



Analysis of the Dusturiyah System on Community Participation in the 2024 Presidential Election Re-vote (Study at TPS 21, Sei Putih Tengah Village, Medan Petisah District

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Abstract: This research was motivated by a discrepancy in determining the voter list for the 2024 general election at TPS 21, Sei Putih Tengah Subdistrict, Medan Petisah District. Due to this discrepancy, a revote (PSU) was carried out. The aim of this research is to find out how siyasah dusturiyah analyzes the community's participation in the 2024 presidential election re-voting at TPS 21, Sei Putih Tengah sub-district, Medan Petisah sub-district. This research uses empirical legal (sociological) research methods sourced from primary and secondary data, namely obtained directly from the community and official documents from the KPU, the Election Law, books and literature related to Siyasah Dusturiyah. The research results showed that of the 236 voter lists, only 108 people exercised their voting rights. This reflects a decline in voter participation due to various factors, such as distrust of the election process, political fatigue, or a lack of outreach regarding the importance of repeat voting. From Siyasah Dusturiyah's view, re-voting can strengthen the legitimacy of election results because this process ensures that the election runs are in accordance with the principles of fairness and openness. On the other hand, if re-voting is not carried out transparently, this could actually lead to distrust of election organizers.

Keywords: Influence, Re-voting, Siyasah Dusturiyah.

1. Introduction

The political history of the Prophet Muhammad in Medina, who played two important roles as a religious leader and as a community leader, is closely related to the choice of Islamic leaders. Muhammad's position as a prophet is determined by the fact that he was given revelation by Allah (Umar, 2014). The fact that the Prophet Muhammad SAW initially built a government structure in Medina that included aspects of political power became the basis for the Prophet's role as a political leader. After the death of the Prophet Muhammad SAW, the Prophet carried out this role (Rizani, Hasa, Umar, & Khasyi'in, 2024). The first issue that emerged was the succession of leadership, which raised concerns about who was qualified and entitled to replace the Prophet Muhammad SAW (Fazira, nd).

After the formation of the earth, the explanation of the problem of leaders became clear. Prophet Adam was the first creature of Allah SWT, especially the angels, who were told that humans would be created as caliphs on earth. (Yusuf & Si, 2024). The angels continued to be devoted and submissive to Allah despite their protests and criticism. This is not the same as Satan who refused and did not want to obey God's command to submit to Adam (Siddiq, 2022). The devil finally turned into a creature who rejected religion and became angry with Allah SWT (Sarkawi Ahmad Fadli, 2022) In the Qur'an, Allah SWT says in Surah Al Baqarah Verse 30

تَعْلَمُونَ أَنِّي مُبَدِّلٌ فِيهَا فُسَيْدٌ فِي جَاعِلٍ إِنِّي لِلْمَلَكَةِ رَبُّكَ قَالَ وَآذُ: God willing

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Received: Jan 30, 2025;

Revised: Feb 10 2025;

Accepted: Feb 16, 2025;

Published : Feb 28, 2025;



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"Remember when your Lord said to the Angels: "Indeed, I will make a caliph on the face of the earth." They said: "Why do you want to make (caliph) on earth someone who will cause damage to it and shed blood, even though we always glorify you by praising you and purifying you?" God says: "Verily, I know what you do not know." (QS. Al-Baqarah:30), (Ministry of Religion of the Republic of Indonesia, 2008).

