

The Role of Regional General Election Commission to Prevent Null Vote: Challenges and Opportunities

Basuki Kurniawan*

Kiai Haji Achmad Siddiq Islamic University, Jember, Indonesia

Jati Nugroho

Jenderal Sudirman School of Law, Lumajang, Indonesia

ABSTRACT: Every five years, the Indonesian state conducts General Elections, including the Presidential Election or General Election for the President and Vice President. The occurrence of General Elections is closely linked to the phenomenon of Abstention. In the 2019 Presidential Election in Sidoarjo Regency, the Abstention rate was recorded at 18.12%. One contributing factor to Abstention is individuals adhering to a pragmatic typology; they prioritize personal gains from candidate pairs rather than considering their vision and mission. Regional general elections play a crucial role in reducing Abstention rates by actively engaging all levels of society and emphasizing the significance of participating in General Elections. Empirical juridical research reveals that the prevalent cause of abstaining is a pragmatic mindset, where voters lack awareness of their choices. The absence of sanctions in Law Number 7 of 2017 Concerning General Elections makes abstaining an easily committed act. The Sidoarjo Regency KPU's efforts to diminish Abstention figures are guided by KPU Regulation Number 10 of 2018, focusing on socialization, voter education, and encouraging societal participation in General Elections. The study emphasizes the need for public awareness regarding the importance of elections, discouraging Abstentions, and advocating for accessible TPS locations through KPU initiatives, ensuring convenience for voters when casting their ballots.

KEYWORDS: Abstention, Election, Regional General Election Commission.



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* Corresponding author's e-mail: puspanegara.law@gmail.com

I. INTRODUCTION

The State of Indonesia is a constitutional state, this is evidenced by the 1945 Constitution in article 1 paragraph (3)¹ headed by a President and Vice President and assisted by ministers. Indonesia is a people-sovereign country as evidenced by the 1945 Constitution in article 1 paragraph (2) which states that "sovereignty is in the hands of the people and its implementation is in accordance with the Constitution".² Based on Abraham Lincoln's opinion related to the definition of democracy, namely a system of government that begins with the people, by the people, and for the people. In order to realize people's sovereignty and to be able to create a democratic government in accordance with Pancasila and the 1945 Constitution, it is necessary to hold general elections in accordance with the principles of elections, namely LUBERJURDIL.³

Every time a general election is held, as a good citizen who obeys the rules, he is aware of his obligations and tries to make the general election a success. One of them is by contributing to voting for among several potential candidates who will later become a leader. However, in the general elections, there are always those who are reluctant or unwilling to vote (not giving voting rights) who are called white groups. White Group or hereinafter referred to as White Group bisa is defined as an act that does not channel or voice their right to vote at the time of general elections. The White Group was first discovered during the New Order era in 1971.⁴ With increasing public participation in general elections, it can show a high democratic attitude in a country.⁵ Community participation or involvement

¹ The Indonesian 1945 Constitution Article 1 paragraph (3).

² The Indonesian 1945 Constitution Article 1 paragraph (2).

³ Bobi Aswandi & Kholis Roisah, "Negara Hukum Dan Demokrasi Pancasila Dalam Kaitannya Dengan Hak Asasi Manusia (HAM)" (2019) 1:1 Jurnal Pembangunan Hukum Indonesia 128–145.

⁴ Lidya Wati Evelina & Mia Angeline, "Efforts to Overcome the White Group in the 2014 General Election" (2015) 6:1 Humanities at 101-102.

