



Higher Education Spiritual Pedagogies



Volume 1, Issue 1, 22-33

Understanding Perceptions of Political Science Students on Islamic Content from Political Figures: Implications for Choosing Leaders in the 2024 Election

Nasya Putri Fadilla, Ratna Nur Azizah, Diny Nurafnie
Zahra Nurhaliza Insani

aPerpustakaan dan Sains Informasi, Universitas Pendidikan Indonesia, Indonesia
bPerpustakaan dan Sains Informasi, Universitas Pendidikan Indonesia, Indonesia
cPerpustakaan dan Sains Informasi, Universitas Pendidikan Indonesia, Indonesia
dPerpustakaan dan Sains Informasi, Universitas Pendidikan Indonesia, Indonesia

To Cite this Article: Fadilla. Et all. (2023). Understanding Perceptions of Political Science Students on Islamic Content from Political Figures: Implications for Choosing Leaders in the 2024 Election. Higher Education Spiritual Pedagogies, 1(1), 22-33

***Corresponding Author:**

Nasya Putri Fadilla
Universitas Pendidikan Indonesia, Bandung

Email: fajarislam2000@upi.edu

Article History:

Received: April 2023

Revised: May 2023

Accepted: June 2023

Keywords:

Islamic Content, Students, Politics,
Political Figures

Available at: <https://ejournal.upi.edu/index.php/HESP>

Understanding Perceptions of Political Science Students on Islamic Content from Political Figures: Implications for Choosing Leaders in the 2024 Election

Nasya Putri Fadilla^a, Ratna Nur Azizah^b, Diny Nurafnie^c Zahra Nurhaliza Insani^d

^aPerpustakaan dan Sains Informasi, Universitas Pendidikan Indonesia, Indonesia

^bPerpustakaan dan Sains Informasi, Universitas Pendidikan Indonesia, Indonesia

^cPerpustakaan dan Sains Informasi, Universitas Pendidikan Indonesia, Indonesia

^dPerpustakaan dan Sains Informasi, Universitas Pendidikan Indonesia, Indonesia

Abstrak

Pemilu 2024 menjadi salah satu buah bibir yang ramai diperbincangkan oleh masyarakat Indonesia dari segala lapisan. Tak hanya sebatas pada perbincangan di kalangan paruh baya, pemilu ini juga menjadi isu hangat di perbincangan antara kalangan muda khususnya mahasiswa. Tujuan dari penelitian ini adalah untuk mengetahui tujuan dan dampak pembuatan konten islami oleh tokoh politik menurut pandangan mahasiswa politik, mengetahui perspektif mahasiswa Ilmu Politik terhadap konten islami dari tokoh politik di media sosial, serta mengetahui kriteria apa saja yang perlu diperhatikan bagi seorang muslim untuk memilih pemimpin. Pemimpin didefinisikan sebagai seseorang yang mampu mempengaruhi serta membujuk pihak lain agar melaksanakan perintah atau tindakan untuk mencapai tujuan bersama. Metode yang digunakan dalam penelitian adalah metode kualitatif dengan pendekatan deskriptif dan diimplementasikan dengan melakukan wawancara kepada narasumber. Pembuatan konten islami di media sosial oleh tokoh politik tidak selalu diikuti dengan konotasi negatif karena apabila pembuatan konten islami ini tidak dikaitkan dengan kepentingan politik, dapat menjadi sarana yang cukup relevan bagi masyarakat Indonesia khususnya umat Islam untuk dapat memahami topik-topik islam yang disajikan lewat medium yang lebih kasual. Untuk memilih seorang pemimpin tidak hanya dilihat dari penunjukkan citra dalam sebuah konten berikut topiknya yang menarik, tetapi juga perlu sesuai dengan kriteria pemilihan pemimpin dalam Islam, maka dari itu sebagai masyarakat harus bijak dalam menerima dan memperoleh informasi.

Abstract

The 2024 election is one of the hot topics discussed by Indonesian people from all walks of life. Not only limited to conversations among middle-aged people, this election has also become a hot issue in conversation among young people, especially students. The purpose of this study is to find out the purpose and impact of creating Islamic content by political figures according to the views of political students, to find out the perspectives of Political Science students on Islamic content from political figures on social media, and to find out what criteria need to be considered for a Muslim to choose a leader. A leader is defined as someone who is able to influence and persuade other parties to carry out orders or actions to achieve common goals. The method used in this research is a qualitative method with a descriptive approach and is implemented by conducting interviews with informants. Making Islamic content on social media by political figures is not always followed by a negative connotation because if the creation of Islamic content is not associated with political interests, it can be a quite relevant tool for Indonesian people, especially Muslims, to be able to understand Islamic topics presented through the medium. more casual. To choose a leader is not only seen from showing an image in a content along with an interesting topic, but also needs to be in accordance with the criteria for selecting a leader in Islam, therefore as a society we must be wise in receiving and obtaining information.

