

BANDAR LAMPUNG GENERAL ELECTION COMMISSIONS STRATEGIES TO SUPPRESS ABSTENTION IN THE 2024 PRESIDENTIAL ELECTION (A *FIQH SIYASAH* APPROACH)

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Abstract

Law No. 7 of 2017 highlights that general elections enable citizens to express their sovereignty; however, the phenomenon of abstention (*golput*) indicates a decline in voter participation. This trend often results from a lack of trust in elected representatives, who are seen as failing to effect significant change. Rising abstention rates require urgent attention from organizers, especially the General Election Commission (KPU) of Bandar Lampung. From an Islamic legal perspective, abstention is deemed *haram* according to the Indonesian Ulema Council. This study employs qualitative methods through field research, including observation, interviews, and document collection. The KPU of Bandar Lampung has implemented various strategies to reduce abstention in the upcoming 2024 elections, guided by goal-setting, policy formulation, and plan development theories. This research aims to provide insights for enhancing voter participation.

Keywords: KPU; *Golput*; Elections; *Fiqh Siyasa*.

Abstrak

Undang-Undang Nomor 7 Tahun 2017 menegaskan bahwa pemilihan umum adalah sarana bagi rakyat untuk mengekspresikan kedaulatannya, namun fenomena *golput* mencerminkan penurunan partisipasi pemilih. *Golput* sering kali disebabkan oleh kurangnya kepercayaan terhadap wakil rakyat yang terpilih, yang dinilai tidak membawa perubahan signifikan. Meningkatnya angka *golput* perlu perhatian dari penyelenggara, khususnya Komisi Pemilihan Umum (KPU) Bandar Lampung. Dalam perspektif hukum Islam, *golput* dianggap *haram* berdasarkan fatwa Majelis Ulama Indonesia. Penelitian ini menggunakan metode kualitatif dengan pendekatan *field research*, melalui observasi, wawancara, dan pengumpulan dokumentasi. KPU Bandar Lampung telah menerapkan berbagai strategi untuk menekan tingkat *golput* dalam pemilu 2024, mengacu pada teori Gregory G. Dess dan Alex Miller yang mencakup penetapan sasaran, penyusunan kebijakan, dan pengembangan rencana. Penelitian ini diharapkan dapat memberikan wawasan bagi upaya peningkatan partisipasi pemilih.

Kata Kunci: KPU; *Abstain*; Pemilu 2024; *Fiqh Siyasa*

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INTRODUCTION

The general election represents the initial phase within a broader sequence of democratic constitutional processes¹, thus establishing elections as the driving mechanism behind the functioning of a democratic political system. The direct election of the President and Vice President serves not only to reinforce democratic principles and provide a more precise reflection of the people's sovereignty but also to foster political stability within the government. This stability is largely due to the secure nature of the positions held by the President and Vice President, who enjoy political protection from premature dismissal during their term of office. As a result, their impeachment cannot be pursued solely based on policy decisions that are formulated or enacted within the administration of the state government². The direct election of the President and Vice President serves not only to reinforce democratic principles and provide a more precise reflection of the people's sovereignty but also to foster political stability within the government. This stability is largely due to the secure nature of the positions held by the President and Vice President, who enjoy political protection from premature dismissal during their term of office. As a result, their impeachment cannot be pursued solely based on policy decisions that are formulated or enacted within the administration of the state government.³ In accordance with Article 14 of Law Number 7 of 2017 concerning General Elections, it is mandated that the stages of election administration be carried out in a timely manner. Aligned with this legal requirement, one of the critical responsibilities of the General Election Commission is to ensure the effective dissemination of detailed information regarding the elections. This process of public outreach is intended to guarantee that citizens are adequately informed and possess a comprehensive understanding of electoral matters⁴ Article 22E, paragraph (5) of the 1945 Constitution stipulates that general elections shall be organised by an election commission that operates on a national scale and is characterised by its permanence and independence. This provision underscores the role of the General Election Commission as the principal body responsible for managing elections, functioning as a national entity that is both enduring and autonomous.⁵

The General Election Commission (KPU) bears the responsibility of developing regulations designed to enable voters to exercise their voting rights effectively. This obligation is in keeping with one of the KPU's fundamental missions, which focuses on "promoting public political awareness to encourage active participation in the electoral process, ultimately contributing to the establishment of a democratic society in Indonesia."⁶ The analysis indicates that one of the strategies employed by the

¹ Andi Nur Mayapada et al., "GOLPUT AND THE OBLIGATION TO VOTE FOR LEADERS IN ISLAM" 1, no. September 2020 (n.d.): 421-31.

² Marulak Pardede, "Implications of Indonesia's Election System," *Journal of Rechts Vinding: Media for National Law Development* 3, no. 1 (2014): 85, <https://doi.org/10.33331/rechtsvinding.v3i1.58>.

³ Latipah Nasution, "Elections and Popular Sovereignty," *Adalah* 1, no. 9 (2017): 83-84, <https://doi.org/10.15408/adalah.v1i9.11323>.