A specific process or technique in selecting a leader or head of state is never mentioned in the Qur'an or Sunnah. As a result, Islam presents various models or approaches in selecting a leader or head of state in the stages of state history, ranging from those considered democratic and peaceful, to those considered undemocratic and preceded by revolution or bloody conflict (Hamzani & Aravik, 2021). Historical records show that in the early years of the development of Islam, a number of techniques were used to fill positions or elect state leaders. The first approach was direct appointment by Allah SWT, which asserted that Muhammad was personally chosen by Allah SWT to be a Prophet and Messenger. However, the leaders of the Medina community directly elected him as head of state (PRINCESS, 2024). A council of experts known as ahl halli wa al-aadi, whose members included a number of senior companions from the Muhajirin and Ansar as representatives of the Islamic community at that time, elected the Messenger of Allah for the position of leader. The second way is that Allah directly appoints a leader or head of state. Then in 634 AD, Abu Bakr used this fourth strategy to choose Umar bin al-Khattab as his successor. This fifth strategy was a revolution or coup carried out by Muawiyah against Ali, starting with Ali replacing Uthman Bin Affan with bai'at (Luqman & Ud, 2022)

Humans are social creatures who must interact with society regardless of racial, religious, or ethnic differences. Simply put, humans must set boundaries in several areas, including in the election of leaders, because they are religious creatures. Muslims must choose leaders who are in line with the principles outlined in Islamic teachings. Given the involvement of society in the election process, this is important. As stated in QS. Sad (38): 26, groups other than Allah SWT, especially the Children of Israel, were involved in the process of appointing Prophet David as caliph (Zaini, 2021).

فَاخُذْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۚ يَوْمَ الْقِسَافِ ﴿٣٨﴾ God willing God bless you

"O David, indeed We have made you caliph (ruler) on earth, so judge (cases) between people fairly and do not follow your desires, because they will lead you astray from the path of Allah. "Indeed, those who stray from the path of Allah will suffer a severe punishment, because they forgot the day of reckoning" (QS. Sad: 26).(Ministry of Religion of the Republic of Indonesia, 2008).

Allah reveals in this verse why Prophet David was chosen to lead and enforce the law among his people. According to God, David was chosen to lead his people. The definition of a caliph as a ruler, meaning successor, shows that David must always act with good morals in exercising his authority, because this is approved by Allah, and he must follow Allah's guidance in enforcing the law. In this sense, the character of the caliph reflects the attributes of Allah. Naturally, everyone will follow the rules and act in a way that is worthy of being emulated.

In addition, Allah explains that He instructed Prophet David to decide fairly the disputes between people based on the revelation given to him. According to this revelation, human welfare in this world and happiness in the hereafter are regulated by law. Therefore, Allah forbade Prophet David to do whatever he wanted for the welfare and pleasure of people both in this world and in the hereafter.

Next, Allah explains that He instructed Prophet David to use the revelation given to him to decide justly on issues involving human interaction. According to this revelation, human well-being in this world and happiness in the hereafter are governed by law. Therefore, Allah forbade Prophet David to do whatever he wanted for the sake of human well-being and pleasure both in this world and in the hereafter.

David's appointment as an apostle and the responsibilities of an apostle are demonstrated in this verse, which also provides guidance for future leaders on how to exercise leadership. According to Article 1 Paragraph 2 of the 1945 Constitution of the Republic of Indonesia (1945 Constitution), "Sovereignty is in the hands of the people and is implemented according to the Constitution."

This provision is enforced through a representative system, and general elections are held to fill representative institutions. Therefore, general elections can be said to be a tool for the realization of people's sovereignty in order to build a legitimate government and represent the interests and ambitions of the people. (Ridho & et al., 2022).

Since the fall of Soeharto, Indonesia has held elections at least six times: in 1999, 2004, 2009, 2014, 2019, and 2024. These election periods also lead to the birth of new laws. For example, state administrators often create new rules for various groups when approaching the election period. These rules are tested as norms, and if they fail, they will be reviewed at the next election to create new laws. Law Number 3 of 1999, which was the forerunner of honest and fair elections in the pre-reform era, became the basis for the 1999 election. (Sari, 2020).

