years old), a female community leader, expressed deep concern about this phenomenon. She stated, "The culture of accepting money from candidates has become a tradition before elections. Many residents feel it is not a problem, even though it is very damaging to democracy. If people continue to vote because of money, how can we possibly get honest and responsible leaders?" Nurmaini emphasized the need for political education that reaches the grassroots, especially for women and village youth groups.

From the organizers' perspective, Hasan (38), a member of the village head election committee, acknowledged that they often face a dilemma in dealing with vote buying practices. He explained, "We know there are payments being made, but it's difficult to prove because residents who receive them are reluctant to report them. Some even consider it their right, even though it clearly violates the rules." Hasan added that cooperation between the committee, law enforcement, and community leaders is needed to seriously address this problem.

In the political reality of Suka Maju Village, the practice of money politics remains an effective instrument used by village head candidates to garner support. However, behind the acceptance of these materials, residents actually have high hopes for the promised changes. Mr. Damanik (52 years old), a farmer who voted for Village Head Candidate 01, revealed that his decision was not solely based on the assistance provided, but also because of his belief in change. "I know he provided assistance during the campaign, but that's not all I hope for. I want the road to our fields repaired. If he can keep that promise, I have no problem supporting him," he said. This shows that despite being influenced by money politics, some residents still have expectations of the candidate's performance if elected.

Meanwhile, Mrs. Ria (40), who voted for Village Head Candidate 02, emphasized the importance of communication and openness of the candidate to the community. "I like the way Candidate 02 explains his program. He engages residents in discussions, not just handing out things. He comes to hamlet meetings and listens to the women's concerns. That's the kind of leader we need," she explained. This statement illustrates that some residents value the candidate's participatory and dialogical approach more than simply providing material things.

Under Indonesian law, vote buying is not only an administrative violation but also carries criminal sanctions, including fines and imprisonment (Article 523 of Law No. 10/2016). Institutions such as the Election Supervisory Agency (Bawaslu) and the Village Head Election Supervisory Committee (Panwas Pilkades) have the authority to monitor and prosecute violations, but weak oversight and a lack of public legal awareness make law enforcement ineffective at the village level.

Strong cultural and economic factors are the main reasons why eradicating money politics is difficult. Amid economic pressure, villagers often view giving money as a form of assistance, not a violation. Therefore, a repressive approach alone is insufficient. A sustained educational approach is needed, including through village forums, legal counseling, and the involvement of traditional and religious leaders.

To improve this situation, synergy between firm law enforcement and increased public political literacy is crucial. Public awareness of election regulations and the legal consequences of vote buying must be intensified. It is hoped that future village head elections in Suka Maju Village will be conducted more cleanly, fairly, and democratically, in accordance with constitutional values and the aspirations of a community with integrity.

3.3 *The Perspective of Fiqh Siyasah in the Practice of Money Politics in Suka Maju Village*

The practice of money politics in the village head election in Suka Maju Village is not only a complex social and political issue, but also a serious problem from the perspective of Fiqh Siyasah, a branch of Islamic law that studies governance, leadership, and decision-making mechanisms in accordance with sharia principles (Wahid, 2019). Fiqh Siyasah emphasizes that the election of leaders must be based on the values of justice ('adl), trustworthiness, and deliberation (shura) that reflect the teachings of Islam which is rahmatan lil 'alamin.

In this context, money politics violates these fundamental principles because it contains elements of bribery (risywah), which is clearly prohibited by Islamic law. The Quran explicitly forbids the practice of bribery because it can undermine justice and integrity in decision-making. As stated in the word of Allah SWT (Quran Al-Baqarah: 188):

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُيُوتِ وَتَذِلُّوا إِلَيْهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ

Meaning: And do not eat (or take) the wealth of (other people) among yourselves in a wrong way, and do not extend your wealth (give rasuah) to the judges because you want to eat (or take) part of people's wealth by (committing) sin, even though you know (the fault).

QS. Al-Baqarah verse 188 expressly forbids someone from taking or consuming another person's property in a wrongful or improper manner, including through deception, cheating, or manipulation. The verse warns that taking or giving property unlawfully, including in the context of influencing decisions such as the election of a leader, is a sin that violates the principle of justice. Nurmaini N. (34 years old), a female community leader in Suka Maju Village, expressed her concern about this situation, "In Islam, choosing a leader is a trust, not a vote-buying transaction. I feel sad because many residents accept money from village head candidates without thinking about the impact. If we choose a leader because of money, how can we expect him to be just and honest when leading?" This statement emphasizes that the practice of risywah not only violates religious law, but also lowers moral standards in the democratic process at the village level.