⁴ Nopi Amalia and Andi Mulyadi, "The Strategy of the General Election Commission in Reducing the Abstention Rate in the Presidential and Vice Presidential Elections," *JOPPAS: Journal of Public Policy and Administration Silampari* 1, no. 1 (2019): 1-9, <https://doi.org/10.31539/joppa.v1i1.801>.

⁵ Suparman Marzuki, "The Role of the General Election Commission and Election Supervisors for Democratic Elections," *Ius Quia Iustum Law Journal* 15, no. 3 (2008): 393-412, <https://doi.org/10.20885/iustum.vol15.iss3.art8>.

⁶ Rainer Kumurur, "Duties, Authorities and Obligations of the General Election Commission (Kpu) According to Law Number 15 Year 2011," *Lex et Societatis* III, no. 10 (2015): 130-39,

KPU involves enhancing the political awareness of the community to encourage active participation in the electoral process. Community participation refers to the engagement of individuals at all stages of the developmental process within a community group (Alim 2021). However, this endeavour is fraught with challenges, as it necessitates navigating a diverse society characterised by various traits, particularly among the general populace. To cultivate enthusiasm for general elections, especially in Bandar Lampung City, it is essential to implement social processes and approaches that effectively mobilise community involvement.⁷ In light of the circumstances observed within the community, particularly in Bandar Lampung City following the 2024 Presidential and Vice Presidential elections, it is evident that numerous challenges persist, notably the lack of community participation and a notably high abstention rate. The emergence of a group identifying as *Golput* (White Group) serves as a phenomenon indicative of an increasing trend in public participation, which is accompanied by a growing distrust in elected representatives who seemingly fail to effect meaningful change. Each year, the rising number of abstentions prompts the General Election Commission to devise strategies aimed at reducing this phenomenon, particularly in Bandar Lampung City. Abstention, a recurring issue in every election, sees individuals opting not to exercise their voting rights; as a result, the Indonesian Ulema Council has issued a fatwa declaring that abstention is *haram*. Despite this, a significant number of voters in Lampung Province, particularly in Bandar Lampung City, still chose to abstain during the 2024 Presidential and Vice Presidential elections.⁸

Bandar Lampung, the capital and largest city of Lampung province in Indonesia, is notable for being the second most populous city on the island of Sumatra, exceeded only by Medan, and it features a population density of 5,332 inhabitants per square kilometre. Recognised as one of Indonesia's key cities, and as the most populous urban centre outside of Java, Bandar Lampung functions as a significant gateway to the island of Sumatra. The General Election Commission (KPU) of Bandar Lampung, situated at Jl. Sebesi Island No.90, Sukarame, functions as a national, permanent, and independent institution tasked with overseeing elections. This commission consists of two primary components: a board comprising five commissioners, headed by a chairman and supported by four additional members, and a secretarial unit led by the Secretary of KPU Bandar Lampung City. Together, these components form a cohesive unit, with the commissioners responsible for the technical execution of electoral processes while the secretariat provides essential assistance to facilitate their duties. Bandar Lampung City, as the capital and largest city of Lampung province in Indonesia, boasts a population density of 5,332 inhabitants per square kilometre. It ranks as the second largest and most populous city on the island of Sumatra, following Medan, and is recognised as one of Indonesia's major cities, serving as a significant gateway to the island of Sumatra. The General Election Commission of Bandar Lampung City is situated at Jl. Sebesi Island No.90, Sukarame. This institution, known as the KPU, operates as a national, permanent, and independent body responsible for the organisation of elections. The KPU of Bandar Lampung City is composed of two main elements: the board of commissioners, which includes five individuals coordinated by a chairman and four members, and the secretarial unit, which is overseen

<https://ejournal.unsrat.ac.id/index.php/lexetsocietatis/article/view/10340%0Ahttps://ejournal.unsrat.ac.id/index.php/lexetsocietatis/article/download/10340/9926>.

⁷ Maimun Maimun and Rudi Santoso, "Existency Role of the General Election Supervisory Agency in Lampung Law Enforcement of the 2019 Election," *Pranata Hukum* 16, no. 01 (2021): 1–12, <https://doi.org/10.36448/pranatahukum.v16i01.235>.

⁸ A Indraerawati, "WHITE PARTY IN GENERAL ELECTIONS IN INDONESIA PERSPECTIVE SIYASAH SYAR' IYYAH" 2, no. September (2021): 525-36.

by the Secretary of KPU Bandar Lampung City. Both components function as a cohesive unit, whereby the commissioners are responsible for the technical execution of elections, while the secretariat provides essential support to the commissioners in fulfilling their responsibilities.⁹