One of the people's constitutional rights in the political field which is also part of human rights is the right to vote and participate in elections. However, considering the current political conditions, the majority of people view these rights as dependent on political interests. According to a review of siyasah fiqh, this field of Islamic law discusses how to regulate and regulate human existence in a country for the benefit of all mankind, which is reflected in the interaction between the state and social life. (Iqbal, 2014) The definition of "maslahah" comes from the word "shalah" which has multiple connotations, such as "goodness", "usefulness", "appropriateness", and "obedience". Madharah, which means harm or evil, is sometimes used as the opposite of al-maslahah. (Ibnu, 2003).

In a democratic system that seeks to build a legitimate government and win the hearts of the people, elections are a very important tool. Fairness, openness, and accuracy in the selection of the voter list which is the basis for the legitimacy of the voting process are one of the basic principles of holding elections. However, in reality, violations or disparities often occur, which may have an impact on the credibility and results of the election. Article 372 paragraph (2) of Law Number 7 of 2023 concerning General Elections stipulates that voters who do not have an electronic identity card and are not registered as permanent or additional voters must re-vote at the TPS. As happened at TPS 21, Sei Putih Tengah Village, Medan Petisah District, there was a significant problem regarding the authenticity of the voter list when voting was carried out at the TPS. As many as 37 voters were known to be included in the Special Voters List (DPK) category even though they did not meet the required criteria, including having an ID card that matches their place of residence. According to the requirements, only local residents who are not included in the Permanent Voters List (DPT) are allowed to use the DPK. Although TPS 21 has 263 DPT and 37 DPK in this case, the legitimacy of the DPK list is doubtful because it does not meet the requirements.

The Chairperson of the Medan KPU, Mrs. Mutia Atiqah, together with related parties such as Bawaslu, Panwascam, PPK, and PPS immediately went to the location to verify the report. After supervision and deliberation on the spot, it was found that the election process experienced significant discrepancies. As a result, the vote counting was stopped, and a decision was taken to carry out a Re-vote (PSU) in order to maintain the fairness and legitimacy of the election process.

This problem shows that procedural violations in determining the voter list not only violate the principles of honest and fair elections, but can also reduce public trust in the democratic process. Therefore, a study of the effect of a revote on the results of the vote at TPS 21 is important, both to understand its impact on the legitimacy of the election re-

sults and to provide recommendations for improvements in the election system in the future.

This research is important to do because revoting (PSU) often raises questions about fairness, transparency, and its impact on the number of votes in the election. The PSU case at TPS 21, Sei Putih Tengah Village reflects the problem of the list of ineligible voters, thus affecting the legitimacy of the election process. (Nizar Aldi, 2024)

From the perspective of *siyasah dusturiyah*, this study is relevant to evaluate the implementation of PSU based on the principles of justice and deliberation in Islam. In addition, this study contributes to understanding the impact of PSU on community participation, public trust, and vote results empirically, so that it can be a recommendation for election organizers to improve the quality of democracy in the future.

2. Materials and Methods

A research method is an action or way of thinking and acting that has been carefully planned to carry out research and achieve the desired positive results. (Kartono, 1996).

2.1 Types and Approaches of Research

This type of research is known as field research, which uses a social approach to analyze things in the field in order to obtain accurate and real information about problems related to the problem being studied (Social Approach). Because law has an impact on many aspects of social life, law is studied as an empirical social phenomenon. This research uses a methodology called empirical (sociological) juridical legal studies. Primary or field data appears after secondary data from library sources in empirical legal studies (Amiruddin & Asikin, 2004).

2.2 Research Location

The research location in this proposal is the community that held the Presidential Election at TPS 21, Jalan Pabrik Tenun, Sei Putih Tengah Village, Medan Petisah District.

2.3 Data source

The form of the source of the research data that the author will use as a supporting information center for the data needed in the research. The data sources are primary and secondary data sources. (a) Primary data sources, namely those obtained directly from the field where the research is conducted. In this case, the researcher obtained data from the Community who held the Presidential Election at TPS 21, Sei Putih Tengah Village, Medan Petisah District. As well as the main data in a study that is used as the main point obtained through interviews. In this study, the primary data source will be regarding the problems and influences that occur in the field from the research location. (b) Secondary data sources are data obtained through official documents from the KPU, the Election Law, journals, books, and literature related to *siyasah dusturiyah*. (c) Tertiary data, are explanatory materials for primary and secondary data that are complementary and provide additional instructions or explanations for primary and secondary legal materials.