ARTICLE HISTORY

Received: April 2023

Revised: May 2023

Accepted: June 2023

KEYWORDS

Islamic Content, Students,
Politics, Political Figures

Introduction

The 2024 election is one of the hot topics discussed by Indonesian people from all walks of life. Not only limited to conversations among middle-aged people, this election has also become a hot issue in conversation among young people, especially students. As stated through statistical data from Bawaslu, young people with an age range of 15 to 40 years are the largest number of voters with a percentage of 55 percent of the total number of voters in Indonesia. Accompanying the conversation about elections, the conversation about generation Z has also increased drastically lately. Generation Z is believed to be the driving generation of the nation in this all-digital world. Students who incidentally are part of the Z generation automatically become the main target in campaign activities which of course are never separated from the "party of the people" with the title of this election. Campaign activities in the framework of "welcoming" the election have also begun to be seen, especially on digital media such as Tiktok, Instagram, and Facebook, even though the campaign schedule determined by Bawaslu is still far away in November. The topics raised in the creation of content with the majority of this campaign video form also vary, ranging from those that clearly discuss politics, to the insertion of social, cultural, to religious values. In a study entitled "Survey on the use of social media among students in the city of Padang using the uses and gratifications theory" written by Saputra (2020) mentions data obtained from the Indonesian Internet Service Users Association in 2018, that 87.9% of internet users in Indonesia are students with 97% are said to have accessed content on social media. It was also stated in the same research, that one of the six purposes of using social media by students is as a means of conveying opinions and entertainment through content in the form of short videos. Another study entitled "An introduction to religion and politics: theory and practice" written by Jonathan Fox (2012) suggests that "Religion is becoming an inescapable issue in politics" as times and civilizations develop, religion becomes an important aspect in political issues.

The relationship between politics and Islam can also be called the politicization of religion. The politicization of religion itself is not entirely negative as long as it is carried out in moderation and has a positive impact in the form of benefits in the interests of social justice in general and broadly (Al-Qurtuby, 2018). Based on some of the explanations above, it can be seen that the theory presented in this research is related to the phenomena that occur in society. The 2024 election is getting closer to making political figures start a campaign first by creating Islamic content on social media. Making Islamic content as a campaign tool can be categorized as a practice of politicizing religion and is in accordance with the statement that religion is increasingly becoming an important aspect in the world of politics. The campaign through Islamic content on social media is also carried out to attract and make young audiences or generation Z, especially students, the main goal of the campaign because it is proven that they hold the largest number of social media users who use the short video feature in their daily lives. As a comparison and reference in order to avoid similarities in research, we include previous research. Research written by Lubis (2018), entitled "Medan City Student Opinion on Political Advertisements for Candidates for Governor and Deputy Governor of North Sumatra in 2018", this research is a study that uses quantitative methods with a correlational analysis approach. This study aims to find out how the opinions of students in the city of Medan regarding the political advertisements for governor candidates. Based on the results of this study, it can be concluded that Medan city students know there will be a general election, and the majority of respondents have a favorable view of the political messages displayed by the candidates

for governor and deputy governor of North Sumatra, because the advertisements given greatly affect confidence in the election. the governor. The majority of respondents considered this political advertisement to be an effective source of information to find out the program and vision and mission of the governor and deputy governor candidates.

In addition, respondents also considered that political advertisements could influence the decision in selecting candidates for governor and deputy governor. The similarities with this article are that it has similarities because it discusses student opinions or views on political content, but there are differences in this research in the media, the difference in this research is using advertising media while in our research using content on social media. As for the research written by Weninggalih (2021), entitled "The Relationship of the 2019 Presidential Candidate Political Campaign through Instagram Social Media with the Decision to Vote for Indonesian Students in Thailand" this research is a research that uses a correlational method by collecting data in the form of questionnaires and questionnaires, this study aims to To find out whether there is a relationship between the political campaign for the 2019 presidential candidate and its relationship with the presidential election among students who study in Thailand, this research involves Indonesian students who are in Thailand and use social media.