METHOD

This study employs a field research approach, specifically conducted at the KPU of Bandar Lampung City, utilising methods such as observation, interviews, and document analysis to explore the strategies employed by the KPU in reducing abstention during the 2024 presidential election, particularly through the lens of *fiqh siyasah*. The research methodology adopted is qualitative in nature. As articulated by Bogdan and Taylor, qualitative methodology is defined as a research approach that generates descriptive data presented in the form of written or spoken language from individuals, as well as observations of their behaviour. This form of research prioritises a profound understanding of the events or phenomena being investigated.¹⁰ The research adopts a descriptive nature, which is intended to provide an overview of events or to illuminate and explain the phenomena currently occurring.¹¹ The primary data for this research is sourced from the staff of the KPU in Bandar Lampung City. Complementing this, secondary data is gathered from various sources, including books, journals, theses, internet resources, and literature reviews. To collect the data, the author employs a combination of observation, interviews, and documentation methods.¹²

RESULT AND DISCUSSION

1. Analysis of the Bandar Lampung KPU's Strategy to Suppress Abstention in the 2024 Presidential Election, Fiqh Siyasah Approach

In terms of customary law, ulayat Rights, also known by different names, are the highest rights of ownership of land covering all land included in the territorial environment of a particular customary law community, which is land jointly owned by its citizens.¹³ Istilah teknik terhadap hak persekutuan dengan istilah "*Beschikkings recht*" while the land that constitutes its territory is called "*Beschikkingskring*". This term is given by Prof. C. Van Vollenhoven. Translated into bahasa Indonesian with ulayat or Lordship rights, while *Beschikkingkring* translated as ulayat environment. Juridically customary rights is a right that is inherent as a characteristic competence inherent as a characteristic competence that exists in the community of customary law in the form of authority and power to take care of and regulate the land and its plants by applying into or out of the community of customary law and absolute rights (absolut). Customary rights are a set of powers and obligations of a customary law society in relation to land located within its territory.¹⁴

⁹ Viandi Restu Okta, "EFFORTS OF THE GENERAL ELECTION COMMISSION IN INCREASING COMMUNITY POLITICAL PARTICIPATION IN THE 2019 SERENTAL GENERAL ELECTION Restu" 4, no. 7 (2019).

<https://lampung.bps.go.id/id/statistics-table/2/MjI5IzI=/luas-wilayah.html>

¹⁰ Syafrida Hafni Sahir, *Research Methodology*, ed. Try Koryati (Jogjakarta: KBM Indonesia publisher, 2022).

¹¹ Dian Satria Charismana, Heri Retnawati, and Hapri Novriza Setya Dhewantoro, "Educational Research Approaches: Qualitative Research Methods, Quantitative Research Methods and Mixed Research Methods," *Bhineka Tunggal Ika: Review of Civics Education Theory and Practice* 9, no. 2 (2022): 99–113, <https://doi.org/10.36706/jbti.v9i2.18333>.

¹² Gumilar Rusliwa Somantri, "Understanding Qualitative Methods," *Makara Human Behaviour Studies in Asia* 9, no. 2 (2005): 57, <https://doi.org/10.7454/mssh.v9i2.122>.

¹³ Murniwati and Delyarahmi, "Sertifikasi Tanah Pusaka Kaum Selaku Hak Milik Komunal Dan Akibatnya Di Sumatera Barat."

¹⁴ Siti Hapsah Isfardiyana, *Hukum Adat* (Yogyakarta: UII Press Yogyakarta, 2018).

Drawing upon the findings gathered by the researchers at the General Election Commission of Bandar Lampung City, the discussion will centre on the topic: "Analysis of the Bandar Lampung KPU Strategy to Reduce Abstention Rates in the 2024 Presidential Election through a Fiqh Siyasa Approach." General elections serve as a means of political participation, reflecting the essence of popular sovereignty, as they empower the populace to play a decisive role in the political process of a region through direct voting Article 1, paragraph (2) of the 1945 Constitution of the Republic of Indonesia asserts that "sovereignty is vested in the people and exercised in accordance with the Constitution."¹⁵

The constitutional mandate is to address the evolving demands of democracy in harmony with the progress of national and state life. As articulated by Ali Moertopo, elections serve as a mechanism through which the populace can exercise their sovereignty in alignment with the principles outlined in the preamble of the 1945 Constitution.¹⁶ In a similar vein, Suryo Untoro characterises an election as a process in which Indonesian citizens possessing the right to vote participate in selecting representatives who will serve in the House of Representatives.¹⁷

Elections serve as a powerful mechanism for actualising popular sovereignty, as it is through the conduct of these elections that aspirations are directed towards establishing a government that possesses legitimacy.,¹⁸ Rooted in the will of the people, the aim is to enhance the welfare of the populace and achieve social justice. To fulfil these aspirations, genuine political participation from the citizens is essential for the success of elections. Consequently, it is imperative that the electorate, or voters, demonstrate intelligence and comprehension, in line with the insights of Muslim historians such as Ibn Khaldun, Imam Al-Mawardi, and Imam Al-Badawi, who asserted that leadership serves as a substitute for the prophetic function. Since gaining independence in 1945, Indonesia has experienced a series of elections. The following elections have been conducted in Indonesia: those of 1955, 1971, 1977 through 1997, and subsequently in 1999, 2004, 2009, 2014, 2019, and the upcoming election in 2024.¹⁹ In alignment with the mandate set forth in the preamble of the 1945 Constitution of the Republic of Indonesia, elections are conducted with the objective of selecting a President and Vice President who command significant support from the populace. This support is essential for enabling them to fulfil their roles within the State Government effectively, thereby facilitating the attainment of national objectives and reinforcing a robust and effective Presidential System. Furthermore, the elected President

¹⁵ Secretariat General of the MPR RI, "The 1945 Constitution of the Republic of Indonesia in One Manuscript," *Jdih.Bapeten.Go.Id*, 1945, 3, <https://jdih.bapeten.go.id/en/dokumen/peraturan/undang-undang-dasar-negara-republik-indonesia-tahun-1945>.