2.4 Data collection

To obtain data, the following data collection techniques are required: (a) The interview approach involves asking direct questions to informants or authorities about a topic, collecting data verbally, twice or more directly, and listening to comments or facts directly. One common qualitative research technique is to interview people to find out their opinions and impressions on various topics. (b) Documentation techniques seek information items in the form of agendas, meeting minutes, books, newspapers, magazines, papers, transcription notes, and other documents. In addition to analyzing re-

search-related materials, this strategy is used to document all data collected through interview techniques.

2.5 Data analysis

Images, texts, notes, interviews, and other descriptive data are all managed by the author. The information is presented in a clear and understandable language after being collected from individual document findings, documents, and official documents that are considered complete, relevant, and clear. (Soekanto, 2010) After data collection, the author uses the following steps to assess the accuracy of the data: (a) Editing: To determine whether the data is sufficient to address the problem being studied and to improve the quality of the data, the first step is to re-examine the collected data, especially the data series, for completeness, appropriateness, and relevance to other data groups. (b) Reducing the existing data by organizing and describing the data into certain patterns or problems to facilitate reading and discussion according to the needs of the study.

As the final step in the data processing process, the conclusion involves extrapolating conclusions from the collected data to answer the reader's questions about the background of the problem.

3. Results and Discussion

3.1 Previous Studies

Previous research aims to provide comparisons and references to avoid the assumption of similarities between this research and other research, so the author will include the results of previous research as follows:

Retno Sari Handayani's journal article "Revoting in the 2019 General Election in Indonesia" explains how the implementation of Law Number 7 of 2017 Article 372 concerning Revoting (PSU) and examines the social problems that arise in the process. The research methodology of this study is a normative-empirical legal research approach that includes the category of living case study research and the category of research on current legal events. The provisions of laws and regulations, especially Law Number 7 of 2017 Article 372 and technical regulations related to the norm, are used as research sources. The findings of the analysis show that a number of social problems arise due to the implementation of these regulations. For voters, election organizers, and election participants, the PSU raises additional problems. The decline in participation rates, the possibility of pressure from public anxiety due to excessive attention from officials and candidates, and the distortion of preferences in the implementation of the PSU are some of the phenomena that have emerged. The problems that arise are then anticipated to be used as considerations so that the PSU implemented is the best choice while minimizing social problems that occur in society as a whole. The perspective of *siyasah dusturiyah* which views the election issue from the perspective of Islamic politics that prioritizes the values of justice and deliberation (*shura*), distinguishes this journal from the research currently being conducted by researchers. While Retno's research focuses more on legal issues and social problems in the implementation of Law Number 7 of 2017 Analyzing the judicial process that occurred in the 2019 election.

Fadjri Habibillah's journal article entitled "Analysis of the Implementation of Regional Head Election Re-voting Based on Legislation" describes the reasons for regional head election re-voting according to legislation and the factors that need to be considered in doing so. Related to regional head election re-voting based on legislation, the writing uses a normative legal writing style or normative legal research. Based on the research results, the main reasons voters conduct re-voting in regional head elections based on legislation are: opening ballot boxes containing voting and vote counting files that are not based on legislation; adding special marks to ballots in the form of voter signatures or addresses at the request of the KPPS; KPPS intentionally or unintentionally destroying several ballots that have been used by voters, making them invalid; and having voters who are not listed in the Additional Voter List (DPTB) or Permanent Voter List (DPT) and without identity cards gadgets. Trust in the findings of this evidence is the basis for con-

sidering legislation in conducting regional head re-voting. KPPS can make arguments against voters who have A5 if they think that only those voters can be served. Fadjri's journal uses a normative legal method that focuses more on testing related normative laws and regulations, thus differentiating it from research conducted by researchers. The *siyasah dusturiyah* approach that views elections from an Islamic political perspective and offers a new nuance by prioritizing the priority of justice, transparency, and discussion is used in the researcher's study.