Based on the results of this study that there is a relationship between campaigns on social media and the decision to vote, then the decision to vote for the 2019 presidential candidate also has something to do with legitimacy or recognition from the public with campaigns on social media, Indonesian students who are in Thailand prefer presidential candidates who get support on social media, the similarity with our article is that we have similarities regarding presidential candidates to election decisions, the difference with research is that it involves political students regarding views on Islamic content of political figures in Indonesia.

1. Based on the things that have been described, the formulation of the problem in this study is as follows:
 1. To find out the purpose of creating Islamic content by political figures according to the views of political students
 2. To find out the impact of making Islamic content by political figures on society in general according to the views of political students?
 3. To find out the perspective of Political Science students on Islamic content from political figures on social media.
 4. To find out what criteria need to be considered for a Muslim to choose a leader

In this digital era, social media has become a very effective tool in shaping public opinion. Political figures are also not left behind in utilizing this social media as a means to broaden their political support base. One way that is often done by political figures is to create Islamic content on social media. The research is seen from the perspective of political science students where political science students have a critical view of various political issues. Politics is the science of government or the science of *siyasa*, namely the science of state administration. The understanding and concept of politics or *siyasa* in Islam is very different from the understanding and concept used by non-Muslims. Politics in Islam directs the activities of the *ummah* towards efforts to support and implement Allah's law through the state and government system. The relationship between religion and politics has long been debated. The integralistic view understands that religion and politics are a unit that cannot be separated, but the secularist view understands that

religion is theological and private while politics is purely worldly. the sultanate, the colonial period, and the period of independence with various political movements that colored certain periods. (Wahid, A. 2019). Indonesia is a country that is rich in diversity, be it from ethnicity, culture, language and others. Students are proven capable of being pioneers in the history of the nation. Students are part of the people, even he is the people themselves. Students are the foundation of various parties and are often referred to as the hope of the nation, the hope of the state, the hope of society, the hope of the family and even the hope of the world. Students as agents of change are often the triggers and drivers of changes in society. Empirically, in Indonesian history students have proven themselves as agents of historical change. As is well known, students play an important role as a force and historical subject in the development of reform in Indonesia. (Patty, Y.Y. 2018).

A leader is defined as someone who is able to influence and persuade other parties to carry out orders or actions to achieve common goals. In the Koran, a leader is called a caliph. The word caliph is used to refer to someone who replaced the Prophet Muhammad (after he died) in Islamic leadership. The caliph is also often referred to as Amīr al-Mu'minīn which means the leader of the believers (Amin and Siregar, 2015). A leader is a person who has skills and strengths, especially skills in one particular area, so that the leader is able to influence other people and the community to jointly carry out certain activities in order to achieve the goals that have been made before (Musgar, 2019). In the discussion of leaders, the term leadership also appears. Leadership is an 'activity' to influence people directed towards achieving common goals in the organization. Leadership is defined as the ability to mobilize, advise, guide, organize, order, prohibit, and even punish (if necessary), and foster with the intention that humans as media management can work in order to achieve administrative goals effectively and efficiently. Based on this, it can be seen that leadership includes at least three main things that are interconnected, namely the existence of leaders and their characteristics, the presence of followers and the existence of group situations where leaders and followers interact with each other (Musgar, 2019).

Method

The method used in this research is a qualitative method with a descriptive approach. The descriptive qualitative method is a method that describes phenomena through the elaboration of actual data through observations or interviews obtained directly without involving certain research tools (Purbajati, 2021). This qualitative data itself was obtained through interview techniques and literature review. The interview method is a method in the form of direct communication that is carried out by asking several respondents as representatives of the research subject, where the answers from the respondents will be analyzed descriptively (Gautama, 2017). While the literature review method is a method that is carried out through searching, reading and reviewing a number of main literary sources such as books and journal articles or other publications to then produce a synthesis or summary of theory and other information obtained and in accordance with the research topic (Rosidi, 2021). The data obtained will be referred to be associated with the results of interviews with respondents.

Because this research uses descriptive qualitative methods, one of which is implemented through interview techniques, an instrument is needed to get structured answers from respondents who are the subjects of this research. The form of the

instrument in the interview that the researcher conducted was in the form of a question with 5 main points, the details of which are as follows:

1. In your opinion, what is the purpose of these political figures in uploading Islamic content?
2. Does the content have an impact on the wider community, especially yourself, can you explain?
3. How do you respond to each of the content below?
Video 1 (Erick Tohir): <https://vt.tiktok.com/ZS8fsSeSF/>
Video 2 (Sandiaga Uno): <https://vt.tiktok.com/ZS8fsdrNm/>
Video 3 (Ridwan Kamil): shorturl.at/hwG58
4. In your opinion, whose content do you most agree with and why?
5. In your opinion, has the phenomenon of creating Islamic content just before the election of leaders become commonplace? How should this be responded to by the wider community?