¹⁶ A Kumedi Ja, Rijah Muhammad Majdidin, and Rudi Santoso, "The Construction of Islamic State Law in the 5.0 Era from the Perspective of Maqasid Al-Shariah" 2024 (2024): 58–71, <https://doi.org/10.18502/kss.v9i2.14966>.

¹⁷ Rudi Santoso, "The Role of the General Election Commission and Political Parties in Democracy with Integrity," *Nizham: Journal of Islamic Studies* 7, no. 2 (2019): 252-61, <https://e-journal.metrouniv.ac.id/index.php/nizham/article/view/1867>.

¹⁸ Muslih Muslih, Andre Pebrian Perdana, and Kamal Fahmi Kurnia, "The Role of Political Parties in Organising Aspirational and Democratic Elections," *Justicia Sains: Journal of Legal Science* 6, no. 1 (2022): 180–202, <https://doi.org/10.24967/jcs.v6i1.1334>.

¹⁹ Rudi Santoso and Agus Hermanto, "POLITICAL JURIDICAL ANALYSIS OF STATE LAW (A Study of Pancasila and Diversity as the Strength of the Unitary State of the Republic of Indonesia)," *NIZHAM*, Vol. 8, No. 01 January-June 2020, no. 1 (n.d.).

and Vice President must not only secure strong legitimacy from the people but also establish a solid support base within the DPR to ensure the efficacy of their administration.²⁰

In accordance with Article 22E, paragraph (1) of the 1945 Constitution of the Republic of Indonesia, elections are to be conducted in a manner that is direct, general, free, secret, honest, and fair.²¹

- a. The term "direct" signifies that voters possess the right to cast their votes personally, in accordance with their own beliefs, without the involvement of intermediaries.
- b. The principle of "general" implies that all citizens who meet the minimum age requirement of 17 years or those who have been married are eligible to participate in elections. Furthermore, citizens aged 21 and above have the right to vote without any form of discrimination or exceptions.
- c. "Free" indicates that every citizen has the autonomy to make their choices without experiencing pressure or coercion from any individual or entity. In exercising their rights, all citizens are guaranteed safety, allowing them to choose in alignment with their own convictions and interests.
- d. The concept of "secret" ensures that when casting their votes, voters can do so with the assurance that their choices will remain confidential and undisclosed to any party. Voters mark their selections on the ballot paper in such a way that their decisions cannot be discerned by others.
- e. The notion of "honestly" pertains to the conduct of elections, which requires that all organisers, including government officials, participating political parties, supervisors, election observers, voters, and all other involved parties, act with integrity throughout the electoral process.
- f. Fairness implies that each voter and political party engaged in the election is afforded equal treatment, ensuring that they are free from any fraudulent activities perpetrated by any party.²²

According to Law Number 7 of 2017 regarding Elections, the electoral process serves as a mechanism for the exercise of the people's sovereignty, enabling them to elect Members of the House of Representatives, Members of the Regional Representatives Council, the President and Vice President, as well as Members of the Regional People's Representatives Council. This process is characterised by being direct, public, free, confidential, honest, and fair, all conducted within the framework of the Unitary State of the Republic of Indonesia, and is grounded in the principles of Pancasila and the 1945 Constitution of the Republic of Indonesia.²³ As stipulated in Law No. 42 of 2008 concerning the General Election of the President and Vice President, elections for these offices are conducted every five years across the entirety of the Unitary State of the Republic of Indonesia, which operates as a singular electoral district. Voting occurs simultaneously on designated holidays or days when the public is not required to work. Furthermore, the specific day, date, and time for the voting in the Presidential and Vice Presidential Elections are established through a decision made by the General Election Commission (KPU).²⁴

The term "golput" refers to the "white group," which typically abstains from exercising their voting rights during elections for a variety of reasons and influences. One significant factor contributing

²⁰ Rudi Santoso, Khairuddin Abdul, and Qodir Zaelani, "Islamic Legal Analysis on the Role and Functions of Islamic Political Parties in Indonesia" 492, no. RIICMuSSS 2019 (2020): 200-205.

²¹ Andi Muhammad Safwan et al., "Legal Analysis of the Principles of Direct, General, Free, Secret, Honest, Fair in the 2019 Simultaneous General Elections," *Bhirawa Law Journal* 2, no. 2 (2021): 136–44, <https://doi.org/10.26905/blj.v2i2.6825>.