3.2 Theoretical Framework

The theoretical framework is a container to explain the main problems contained in a study. The theoretical framework that the author uses in this study is first, the theory of elections and re-voting (PSU) as the main basis. Elections are a democratic mechanism for electing leaders and representatives of the people. In this context, PSU is a step taken to ensure the fairness and validity of election results when significant violations are found, as regulated in Law Number 7 of 2023 Article 372.

Second, this theoretical framework integrates the perspective of *siyasah dusturiyah*, namely Islamic political science that discusses governance based on sharia principles. *Siyasah dusturiyah* emphasizes the importance of justice, transparency, accountability, and deliberation in the implementation of government, including in the election process. In the context of PSU, this theory is relevant to understanding how Islamic principles can be used as a basis for maintaining the justice and integrity of the election process. This perspective also includes the responsibility of election organizers to avoid practices that cause public distrust, thus creating fair and legitimate elections.

Third, theories of political participation and voter preferences complete the analytical framework. The level of voter participation in a PSU is influenced by factors such as the legitimacy of the process, trust in election organizers, and transparency of procedures. In addition, voter preferences can change due to social pressure, media attention, or public perception of violations that cause a PSU.

With this theoretical framework, the research is expected to provide a comprehensive understanding of the influence of PSU on the voting results at TPS 21, while also providing an academic contribution that connects election law, socio-political dynamics, and Islamic values in the context of modern general elections.

3.3 Discussion

a. Definition of General Election and Re-vote.

The democratic system, the fourth principle of Pancasila, and Article 1 paragraph (2) of the 1945 Constitution of the Republic of Indonesia are all implemented through general elections. Elections serve as a means to elect people's representatives in legislative and executive institutions at the national and regional levels. Since 1955 until the last simultaneous election in 2024, elections in Indonesia have undergone many changes in terms of the legal framework, organizers, stages, participants, institutions, violations, and procedures for implementation. General elections are used to implement the democratic system, the ideals of the Fourth Principle of Pancasila, and Article 1 paragraph (2) of the 1945 Constitution of the Republic of Indonesia. (Budiarjo, 2008).

General elections serve as a means to elect people's representatives for executive and legislative bodies at both the national and local levels. Since 1955 until the last simultaneous election in 2024, general elections in Indonesia have undergone many changes in terms of the legal framework, organizers, stages, participants, institutions, violations, and implementation management. One of the indicators used to assess the success of general elections is political participation, which is indicated by the granting of voting rights to eligible individuals. Some argue that the more people participate in general elections, the better. Conversely, low participation is usually interpreted negatively because it implies that many people do not care about the country. Elections are held to elect people's representatives in order to form a government run by, from, and

for the people. According to Liphart, the principles of democracy, representative institutions, and elections are all interrelated. Therefore, it is clear that public involvement is needed to realize the full meaning of democracy. (Santoso & Ida, 2019).

Holding regular elections is very important for several reasons. First, the views or goals of society about various aspects of life together in society are dynamic and change periodically. (Asshiddiqie, 2016) Second, in addition to public opinion which can change over time, domestic and international variables, as well as human and external forces, can also influence living conditions in a society. (Asshiddiqie, 2016) Third, as the population grows and ages, people's goals and perspectives may also change, especially for younger voters who may not share the same views as their parents. Fourth, to ensure the change of state leadership, both in the legislative and executive, general elections must be held periodically.

At the central to regional levels, the General Election Commission (KPU) is authorized to organize legislative and executive elections. Articles 12, 13, and 14 of Law No. 7 of 2023, which discuss the responsibilities, authorities, and duties of the KPU, state that the KPU's performance in educating the public about elections will determine whether elections in Indonesia are successful or not. One of the processes of power transition that emerges from democracy is general elections. In the fifth century BC, ancient democracy first began in Athens.