In obtaining data to fulfill research objectives, researchers conducted searches on social media Instagram, Tiktok, and Facebook to find Islamic content published by Indonesian political figures. The content found is then selected into 3 selected contents that are in accordance with the criteria of the object of research. In the next stage, the researcher compiled an interview instrument in the form of a question consisting of 5 points, including 3 pre-selected contents. Then the researcher conducted an online interview process via the WhatsApp application to 3 selected respondents. The selected respondents then provided answers to the questions in written and oral form (audio) which the researchers then analyzed further.

As for the literature review technique, researchers conduct information searches using certain keywords such as "leaders in Islam", "choose leaders", and "choose leaders in Islamic terms". Then the researcher made a selection of literature that could fulfill the fourth research objective, namely the criteria for selecting a leader from an Islamic point of view. Then carried out the transfer and analysis of selected information to then draw a synthesis that will form research conclusions. This scientific article involved three informants who were used as subjects in this study. The resource persons were students with specific majors in Political Science from different universities.

Result and Discussion

Purpose of Islamic Content Creation

Based on the results of interviews that were conducted with three respondents who were students of political science, answers were obtained from the interview instruments used. To answer the first problem formulation, namely the purpose of creating Islamic content from political figures, student A provides an answer:

"Of course, there are various goals of each character in the video, in bringing private religious matters into the public sphere. The background for the creation of video content may be a personal desire to show one's identity in the public sphere as a Muslim. Second, the purpose of creating the content relates to the role of the three figures as state officials. Where through the video, state officials who are actually role models for society can form a barometer of values and morals taken from religious teachings for society in general. Because actually every religion teaches noble moral values. Third, related to political affairs. The involvement of officials in Islamic content videos can be driven by

certain motives or intrigues related to efforts to gain legitimacy of power. Of course, we can see this through the fact that the majority of Indonesian people embrace Islam. Practically, the Islamic religion itself is often used as a political vehicle for officials to approach the Indonesian Muslim community in order to gain sympathizers."

Meanwhile, for the same question, student B gave the answer:

"Approaching the election year in 2024, several political figures should have done this in terms of electability. The first thing we look at is history in the regional elections in DKI, which of course at that time Anies Baswedan used identity politics in winning the elections and the regional elections in DKI at that time, of course. this was successfully carried out, now at this time due to the approach of the 2024 Election some of these Islamic figures are using or may be using this which of course can influence or increase the electability of these political figures, of course there are several ways and this can work, because the majority of the Indonesian population embrace religion of Islam, then it is possible that this can bring success, this can also be done with the existence of several Islamic organizations, these political figures draw closer to Islamic-based organizations to increase electability and the votes that will be obtained later during the 2024 Election. "

Finally, still with the same question, student C gave an answer:

"Indeed, it is quite difficult to trace the motives or goals of these political figures in uploading Islamic content because basically what they convey does not contain political elements whether it is related to power, strategies to get votes, increase electability, and others. But here I want to take the bright side, maybe they really only want to convey their views using an Islamic approach."

The Impact of Islamic Content on Society

Based on the results of interviews that were conducted with three respondents who were students of political science, answers were obtained from the interview instruments used. To answer the second problem formulation, namely the impact of creating Islamic content from political figures on society, student A gave an answer:

"Apart from the various intrigues and unknown motives in creating this content, there are various benefits that can be obtained from this content. Through this content, someone consciously or unconsciously has performed worship by studying religious teachings through Islamic content. On the other hand, apart from religious values, through the words conveyed by the three figures, listeners can gain new insights about the perspective of officials in leading their society."

Meanwhile, for the same question, student B gave the answer:

"As for the impact of this content, of course there are some who see that the very positive impact is related to the fact that they also previously had a fairly large and quite large mass base. So, of course, with Islamic content, positive messages can be spread which are of course very useful for the wider community. Previously, we can see that Islamic content can inspire or inspire

the wider community. Of course, Islamic content that is not based on Islamic radicals is about moral messages, good messages as such content, while the content is still good or there are no negative things in it. I think or I think it can have a broad impact on society”

Finally, still with the same question, student C gave an answer:

“Of course, it is very impactful because after all they are political figures (public figures) whose words and actions have considerable potential to be followed by others. For me personally, of course what they convey is very useful because indirectly they have shown the "spiritual side" that every political figure (public figure) must have”