⁵ Piki Darma Kristian Pardede & Rudi Kristian, "Analysis of Strengthening Bureaucracy Neutrality Policy Implementation in the Local Elections (A Study in North Sumatera)" (2021) 4:2 Journal of Local Government Issues (LOGOS) 155–169.

in general elections is a must because society is an important factor in the formation of a democratic country.⁶

The strongest way for society to succeed in modern democracy in Indonesia is by having general elections. Where elections become instruments with the aim of realizing people's sovereignty and in a democratic country that adheres to a representation system, meaning that people who nominate themselves as potential partners in general elections come from representatives of the political parties they adhere to.⁷In the opinion of Dieter Nohlen in his book Yoyoh Rohaniah and Efriza entitled *Introduction to Political Science*, that General Elections are the only democratic way aimed at electing people's representatives.⁸ This statement is in accordance with Law Number 7 of 2017 concerning General Elections in article 1 number 1 namely: General Election, hereinafter referred to as Election, is a means of people's sovereignty to elect members of the People's Legislative Council, members of the Regional Representatives Council, President and Vice President, and to elect members of the Regional People's Legislative Assembly, which is carried out directly, publicly, freely, confidentially, honestly and justice in the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of Indonesia.⁹

In holding general elections, community involvement cannot be separated because the community is positioned as an important actor in the existing democratic structure of Indonesia, because in essence democracy is adjusted to logic or the same mind and the idea that government requires approval

⁶ Pemerintah Kabupaten Kulon Progo, "Partisipasi Masyarakat dalam Pemilu", *Pemerintah Kabupaten Kulon Progo*, online: <<https://sentolo.kulonprogokab.go.id/detil/129/partisipasi-masyarakat-dalam-pemilu>>. Accessed on September 15, 2022

⁷ Moh Mahfud, *Legal Politics in Indonesia* (Jakarta: Rajawali Press, 2020) at 60.

⁸ Yoyoh Rohaniah & Efriza, *Introduction to Political Science* (Malang: Intrans Publishing, 2015) at 438.

⁹ Law Number 7 of 2017 Concerning General Elections Article 1 Number 1 (State Gazette of the Republic of Indonesia of 2017 Number 182, Supplement to the State Gazette of the Republic of Indonesia Number 6109).

from those who are governed.¹⁰ As people who claim to love their homeland, they are required to take part in the general election process which is intended to elect leaders.¹¹

The general election is no stranger to the term Abstentions or the abbreviation of the White Group. The phenomenon of the White Group cannot be separated from a country that adheres to a democratic system. White group is a designation for people or groups who choose not to vote or not participate in the holding of General Elections.¹² The year 1955 was known as the most democratic General Election, therefore the term White Group was only discovered in 1971. The pioneer or initiator of the White Group or did not give their right to vote was the late Alm. Imam Malujo Sumali, Arief Budiman, and Julius Usman. They argue that in carrying out democracy in Indonesia it tends to be trampled on and implemented but not properly.¹³

The phenomenon of the White Group is often seen during general elections. Even though just before the general election takes place, pairs of candidate candidates carry out campaigns aimed at introducing work programs to the public, so that many banners or banners are installed in public places. Indeed, in this way it can support the people to support and give their right to vote, it does not rule out the possibility that there are people who intentionally or not practice the White Group. But on the other hand, sometimes there are many people who have not been registered as voters. Although population data is updated every year. However, problems related to voter data are still a weakness in holding general elections.¹⁴

¹⁰ Eko Wahyono, "Direct Election Of Regional Heads By The People To Realize The Welfare Of The People" (2022) 3:2 USRAH: Jurnal Hukum Keluarga Islam 95–117.

¹¹ Sahbana, "Public Participation in the Implementation of General Elections" (2017) Warta Journal at 7-8.

¹² Haris Alfarisi, *Konstruksi Makna Golput di Kalangan Mahasiswa* (Undergraduate Thesis, Universitas Muhammadiyah Surakarta, 2021) at 5.

¹³ Lidya Wati Evelina & Mia Angeline, *supra* note 5 at 101-102.

¹⁴ Hambali Nanda & Tri Joko, "The Role of Political Socialization in Obtaining Party Votes" (2012) 10:2 Journal of Democracy & Regional Autonomy at 95.