According to its etymology, "democracy" comes from two Greek words: "demos," meaning people, and "kratos/cratein," meaning government. Therefore, democracy can be understood as the government of the people, or simply the government of the people. This shows that a country that upholds democracy must have general elections. Every adult has the right to vote, be elected, and exercise that right according to their conscience. General elections are held periodically. In this case, every citizen is free to choose and support the candidate they want, without external pressure. In addition, to exercise the right to vote and win the election, the community must actively participate. This procedure must be carried out on their own initiative and free from external pressure. Voters use their names, serial numbers, or pictures of candidate pairs to cast their votes at polling stations (TPS). (Gaffar, 2000).

According to the Great Dictionary of the Indonesian Language, "repeat" means "to do again; to return to the original state." Therefore, the process of revoting in an election to correct irregularities, violations, or fraud that occurred in the previous vote is called a revote. To ensure that the election results fairly and openly represent the will of the voters, a revote is carried out.

Article 372 paragraph (1) of Law Number 7 of 2023 concerning General Elections stipulates that voting at TPS can be repeated if there is a riot or natural disaster that prevents the use of voting results or vote counting. In addition, paragraph (2) stipulates that if the results of the investigation and examination by TPS Supervisors indicate the following circumstances: (a) Opening of the voting box and/or files and vote counting is not carried out according to the procedures stipulated in the provisions of laws and regulations; (b) KPPS officers ask voters to provide a special mark, sign, or write their name or address on the ballot papers that have been used; (c) KPPS officers damage more than one ballot paper that has been used by voters so that the ballot papers become invalid, and/or; (d) Voters who do not have an electronic identity card and are not registered on the permanent voter list and additional voter list. In addition to the conditions for the cause of the occurrence, the Law also regulates the time limit for implementing the PSU no later than 10 (ten) days after voting based on the decision of the Regency/City KPU (Saidah, 2013).

b. The Dusturiyah System

One part of the fiqh system that discusses matters related to state legislation is the dusturiyah system. Other topics discussed in this section include constitutional ideas (such as the State Constitution and the origins of national legislation), legislation (including the

process of making laws), democratic institutions, and shura, which are important pillars of this law. (Iqbal, 2014)

The interaction between society and its leaders, as well as institutions that are part of society, is a problem in the fiqh of Siyasah Dusturiyah. Therefore, the fiqh of Siyasah Dusturiyah in general is limited to discussing the laws and regulations needed in state affairs in order to fulfill religious principles and meet demands and realize the welfare of the people. (Djazuli, 2003) In addition, this research discusses the idea of the supremacy of law in Siyasah, the mutually beneficial relationship between government and society, as well as individual rights that need to be upheld.

If you understand the use of the term dusturiyah fiqh, as the name of a science that discusses government issues in a broad sense, because in dustur there is a set of principles for regulating power in the government of a country, as in dustur in a country of course statutory regulations and other lower regulations must not conflict with that dustur. (Djazuli, 2003)

The constitution is also called “dusturi” in the fiqh system. This is a Persian word. It originally meant “a person who has authority, either in politics or religion”. Later, members of the Zoroastrian (Majusi) priesthood were identified with this term. The word dustur developed its meaning into a foundation, basis, or guide after being assimilated into Arabic. What is meant by “dustur” is a set of written laws (constitution) and unwritten (conventions) that regulate the basis and cooperative relations between members of a nation’s society. The expression “dustur” which means “the basic law of a country” has also been included in the Indonesian language. (Iqbal, 2014).

c. Political Participation and Voter Preferences

Political participation can be manifested in Acting as a member or official in an organization with the aim of influencing government decision-making, contacting political leaders and government officials to influence the interests of those who support many people (a practice known as lobbying), seeking connections with government officials and usually only benefiting one or a small number of people, and committing acts of violence to influence government decision-making by causing physical harm to people and property are just a few examples of the many ways in which people can participate in politics. (Huntington, 1994)