²² President and Eska Media Editorial Team, "General Election Law," *Eska Media*, 2009, 1-454.

²³ Liky Faizal, "Legal Products in Indonesia from the Perspective of Legal Politics," *ASAS Journal*, no. UIN Raden Intan Lampung (2017): 88, <https://media.neliti.com/media/publications/58104-ID-none.pdf>.

²⁴ arizka warganegara, *Voter Participation in General Elections in Lampung Province*, 2019th ed. (Bandar Lampung: Pusaka Media, 2019).

to this non-participation is a sense of apathy, wherein individuals perceive elections as unimportant or believe that their votes will not effect any meaningful change in their circumstances.²⁵ In essence, abstention encompasses not only those who refrain from voting but also individuals who intentionally spoil or submit incorrect ballot papers, thereby rendering their votes invalid. Furthermore, as articulated by Priyatmoko, "golput" represents the community's reluctance to participate in various elections, including presidential (Pilpres), legislative (Pileg), and regional elections (Pilkada), primarily driven by a sense of disappointment among the populace regarding their perceived inability to influence the course of their lives..

In essence, abstention encompasses not only those who refrain from voting but also individuals who intentionally spoil or submit incorrect ballot papers, thereby rendering their votes invalid. Furthermore, as articulated by Priyatmoko, "golput" represents the community's reluctance to participate in various elections, including presidential (Pilpres), legislative (Pileg), and regional elections (Pilkada), primarily driven by a sense of disappointment among the populace regarding their perceived inability to influence the course of their lives.²⁶

- 1) Individuals may attend polling stations as a form of protest against the electoral process and the prevailing political system.
- 2) Some voters may present themselves at polling stations yet fail to exercise their voting rights by marking more than one option on the ballot.
- 3) Others may choose to express their discontent with the current political landscape by puncturing the blank portion of the voting card, thereby utilising their right to vote as a means of protest.
- 4) There are those who do not visit polling stations due to a lack of registration, which results in their inability to vote; this form of abstention, stemming from administrative issues, is classified as passive abstention.
- 5) A significant source of dissatisfaction lies in the perception that none of the candidates adequately represent the aspirations or values of the community.
- 6) Additionally, some individuals may exhibit ignorance regarding the electoral process, feeling either uninformed about how elections function or lacking education concerning the available options.
- 7) Practical considerations also play a role, as certain individuals may encounter logistical challenges such as the distance to polling stations, time constraints, or transportation difficulties.
- 8) Lastly, there are those who display a sense of apathy towards political matters and opt to remain uninvolved entirely.²⁷

In conclusion, abstention can be characterised as a phenomenon involving either a collective of individuals or specific members of society who consciously choose not to exercise their voting rights. This deliberate decision not to participate in the electoral process is underpinned by clear motivations

²⁵ Ni Putu Noni Suharyanti, "Legal Aspects of the White Group in General Elections," *Journal of Access: Journal of Research and Community Service of Ngurah Rai University* 12, no. 2 (2020): 141-50.

²⁶ Haiza Nadia, Postgraduate of Iain Madura, and Pamekasan Madura, "Golongan Putih (Golput) in General Election Perspective of Islamic Law and Law No. 7 Year 2017". *7 Year 2017* 3, no. 1 (2023): 83-95.

²⁷ Khoiruddin Bashori, "Political Education in the Era of Disruption" 2, no. 2 (2018): 287-310.

<https://www.kpu.go.id/berita/baca/7615/Tingkat-partisipasi-pemilih-di-Pemilu-2019-cukup-memuaskan-bahkan-disebut-berada-di-angka-81-persen-atau-diatas-target-77-5-persen.-Capaian-positif-ini-juga-coba-dipertahankan-Komisi-Pemilihan-Umum-Kota-Bandar-Lampung-yang-mengupayakan-tingkat-partisipasi-yang-tetap-tinggi-di-Pemilihan-2020-mendatang>.

<https://lampungprov.go.id/detail-post/daftar-pemilih-tetap-pemilu-tahun-2024-provinsi-lampungz>

<https://jdih.kpu.go.id/lampung/bandarlampung/undang-undang>

and intentions, as well as an awareness of the potential impacts or consequences that may arise from such actions.

The General Election for the President and Vice President took place on 14 February 2024, and the recapitulation of the election results is presented as follows:

Table 1. Recapitulation of Presidential and Vice Presidential Election Results in 2024 in Bandar Lampung City

Elections	Permanent Voter List (DPT)	Participation	Abstain	Percentage of abstention
Election of President and Vice President in 2024 in Bandar Lampung City	790.125	600.050	190.075	1.9 %