Phenomena or events related to the strengthening of the White Group in the General Elections held in Indonesia seem increasingly worrying and sad. If looked at qualitatively, the people who do White Group are people who have voting rights but are reluctant to vote or come to the nearest TPS.¹⁵ Even though they will vote later, they could deliberately make the ballot invalid, for example, voting is not in accordance with provisions, such as voting twice on one ballot. So this can be distinguished between the White Group and a simple error in the voting mechanism which can result in invalid ballots.¹⁶ Public participation in general elections which is a process of policy-making activities as expressed or the opinion of Ramlan Subakti, namely voting or not voting in general elections. So, a decision not to vote or White is possible.¹⁷

KPU (General Election Commission) in the opinion of Jimly Asshiddiqie as quoted from the Journal owned by Siti Marhamah Jantera, Anwar Alaydrus and Mohammad Taufik, with the title "Public Participation Program of the Election Commission of Paser Regency in Efforts to Reduce White Numbers in the Election of Governor and Deputy Governor of East Kalimantan 2018 "in 2019 is a State Institution that organizes or runs General Elections in Indonesia.¹⁸ In the 1945 Constitution, the name of the KPU has not been determined, but in Article 22E paragraph (5) it is explained that the KPU in organizing general elections is national, permanent and independent.¹⁹

Village officials and youth in the village are no exception who are the committee members at the polling stations in the General Elections. will be carried out with the intention of conveying information to the public.²⁰ \

¹⁵ Abdurrahman Wahid, *Why We Choose the White Group* (Jakarta: Sangon, 2009) at 91.

¹⁶ Abdul Syani, *Sociology of Groups and Social Problems* (Jakarta: Fajar Agung, 1987) at 170.

¹⁷ Ramlan Subakti, *Understanding Political Science* (Jakarta: Gramedia, 1999) at 145.

¹⁸ Siti Marhamah Jantera, Anwar Alaydrus, & Mohammad Taufik, "Public Participation Program of the Election Commission of Paser Regency in Efforts to Reduce White Numbers in the 2018 East Kalimantan Governor and Deputy Governor Elections" (2019) 8:4 *Journal of Integrative Government* at 1090.

¹⁹ The 1945 Constitution Article 22E paragraph (5).

²⁰ Lidya Wati Evelina & Mia Angeline, *supra* note 5 at 101.

Formulation of the problem for this research are: 1) What caused the White Group to occur in the 2019 General Election for President and Vice President in Sidoarjo Regency? 2) What is the role or strategy of the Sidoarjo Regency KPU in minimizing or reducing the number of Whites in the 2019 General Election for President and Vice President?

II. METHODS

The methods research uses juridical-empirical. Where in this case the law becomes an empirical indication or symptom that must be studied because it results in influences in various aspects occurring in social life.²¹ This juridical-empirical research is included in a study related to the implementation of normative legal provisions by means of "in action" (active) in every particular legal event that occurs in social life.²² This type of research approach uses qualitative research. Especially in Indonesia, qualitative research is known as "qualitative naturalistic" where this research occurs naturally, not contrived, without any manipulation of circumstances. In that sense, when conducting research or collecting data/information, it is carried out naturally and in accordance with the actual situation.²³

III. THE EXISTENCE OF WHITE GROUP IN THE 2019 PRESIDENTIAL AND VICE PRESIDENTIAL ELECTIONS

There are five sub-districts in Sidoarjo District, namely Gedangan District, Buduran District, Sedati District, Sidoarjo District, and Waru District, which has a low level of community participation. Nearly 30% of the area in these five sub-districts may be more, the population lives in housing. When the socialization was about to be carried out, the Sidoarjo Regency KPU had difficulty finding housing officers because access was

²¹ Amiruddin & Zainal Asikin, *Introduction to Legal Research Methods* (Jakarta: Raja Grafindo Persada, 2004) at 133.

²² Abdulkadir Muhammad, *Law and Legal Research* (Bandung: Citra Aditya Bakti, 2004) at 134.