Political participation refers to the involvement of individuals or groups in political activities aimed at influencing decision-making, including in general elections. The level of voter participation in the Re-vote (PSU) is influenced by various factors, such as the legitimacy of the process, trust in election organizers, and transparency of procedures. (Sheikh et al., 2024)

Voter preferences, which are individual tendencies or choices towards a particular candidate or party, can also change due to social pressure, media attention, or public perception of violations that trigger a PSU. In the context of a PSU, these changes in preferences can occur because voters receive new information or experience a change in perception of the candidate after learning about the violations that trigger a PSU. (Cambodia, 2024)

2024 General Election at TPS 21, Sei Putih Tengah Village, Medan Petisah District. In the implementation of the 2024 Election at TPS 21, Sei Putih Tengah Village, Medan Petisah District, faced serious problems related to the validity of the voter list used in the election process. In this case, as many as 37 voters registered in the Special Voters List (DPK) were questioned because they did not meet the specified requirements, namely not having an ID card that matches their local domicile. Based on existing regulations, the DPK should only be used by residents who live in the area and are not registered in the Permanent Voters List (DPT). Thus, the existence of 37 voters in the DPK category who do not meet these provisions raises questions regarding the validity and legitimacy of voters at the TPS.

TPS 21 in Sei Putih Tengah Village has a total of 263 valid DPT, but the presence of 37 DPK with questionable status raises doubts about the integrity of the election in the area. The validity of the voter list, both DPT and DPK, is very important in maintaining the credibility of the election. If the election procedure is not followed properly, such as in the case of voter registration that does not comply with existing regulations, then this can damage the principle of honest and fair elections. Violation of these rules can also reduce the level of public trust in the implementation of elections and the democratic system itself.

Responding to the findings, the Chairperson of the Medan KPU, Mrs. Mutia Atiqah, together with related parties such as Bawaslu, Panwascam, PPK, and PPS immediately went to the location to verify the reports received. After intensive supervision and deliberation on the spot, it was found that the election process at TPS 21 did indeed experience significant discrepancies with applicable provisions. This caused the vote counting to be temporarily stopped and a decision was taken to conduct a Re-Vote (PSU), in order to ensure fairness and maintain the legitimacy of the ongoing election process.

Procedural violations in determining the voter list, reflected in the discrepancy between the DPK and the applicable requirements, not only violate the principles of honest and fair elections, but can also affect the level of public participation in the election process. If voters feel that the election process is not transparent or there is fraud in determining the voter list, they can lose confidence in the democratic system. Therefore, a re-vote (PSU) at TPS 21 is important to analyze its impact on the legitimacy of the election results and to provide recommendations for improvements to the election system in the future. (Nizar Aldi, 2024)

4. Conclusions

The background of the cause of the revote in the Presidential election at TPS 21, Sei Putih Tengah Village, Medan Petisah District, in the Siyasah Dusturiyah analysis, was a procedural violation in determining the list of voters that disrupted the validity of the election results. In the Siyasah Dusturiyah analysis, a revote is a step in line with the principles of justice (al'adl) and amanah, in Islamic governance, which emphasizes that every political process, including elections, must be carried out transparently, fairly, and maintain the welfare of the community.

The impact of the revote in the presidential election at TPS 21, Sei Putih Tengah Village, Medan Petisah District, it can be concluded that the revote had a significant impact on the number of votes and voter participation. Of the 263 voter lists, only 108 peo-

ple used their voting rights in the revote, indicating a decrease in participation that could be caused by several factors such as distrust of the election process, political saturation (voter fatigue), and minimal socialization related to the revote. In addition, the revote that took place at TPS 21, Sei Putih Tengah Village, Medan Petisah District also had the potential to change voter preferences, due to the psychological factors of voters after seeing the dynamics that occurred.

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