On the other hand, economic factors are often used as justification by some residents. Tison Ritonga (45), a resident, stated that giving money or basic necessities during elections has become "normal." He said, "Every election, someone always comes to give money or basic necessities. At first, we felt helped, but over time, we realized that it wasn't assistance, it was a way for them to buy votes. But sometimes, due to economic circumstances, it's hard to refuse."

This condition reflects weak political awareness and urgent economic needs, which causes people to be easily tempted to sell their voting rights. In fact, within the framework of *maqāṣid al-sharī'ah*, the aim of the *shari'a* is to maintain public benefit (*maslahah*) and prevent damage or harm (*mafsadah*) (Qardhawi, 2001). The practice of money politics is clearly contrary to this goal.

Mr. Damanik (52 years old), a resident who has participated in several village head elections, also voiced his concerns, "I'm confused now, which candidates are truly willing to work, and which ones are just spending money to win. Money is necessary, but if they become leaders because of money, they might end up looking for profit in return. Instead of serving the community, they're trading in positions." This statement reflects concerns about the damage to the candidates' intentions and integrity due to transactional practices in elections.

Mrs. Ria (40 years old), another resident, emphasized the importance of building religious awareness in voting. "If we understand religion, we must realize that votes are a trust. They cannot be sold. I have more confidence in candidates who don't hand out money, but are willing to come and talk to residents and be open about their work plans."

This shows that there are some people who are aware of the importance of the values of justice and trustworthiness in choosing leaders, as taught in Islam.

Hasan (38 years old), a member of the village head election committee, acknowledged that the organizers faced significant difficulties in tackling money politics. He stated that, "We have tried to carry out supervision and outreach, but money politics remains difficult to eradicate. Many candidates use money to attract votes, and people are sometimes reluctant to report it because they are afraid or feel they are being favored." This shows that the problem lies not only with the perpetrators of money politics, but also with the culture of permissiveness that has developed in society and the weak enforcement of ethics and law at the local level.

In *Fiqh Siyasah*, legitimate and qualified leadership must be conducted through an honest, fair process, free from coercion or transactional material influence. Leaders elected for material rewards potentially lack legitimacy and tend to be untrustworthy in carrying out their duties. Therefore, in addition to law enforcement, comprehensive political education based on Islamic values is necessary in village communities. This education aims to foster awareness that selecting leaders is a religious and social responsibility, not a mere momentary transaction.

Religious and community leaders play a crucial role in fostering political morality in the community. Anti-money politics campaigns combined with Islamic preaching and political education can be an effective solution to reduce the practice of money politics. This way, the democratic process in villages can proceed with dignity and in harmony with Islamic teachings, which prioritize justice, honesty, and trustworthiness as key values in electing leaders.

4. Conclusion

Based on the results of research conducted in Suka Maju Village, it can be concluded that the practice of money politics has a significant influence on public participation in the election of regional head candidates in 2024. Money politics tends to influence voter choices that are driven more by material motives than by considerations of the quality and vision of the candidate, thereby reducing the quality of ideal and democratic political participation. From the perspective of *Siyasah Dusturiyah*, money politics is an act that contradicts the principles of justice, trustworthiness, and deliberation that underlie the selection of leaders in Islam. Money politics is considered a form of bribery that undermines social order and threatens the continuity of government with integrity. Under Indonesian law, the practice of vote buying is prohibited and subject to criminal sanctions. However, in practice, this phenomenon remains widespread due to weak oversight and low public legal awareness. Therefore, a concerted effort is needed, including firm law

enforcement and political education based on Islamic values and democratic ethics, so that the public can choose leaders more intelligently and responsibly. Thus, improving the quality of political participation in Suka Maju Village can be achieved through reducing the practice of money politics and strengthening the values of justice and trust in the democratic process, in accordance with the principles of *Siyasah Dusturiyah* and national legal provisions. Further research should focus on comparative studies across regions to examine variations in money politics in areas with different socioeconomic conditions. In addition, a quantitative approach is important to measure the extent to which money politics actually influences public participation, both in terms of the amount of money involved, the intensity of the practice, and the proportion of voters affected. With this approach, the research results will be more comprehensive, not only emphasizing normative aspects, but also providing empirical data that can be used as a basis for formulating more effective policies to eradicate money politics in the future.

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