²³ Amiruddin & Zainal Asikin, *supra* note 21.

difficult and closed.²⁴ Some residents of Sidoarjo Regency, some work outside Sidoarjo Regency, for example there are those who work in Pasuruan Regency and Surabaya City. This resulted in, at the time of holding the General Election, there were people from Sidoarjo Regency who were not at home and did not have voting rights to vote because their ID cards were not domiciled in Sidoarjo Regency.

There are people in Sidoarjo Regency who do not receive a voting invitation letter which will be brought to the TPS when voting, so they think that there is no need to vote; A child who is 17 years old but does not immediately make and manage a KTP, this can cause him not to be included in the DPT, even though he is 17 years old but still cannot vote and voice his right to vote.

Most of the people of Sidoarjo Regency fall into the category of pragmatism typology, where the people want to vote if there is severance pay and do not really pay attention to the vision and mission of the candidate pairs. This also affects the people for the White Group if they don't get the money they want.²⁵ The majority of people fill their holidays with recreation with family, relatives or with friends which should be used to vote. This is considered normal because it is often found during Presidential Elections, Gubernatorial Elections, Regional Elections, and Pilkades.

Not getting severance pay, this is considered as a normal thing when approaching General Elections if you don't get money then you don't want to vote, even though they know that the White Group is not allowed, but on the other hand humans have human rights, because if you do this White Group there is no sanctions or punishments, then people can easily do White Group.²⁶

²⁴ Fakhruddin, "Sinkronisasi Peraturan KPU Dengan Undang-Undang Pemerintahan Aceh Pada Penyelenggaraan Pilkada Serentak Di Kabupaten Aceh Tamiang Tahun 2017" (2020) 2:2 Thesis on Electoral Governance 56–79.

²⁵ Sekar Dani Ajeng Adinda, Antikowati Antikowati & Rosita Indrayati, "Political Rights of the Indonesian Citizen Possessing Dual Citizenship: A Contextual Analysis" (2020) 1:1 Indonesian Journal of Law and Society 1–22.

²⁶ Muhadam Labolo & Muhammad Afif Hamka, "Reconsidering the Indirect Elections for the Head of Region, Response towards the Current Direct

The people do not care about and do not like one of the political parties or political parties that carry the candidate pair and decide not to vote.²⁷ There are no sanctions or punishments for doing White Group, this makes society easy and easy; DPT that is not up-to-date, for example there are people who have died, but are still included in the DPT, at the time of voting it is clear that the person did the White Group, this resulted in the entry and General Election increasing the number in the percentage of people who are White Group; Not compatible with the presidential and vice presidential candidate pairs, especially if only two candidates are nominated. At the time of the General Election for the President and Vice President, the people did not receive compensation or money, so the people were reluctant to give their right to vote.

Table 1. Percentage of White Group Level in Sidoarjo Regency

No.	General elections	Year	White Group Percentage
1.	presidential election	2004	21.59%
2.	presidential election	2009	24.68%
3.	presidential election	2014	27.74%
4.	presidential election	2019	18.12%.
5.	Legislative election	2004	22.00%
6.	Legislative election	2009	30.33%
7.	Legislative election	2014	26.05%
8.	Legislative election	2019	18.12%
9.	Governer election	2008	45.37%

Democratisation Mechanism System in Indonesia” (2012) 8:13 Asian Social Science 1–8.

²⁷ Yulia Susantri, “Comparison Of Election Of Local Head Before And After Amendment To The 1945 Constitution” (2022) 6:1 Syiah Kuala Law Journal 27–39.

10.	Governer election	2013	39.31%
11.	Governer election	2018	36.04%
12.	Regent election	2005	36.12%
13.	Regent election	2010	38.35%
14	Regent election	2015	44.31%

Source: KPU Sidoarjo Regency in 2023.

This study also compares with data on the percentage of White Group in Jember Regency. The following is data on the percentage of White Group in Jember Regency.