Source: Data from KPU Bandar Lampung City

The data presented indicates that the abstention rate in Bandar Lampung city stands at a mere 1.9%, suggesting that the General Election Commission (KPU) has implemented considerable efforts to facilitate voter participation and mitigate abstention during the 2024 elections. Historical data from the KPU reveals a notable increase in the abstention rate during the presidential elections from 2004 to 2014, followed by a subsequent decline. Specifically, the abstention rates were recorded at 20.24% in 2004, rising to 25.19% in 2009, and further increasing to 30.22% in 2014. In contrast, the 2019 elections saw a reduction in the abstention rate, which dropped to 18.03%. Despite the decrease in numbers, the Central Statistics Agency (BPS) reported that the abstention figures in 2019 amounted to 34.75 million, representing approximately 18.2% of the total registered voters. This potential for abstention presents a significant challenge for the organisers of the elections, particularly given that, historically, voter participation rates in Indonesia have never achieved 100%.²⁸

Table 2. Recapitulation of the 2019 Presidential and Vice-Presidential Election Results in Bandar Lampung City

Elections	Permanent Voter List (DPT)	Participation	Abstain	Abstention Presentation
Presidential and Vice-Presidential Elections 2019 in Bandar Lampung City	638.174	565.463	72.711	0,72 %

Source: Data from Kpu Bandar Lampung City

A comparison of the recapitulated results from the 2019 and 2024 elections, particularly in Bandar Lampung, reveals a significant increase in the number of registered voters (DPT), which rose from 638,174 in 2019 to 790,125 in 2024. Furthermore, voter participation in the 2024 elections has also seen an increase compared to 2019, indicating that the KPU of Bandar Lampung has undertaken

²⁸ Windi Fatta, Nur Pratiwi, and Kahar Haerah, "Strategy of Banyuwangi Regency General Election Commission in Minimising Abstention in the 2024 General Election" 1 (2024): 1-8.

substantial efforts to enhance the permanent voter list and reduce abstention rates. According to Antoniyus, the Coordinator of the Public Participation Division of KPU Lampung, the voter turnout for the 2024 elections has exceeded the national target of 77.5%, achieving an impressive 80.64% on Wednesday.²⁹

It is evident that the abstention rate has fluctuated in each election year, experiencing both increases and decreases. However, in the 2024 elections, the KPU of Bandar Lampung city has exerted significant efforts to reduce abstention rates during the Presidential and Vice Presidential elections. To achieve this objective, the KPU of Bandar Lampung City has implemented strategies based on the theoretical framework proposed by Gregory G. Dess and Alex Miller, as referenced in Saladin (2003), which are outlined as follows:³⁰

Intended strategy: consists of three elements, namely *goals*, *policies*, and *plans*.

a. **Goals**

Goals are the results that an organisation or agency wants to achieve. Goals are one of the dimensions that can create a strategy because goal setting is directly related to the strategy that will be used by an organisation or agency in achieving its goals. The General Election Commission Office notes that there are several socialisation targets, namely as follows: first, areas that have a low level of electoral participation, second, marginalised community groups, the next, community groups whose participation in elections must be facilitated. And the socialisation targets carried out by the organizers have been carried out optimally and have an effect on reducing the percentage of abstention rates in the Presidential and Vice-Presidential Elections in Bandar Lampung City in 2024.³¹

b. **Policy**

It is a series of decisions guiding and limiting the actions taken.³² Policies are made to set the direction of a set goal so that policy making makes it easier to direct an organisation or agency in implementing a strategy. The General Election Commission Office issued a new policy such as holding a Voting Transfer Letter (Form A5) which aims to facilitate people who are living in Bandar Lampung City and at the time of the election cannot return home to vote at the polling station of origin. with the implementation of new policies such as the A5 form in Bandar Lampung City, it greatly affects the decline in abstention in the election of President and Vice President in Bandar Lampung City.³³

c. **Plans**

Is a sequence of actions that will be carried out in achieving the goals to be set. It is a plan to organise all the actions that will be taken so that the strategy to be implemented can be carried out optimally. Based on the work plan that has been made by the KPU, referring to the mission that has been set with the program to be achieved, namely making volunteer agents of democracy with

²⁹ Ferdian Ardani Putra and Ahmad Fauzi, "Communication of the KPU in Suppressing Golput in Jember," *Journal of Al-Hikmah* 18, no. 2 (2020): 199–210, <https://doi.org/10.35719/alhikmah.v18i2.35>.

³⁰ Alex Dess, Greogy G, Miller, *Strategic Management* (New York: McGraw Hill, 2003).
<https://www.rmollampung.id/1332820-pemilih-di-lampung-golput-di-pemilu-2024>

³¹ Atie Rachmiatie et al., "Political Communication Strategy and Political Party Transparency Culture" 29, no. 2 (2019): 123-32.

³² Eko Handoyo, *Public Policy*, ed. Mustrose (Widya Karya, 2014).