Table 2. Percentage of White Group Level in Jember Regency

No.	General elections	Year	White Group Percentage
1.	presidential election	2004	15%
2.	presidential election	2009	36%
3.	presidential election	2014	32%
4.	presidential election	2019	24%
5.	Regent Election	2015	48%
6.	Legislative election	2020	42%

Source: Jember Regency KPU 2023

The percentage of whites in the presidential and vice-presidential elections, regional head elections, and legislative elections is quite high if you look at the table above with a comparison between Sidoarjo Regency and Jember Regency. This has indeed been proven that in every General Election event, both in Sidoarjo Regency and Jember Regency, there are always

people who do not participate in voting so that in the end they commit Abstention.

To minimize the white group, the KPU can conduct outreach and can disseminate information related to the General Election that will be held, by including some information, for example information regarding the profiles of candidate pairs, the day/date the General Election will be held, related to voting steps etc. In this way, it is highly likely that the community will be able to voice their rights because they know the general election implementation system and can reduce the number of white groups in Sidoarjo Regency.²⁸ This is as stated in Article 14 of Law Number 7 of 2017 concerning General Elections, namely that in holding General Elections carried out in a timely manner, the General Election Commission in carrying out one of the stages of the General Election can carry out outreach or convey information related to General Elections with the aim of the community can know and understand.²⁹

Article 28 of the 1945 Constitution legally regulates the White Group which reads "that freedom to associate and assemble, express thoughts orally and in writing and so on is stipulated by law"³⁰ where the article contains anything related to what has become human rights.³¹ Law Number 39 of 1999 in article 23 regarding Human Rights which reads "(1) Everyone is free to choose and have political beliefs, (2) Everyone is free to have, issue and disseminate opinions according to his conscience , orally and or in writing through print and electronic media with due observance

²⁸ Muhammad Adhien Nugroho, "The Role of the General Election Commission in the Election of Legislative Members from the Perspective of Fiqh Al-Siyasah Al-Dusturiyyah" (2021) 3:3 Al-Balad: Journal of Constitutional Law at 7.

²⁹ Law Number 7 of 2017 Article 14. (State Gazette of the Republic of Indonesia of 2017 Number 182, Supplement to the State Gazette of the Republic of Indonesia Number 6109).

³⁰ The 1945 Constitution of Indonesia, Article 28.

³¹ Neli Nurmala, *The Socialization Strategy of the General Election Commission of Malang Regency to Suppress White Numbers in the Election of the Governor of East Java (Case Study of the Election of Governors in 2013 & 2018)* Islamic University (UIN) Maulana Malik Ibrahim Malang, 2019) at 6.

of religious values, decency, order, public interest, and national integrity”.³² This article is used for guidelines related to the justification of the White Group not exercising their right to vote. Where everyone also has freedom of opinion and there is no compulsion in opinion.³³

Islam prohibits the attitude or actions of the White Group in General Elections. This is also stated in QS An-Nisa verse 59 which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ ءَآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Meaning: O you who believe! Obey Allah and the Messenger (Muhammad), and the ulil amri (holders of power) among you. Then if you disagree about something, then return it to Allah (Al-Qur'an) and His Messenger (Sunnah), if you believe in Allah and the Last Day. That is the more important (for you) and the better the result. (QS An-Nisa verse 59).³⁴

The verse explains that the law is obligatory to obey the leader (ulil amri) where this ulil amri is a person who is mandated to lead a country. The law is obligatory to obey a leader as well as to choose and appoint a leader. One way to choose a leader can be done by holding general elections and participating in general elections.³⁵ Therefore, if you don't choose a leader or do White Group, you can say that you deny leadership.³⁶ White Group must be based on oneself or each individual without coercion and influence from others. Based on Law Number 7 of 2017 concerning General Elections in article 442 in letter b reads "General Election observers are prohibited from influencing Voters in exercising their rights to vote" and

³² Rowena Rodrigues, "Legal and human rights issues of AI: Gaps, challenges and vulnerabilities" (2020) 4 Journal of Responsible Technology, online: <<https://www.sciencedirect.com/science/article/pii/S2666659620300056>>.

³³ Law Number 39 of 1999 Concerning Human Rights Article 23. (State Gazette of the Republic of Indonesia of 1999 Number 165, Supplement to State Gazette of the Republic of Indonesia Number 3886).

³⁴ The Qur'an, 4:59.

³⁵ Pardede & Kristian, *supra* note 5.

³⁶ Anifatul Kiftiyah, *Analysis of Fiqh Al-Siyasah Al-Dusturiyah Against the White Group (White Group) in the Implementation of Democratic General Elections* Sunan Ampel State Islamic University (UIN) Surabaya at 93-94. Accessed on December 4, 2022.

443 reads "if as an Election observer who violates his obligations, Bawaslu will revoke his rights as Election observers". Referring to the article, it is explained that if a user of the right to vote is under pressure or encouragement from a related party, then the general election supervisor is obliged to report the incident. In this case, users of the right to vote are free to voice their voting rights without any coercion and encouragement to bribes from other parties to influence the White Group.³⁷

Some of the reasons that are often found when people are White or are reluctant to give their voting rights, one of which is the carelessness of the committee in distributing ballot invitations, sometimes General Election participants cannot attend the TPS due to personal interests, the holding of General Elections is declared a national holiday, and there are people who prefer to take a vacation but are reluctant to vote, even though one vote is very important.³⁸ People who do White Group with awareness because they assess there is no suitable candidate to be given a mandate. Thus, the political behavior of the White Group was chosen as a protest against the limited choice of candidates. The White Group of this model is often called the ideological White Group, because it has strong and reasonable arguments. The reason for the ideological White Group is not because of apathy, but because of political awareness. Therefore, the right to vote not to vote is used as a form of political protest.³⁹

IV. THE STRATEGY OF REGIONAL ELECTION COMMISSION TO REDUCING THE WHITE GROUP

³⁷ Law Number 7 of 2017 Concerning General Elections Articles 442 and 423. (State Gazette of the Republic of Indonesia of 2017 Number 182, Supplement to State Gazette of the Republic of Indonesia Number 6109).

³⁸ Nazaruddin Lathif, Isep H Insan & Mustika Mega Wijaya, "Perspective on Settlement of General Election Disputes Through Mediation, Adjudication and Legal Efforts: Settlement of State Administrative Judicial Disputes" (2020) 7:5 International Journal of Multicultural and Multireligious Understanding 650–661.

³⁹ Ketut Andita Pratidina Lestari, "The White Group Percentage Increases, Especially During a Pandemic, White Group Rights for the People From a Legal and Human Rights Perspective" (2021) 3:2 Ganesha Civic Education Journal at 2.

Dissecting the Indonesia Constitution regarding emergency state and matters of compelling urgency, is *ratio d'etre* of being for the government to stipulate a Perppu in order to save the interests of the nation and state. Often the issuance of Perppu stems from critical situations,⁴⁰ where it has become a necessity that the safety of the people is the highest law, even higher than the Constitution (*Salus Populi Supreme Law*). Reflecting on the 1945 NRI Constitution as the state constitution, one can find the legal basis on which the genealogy of the Perppu is regulated. If we look further, in Article 12 and Article 22 of the 1945 NRI Constitution, article 12 explicitly states that “*The President declares the state of danger, the conditions, and consequences of the state of danger are set by law*”. Meanwhile, article 22 of the 1945 Constitution of the Republic of Indonesia also states explicitly that “*in the event of a crisis that forces the President to enact government regulations in lieu of law*”.⁴¹

The holding of General Elections was not spared from the Abstentions incident or the actions of the people who deliberately or did not give their right to vote, especially in Sidoarjo Regency.⁴² As one of the election organizers, the Sidoarjo Regency KPU has a very important role in minimizing the percentage of Abstentions in Sidoarjo Regency, namely by implementing strategies through outreach.⁴³

General Election Commission Regulation (PKPU) Number 10 of 2018 Concerning Socialization, Voter Education, and Community Participation in the Implementation of General Elections regarding the purpose of holding socialization, voter education, and community participation as a guideline for the Sidoarjo Regency KPU in socializing with the

⁴⁰ Ajib Susanto, “Implementation of Smart Contracts Ethereum Blockchain in Web-Based Electronic Voting (e-voting)” (2020) 18:1 Jurnal Transformatika 56–62.