³³ Rudi and Rita Zahara Santoso, "The Role Of Lampung Province General Election Supervisory Agency (Bawaslu) In Election Supervision (Evaluation Of The 2020 Regional Election And Projections For The 2024)," *Pranata Hukum* 18, no. 2 (2023): 247-59.

face-to-face socialisation, visiting every citizen's house, and so on to provide understanding to the community, as well as to attract citizens' interest in elections the KPU held workshops, seminars, media campaigns and competitions. The organiser of the Presidential and Vice Presidential Elections in Bandar Lampung City has made plans to reduce the abstention rate and the people can be enthusiastic to come to the polling stations and use their voting rights.

d. Realised strategy

The term refers to what has been accomplished or realised. The segmentive strategy employed by the KPU of Bandar Lampung City can be deemed successful, as evidenced by the data collected by researchers in the field. This data indicates a reduction in abstention rates during the 2024 Presidential and Vice Presidential elections in Bandar Lampung City, accompanied by an increase in voter participation, thereby meeting the established targets. In this context, a strategy is defined as a method or tactic employed to achieve previously formulated objectives, signifying that an effective strategy is one that successfully attains the goals that have been set.³⁴ Like the segmentive strategy that has been used by the KPU of Bandar Lampung City in the Presidential and Vice Presidential Elections which can be said to be successful.

2. Islamic Perspective on Abstention

Ulayat land has been regulated in the ATR/KBPN Regulation No. 14 of 2024 that:

Islamic law, which originates from the teachings of Islam, is understood as the divine law revealed by Allah for the benefit of His servants in both this world and the hereafter. The phrase "sent down by Allah" within this definition emphasises that Islamic law is fundamentally established by Allah Himself.³⁵ The authority to legislate and establish laws is not a human endeavour; it resides solely with Allah. According to the fatwa issued by the Indonesian Ulema Council (MUI), the Chairman of the MUI for Da'wah and Ukhuwah, KH. Cholil Nafis, has stated that abstaining from voting is considered haram. In the fatwa released during the Ijtima Ulama II held across Indonesia in 2009, he underscored that selecting leaders is an Islamic obligation that upholds both imamah (leadership) and imarah (governance) within the community. Those who fail to exercise their voting rights are deemed irresponsible regarding the nation's future.

As the content in the MUI fatwa, namely: ³⁶

- a. Within the framework of Islam, elections serve as a mechanism for selecting leaders or representatives who embody the ideal conditions necessary for the realisation of collective aspirations, in alignment with the desires of the populace and the interests of the nation.
- b. The act of choosing a leader (nashbu al imam) in Islam is considered a religious obligation aimed at upholding the principles of Imamate and Imarah within the community. This responsibility necessitates adherence to specific conditions as prescribed by religious guidelines to ensure the well-being of society.
- c. It is obligatory to elect leaders who possess qualities such as faithfulness and piety, honesty (siddiq), trustworthiness (amanah), proactivity and aspiration (tabligh), competence (fathonah), and a commitment to advocating for the interests of Muslims.
- d. Conversely, the choice to support a leader who does not meet the aforementioned criteria, or the deliberate decision to abstain from voting when suitable candidates are available, is

³⁴ Mohammad Asrori, "Definition, Purpose and Scope of Learning Strategy" 5, no. 50 (n.d.): 163-88.

³⁵ Sulis Tyaningsih et al., "Islamic Law Between Idealism and Reality" 2, no. 2 (2024): 136-56, <https://doi.org/10.61132/jmpai.v2i2>.

³⁶ Sugiarto, *Islamic Law and Its Legitimacy in Indonesia*, ed. Agus Hermanto and Hendriyadi, 1st ed., vol. 4 (Central Java: EUREKA MEDIA AKSARA, 2016).

regarded as haram. The sources cited by the MUI for this stance include Surah An-Nisa, verse 59, as well as relevant hadiths and the sunnah.

As in Q.S An-Nisa verse 59, namely:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Meaning: O you who believe, obey Allah and obey the Messenger (Muhammad), and the Ulil Amri (those in authority) among you. Then, if you differ in opinion about anything, then refer it back to Allah (the Qur'an) and the Messenger (his sunnah), if you believe in Allah and the Last Day. That is better (for you) and more beneficial. (An-Nisa:[4]: 59).

Viewed from an Islamic perspective how golput review *fiqh siyasah* approach is: The rights of the people in the Islamic State can be divided into Political Rights and General Rights. However, this discussion only focuses on the political rights of the people. .³⁷

1) Right to choose

According to Ibn Taymiyyah, this is based on the practice of the life of the Prophet Muhammad and Khulafa ar-Rashidin. In his opinion, the four caliphs achieved power based on community elections. This shows that the people have the right to choose the head of State through *ahlal-hall wa al-aqd*.³⁸

2) Right to deliberation

According to Ibn Taymiyyah, a leader should not only seek consideration from among the scholars, but also from all classes in society and anyone who is able to provide a good opinion.³⁹ . Political leaders are those who rely on the principle of shura in managing the problems of public life. Therefore, it is incumbent upon the leaders to accept or properly consider any recommendations that are in line with the Shari'ah.

3) Right to run for office

A citizen has the right to nominate others for political office. A citizen, however, has no right and no ethics to nominate himself, as the Prophet forbade this. However, if the situation is an emergency (such as in this age where many fasiqs and unskilled people are vying for political office) then self-nomination becomes permissible provided the conditions are fulfilled.