⁴¹ Debby Ekowati, “Emergency Law in The Indonesian Legal System” (2022) 10:2 Jurnal Hukum Progresif 112–126.

⁴² Zaka Firma Aditya & Sholahuddin Al-Fatih, “Legal Protection of Indigenous People’s Rights Through Strengthening the Licensing Principles Based on Social Sensitivity” (2021) 6:1 JILS (Journal of Indonesian Legal Studies) 1–34.

⁴³ Vicko Taniady, “Optimalisasi Pembatasan Dana Kampanye Pemilihan Umum: Studi Perbandingan Indonesia dan Selandia Baru” (2021) 3:2 Jurnal Inovasi Ilmu Sosial dan Politik (JISoP) 91–104.

community.⁴⁴ The purpose of the socialization is to convey information about the General Election stages, schedules and programs, increase knowledge, understanding, public awareness regarding rights and obligations in General Elections, and so that people's participation increases. Pursuant to the before statement is in accordance with Article 4 of the General Election Commission Regulations (PKPU) Number 10 of 2018 Concerning Socialization, Voter Education, and Community Participation in the Implementation of General Elections regarding the purpose of holding socialization.⁴⁵

KPU Sidoarjo Regency divides into several components when conducting outreach, namely (a). The Beginner Voter Component socializes by visiting several schools starting from junior high schools, high schools and universities in Sidoarjo Regency and educating them regarding the urgency of General Elections; (b). The religious component socializes by visiting Islamic boarding schools, churches and other places of worship, attending NU fatayat events, church members and members of other religions considering that there are various religions in Sidoarjo Regency; (c). The Women's Component socializes by approaching groups of mothers, for example PKK, Fatayat, and others with the hope that these women can spread information to their families or other relatives because mothers are considered to be more intense when communicating; (d). The Internet Citizen component (Social Media) socializes with the community by disseminating information through social media, one of which is using the Instagram application belonging to the Sidoarjo Regency KPU, following the link. Nowadays, many people are good at using social media. In addition, the Sidoarjo Regency KPU is also working with radio channels in Sidoarjo Regency, so that more people can reach this information; (e). Components of Persons with Disabilities and Special Needs socialize by visiting communities of persons with disabilities and special needs in Sidoarjo Regency by working together through the community coaches because in conveying information to make it easier to understand, they

⁴⁴ Fakhruddin, *supra* note 24.

⁴⁵ Hambali Nanda & Tri Joko, *supra* note 14.

must use sign language.⁴⁶ Even so, the Sidoarjo Regency KPU also meets face to face directly with persons with disabilities to lead them to understand; (f). The Community Component socializes by bringing together several communities in Sidoarjo Regency without any differences, for example there are youth groups, vespa, animal lovers with the hope of being able to disseminate information to others; (g). The General Community Component socializes by means of the Sidoarjo Regency KPU holding events that attract the attention of the Sidoarjo Regency community, for example, namely a healthy walk/healthy heart event and giving prize coupons, that way the community will be more interested, on the sidelines of the event, the Sidoarjo Regency KPU conducts outreach related to Elections; (h). The KPU of Sidoarjo Regency in conducting outreach to the public also distributes pamphlets or banners and also opens a question and answer session to people who do not understand. When socializing, the Sidoarjo Regency Election Commission also provides voting procedures properly and correctly.

Islam recommends choosing a leader who will become a leader in a country. A country if no one leads it will fall apart and can cause destruction. The term leader in the Qur'an is called caliph, wali, imamah, ulil amri, and others. QS Al-Baqarah verse 30 explains about having to choose a leader.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭۙ قَالَا۟ اِنَّكَ لَآ تَعْلَمُۙ مَا۟
 وَنُقَدِّسُ لَكَۙ قَالَ اِنِّىْۤ اَعْلَمُۙ مَا۟
 لَا تَعْلَمُوْنَ

Meaning: And (remember) when your Lord said to the angels, "I want to make a caliph on earth". They said, "Are you going to make people who destroy and shed blood there, while we exalt your praise and sanctify your name? "He said, "Surely I know what you do not know". (QS Al-Baqarah Verse 30).⁴⁷

⁴⁶ Silvester Sili Teka, "Dialectics of Democracy in the Framework of Politics Primordialism Local Elections A Case Study of the People of West Sumba District and East Sumba District" (2020) 12:2 Jurnal Bina Praja: Journal of Home Affairs Governance 193–201.

⁴⁷ The Qur'an, 1:30.

In QS Al-Baqarah verse 30 it is clear that Allah SWT will make a leader / caliph on earth. So it is a must in a country to elect a leader. The MUI (Indonesian Ulema Council) has not remained silent in responding to the issue of the white group in Indonesia. In 2009, the MUI issued a fatwa against the white group. To disseminate information or socialize this fatwa, MUI mobilizes assistance from preachers, scholars to help socialize this fatwa. Social media also plays a very important role in disseminating this MUI fatwa.⁴⁸ The birth of the fatwa regarding the prohibition of the White Group indicates that the country of Indonesia is a country that has a religion, one of which is Islam, even though the majority of its people are Muslims, but it is not referred to as an Islamic country because the Indonesian state has people who embrace other religions.⁴⁹ The fatwa does not half-heartedly threaten those who are able to vote but do not want to use their right to vote properly in the general election, so they can be subject to sin. The white group's haram fatwa also emphasizes that as long as there is a candidate leader who meets the requirements, he must be elected. MUI describes several good criteria when wanting to become a leader, namely honest, trustworthy, capable, active and aspirational.⁵⁰

V. CONCLUSION

At the time of holding the General Election, the phenomenon of Abstentions was never separated from it. One of them is in Sidoarjo Regency, where most of the people adhere to a typology of pragmatism, where they are willing to vote if there is severance pay. Another cause is because there are 5 sub-districts where the majority of the population lives in housing so that when conducting socialization, Sidoarjo Regency KPU

⁴⁸ Ratni Kasmad, "Peluang Dan Tantangan Integrasi Nilai-Nilai Hukum Islam Dalam Sistem Hukum Nasional" (2021) 2:2 MADDIKA : Journal of Islamic Family Law 26–37.

⁴⁹ Ahmad Badrut Tamam, "Kedudukan Fatwa Majelis Ulama Indonesia (MUI) dan Fatwa Dewan Syariah Nasional (DSN) Dalam Sistem Hukum Indonesia" (2021) 4:2 Al-Musthofa 172–181.

⁵⁰ Ahmad 'Ubaydi Hasbillah, "Fatwa Haram of the White Group in the Perspective of Sociology of Islamic Law" (2015) 6:1 Journal of Islamic Law and Legal Thought at 4.

officers have difficulty meeting housing officers, some people work outside Sidoarjo Regency, home factories are not closed at the time of voting, there are no match candidates spouses of candidates, and children who are 17 years old have not applied for KTPs so they are not registered on the DPT.

Seeing the Abstentions phenomenon that always occurs in General Elections, the Sidoarjo Regency KPU has tried to socialize ahead of the General Elections. The socialization carried out by the Sidoarjo Regency KPU refers to General Election Commission Regulation (PKPU) Number 10 of 2018 concerning Socialization, Voter Education and Community Participation in Article 5, which includes among others: Family-based voters; Beginner voter; Young voters; female voters; Voters with disabilities; Voters with special needs; marginalized people; community; religious; democracy volunteers; and internet citizens (netizens); general public; mass media; Election Contesting Political Parties; supervisors; Domestic Election Observers and Overseas Election Observers; community organizations; indigenous peoples; and government agencies.

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