4) Right to be Elected and to Hold Public Office

In *Tafsir al-Wushul* holding a political office is not a right but a taklif and a trust. The Prophet forbade his people to give positions to people who ask for them (out of ambition). According to Ibn Taymiyyah this is the responsibility of the existing rulers. The existing rulers should appoint officials from the best people (*al-as'lah*). The Prophet said, Whoever holds one of the affairs of the Muslims (meaning being a ruler) then he appoints someone as an official when he knows there are

³⁷ Muhammad Iqbal, *Fiqh Siyasah Contextualisation of Islamic Political Doctrine*, 1st ed. (Jakarta: Prenadamedia Group, 2016).

³⁸ Cora Elly Novianti, "Democracy and the System of Government," *Constitutional Journal* 10, no. 2 (2016): 333, <https://doi.org/10.31078/jk1027>.

³⁹ Cipta Samiri Putri Zari Putri and Achmadin Damanik Damanik, "Factors Increasing Community Political Participation in the Covid-19 Period Pilkada in Dharmasraya Regency from the Perspective of Siyasah Shar'iyyah," *Hakamain: Journal of Sharia and Law Studies* 1, no. 1 (2022): 36–45, <https://doi.org/10.57255/hakamain.v1i1.38>.

<https://quran.kemenag.go.id/quran/per-ayat/surah/4?from=1&to=176>

others who are better for the benefit of the Muslims, then indeed he has betrayed Allah and His Messenger.⁴⁰

The Prophet also said in a hadith issued by al-Bukhari:

Abu Hurairah reported that the Prophet said:

فَإِذَا ضَيِّعْتَ الْأَمَانَةَ فَانْتَظِرِ السَّاعَةَ قَالَ كَيْفَ إِضَاعَتُهَا قَالَ إِذَا وَبَدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

Meaning:

If the mandate is squandered, then wait for the time of destruction (*al-sa'at*). The Messenger of Allah was asked, How to waste it the Messenger of Allah replied, namely when an affair is handed over to a non-expert".

It can be concluded that being a leader must be trustworthy in accordance with Islamic teachings, not doing things that are prohibited in religion, let alone doing things like bribery, buying votes during elections, and others. It can be seen that in Islam there is a format conveyed by the Messenger of Allah, the formula is that the representatives are those who are trusted to vote. According to Ash'ary, abstention is categorised as a haram law for intellectual groups, but among academics or people of knowledge, it is a sin. Not only is it a sin for oneself, but also for the people, and the nation. Which must be accounted for to Allah in the future. When you have the right to vote for the right person, to vote for someone who is fair, someone who understands religion. But we do not want to vote, so then the person elected is a wicked person, a person who does not understand religion, so it becomes a sin for us. The sin of knowing, and our sin to the people. Then the relationship of white groups between elections, political parties and the democratic system, should not separate in the determination of *fiqh siyâsah* for the purpose of *hifdh al-ummah* as *maqasid al-syâriah* to establish an Islamic state.⁴¹

CONCLUSION

The findings from the research analysing the strategy employed by the Bandar Lampung KPU to reduce abstention in the 2024 Presidential Election, approached through the lens of Fiqh Siyasah, allow for the conclusion that, according to Law Number 7 of 2017, elections serve as a mechanism for implementing the sovereignty of the people. This process involves the election of Members of the House of Representatives, Members of the Regional Representatives Council, the President and Vice President, as well as Members of the Regional People's Representatives Council. These elections are conducted in a manner that is direct, public, free, confidential, honest, and fair, all within the framework of the Unitary State of the Republic of Indonesia, as founded on Pancasila and the 1945 Constitution of the Republic of Indonesia. Furthermore, it is important to acknowledge that abstention is an inherent aspect of every general election. Some of the factors for abstention are dissatisfaction with candidates, scepticism about the political system, unfamiliarity with the electoral process, unwillingness to get involved, frustration with political parties, practical reasons, feelings of apathy. In this case, the General Election Commission of the city of Bandar Lampung has a strategy to reduce the abstention rate in the 2024 Presidential and Vice-Presidential elections, while the strategies used are *goals*, *policies*, and *plans*. The abstention rate in the 2024 election in Bandar Lampung City decreased compared to previous

⁴⁰ Lintang Yunisha Dewi, Hizkia Laritza, and Novelina Sinaga, "Journal of Political Science and Government Analysis of the Role of the General Election Commission (KPU) in Public Political Participation in Pilkada and Minimising Golput" 8 (2022): 36–47, <https://doi.org/10.37058/jipp.v8i1.4082>.

⁴¹ Iffatul Umniati Ismail, "METHODOLOGY OF MUI ISTINBATH (CASE STUDY OF FATWA ABOUT GOLPUT)," n.d., 73-82.

years' elections. The Indonesian Ulema Council has appealed to the public not to abstain, the Indonesian Ulema Council (MUI) also forbids abstention, but there are still people who abstain on the grounds that their names are not registered, far from the tps location, are working outside the city and do not take care of moving papers, disappointment with the leader and others.

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