Student views on Islamic Content of Political Figures

Based on the results of interviews that were conducted with three respondents who were students of political science, answers were obtained from the interview instruments used. To answer the first problem formulation, namely the purpose of creating Islamic content from political figures, student A provides an answer:

"In general, it can be said that these three contents are useful because in fact religious teachings are teachings that contain various virtues. But unfortunately, this religious pattern can become sensitive when in public spaces, especially when it comes into contact with political people. The timing and proportionality must be adjusted so as not to generate bad public opinion regarding Islamic content which actually contains various good teachings of the Islamic religion. Regardless of whether or not there is a motive behind the content, in my opinion, video content 2 (Sandiaga Uno) is the easiest to understand. In a sense, what he said in the content is an expression of his love for the religion he adheres to, different from the other two contents which still have a position related to the discussion. In gaining power, legitimacy is an important key that determines the achievement of power. The existence of Islamic content for officials ahead of the election, even though it seems mere imagery, is still a normal part of domestic politics. What is obligatory for the community, especially Muslims, is to take good from every word or action taken by these officials, and get rid of various negative stigmas that arise, so that what is obtained from them can be of benefit to society at large.

Meanwhile, for the same question, student B gave the answer:

"The first video was Erick Thohir, who was previously known as a businessman and also appeared several times as a person who compared himself to be close to Islam. The first time he was close to Banser Nahdlatul Ulama in the content, he said that he was amazed by the blessings echoed by several Islamic organizations. In the video, what I know according to my lecturer is that the basis of political science can be said to be basic or suudzon-based science, but in this case it can be seen that indeed Erick Thohir's movement is approaching the political year 2024 to promote or seek electability through identity politics, but lately Erick thohir draws closer to the Islamic community, in this case the political point of view is inseparable from him seeking electability or seeking popularity in addition to his popularity which we already know that he was

once president of Inter Milan, is a successful businessman and now serves as The Minister of SOEs as well as the Chairman of PSSI cannot be denied that these things are stepping stones to reach office or it can be said that legitimacy from the public seeks the widest possible legitimacy.

The second video, Sandiaga Uno really admires the figure of the Prophet Muhammad SAW as a figure who brought the people to the right path, it can be said that the Prophet Muhammad SAW is a role model for all people, the third video, when Ridwan Kamil explained that he applied 3 principles of leadership in Islam, but when things this is not accompanied by real performance at the moment, I think the majority, but it cannot be denied that performance or related programs proclaimed as officials, there must be clarity, regarding the content, everything is good, it brings goodness and brings at least benefits to the wider community, but when having to choose from these three contents I chose Ridwan Kamil's content when he applied Islamic principles or leadership which became a life principle or principle in leading "

Finally, still with the same question, student C gave an answer:

"More or less I tend to agree with the three related contents. The three contents of these figures have their own uniqueness such as assessments of Islamic organizations which are often not in accordance with reality, the statement that in the last day we will all depend on the intercession of the Prophet Muhammad, and the appointment the concept of Islamic leadership. The three contents have content that is of good value so I cannot choose one of them. Regarding the creation of Islamic content in the era leading up to the election period, this is actually not a strange thing, this has happened a lot in several previous periods. Regardless of the candidate leaders who seek community support, as good Muslims we should see things sincerely and positively. In this case, we can learn from the knowledge provided by the content creator figures."

Views of Religious Experts Regarding the Criteria for Leaders in the Islamic Religion

According to Abdurrahman bin Abd al Salam al Syafi'i' in the book *Nuzhat al Majalis wa Muntakhab al Nafais* (Patty, 2018), one's motivation for leadership and worship always varies. The qualities that a leader must possess include:

First, Siddiq (honest). A leader must be honest in fulfilling his duties. Honest in a broad sense means not lying, cheating, making up facts, and never breaking promises. Second, Amanah (responsibility). Every leader must be responsible for the position they choose. Responsibility here means that he is willing and able to maintain the trust that society automatically gives him. Third, don't cheat. Leaders should avoid deception, perjury, false promises, greed, infighting, and other vices of human behavior. Because the consequences are very deadly. Fourth, keep promises. A leader must also always keep his promises to his people and of course must be able to fulfill his promises to Allah (swt). Fifth, be generous. In a hadith, Rasulullah SAW recommends that leaders always be generous in administering their government. Generous in the sense of being kind, polite, smiling, willing to give in, but still full of responsibility. The words of the Prophet SAW:

"Allah have mercy on the selfless person when he sells, when he buys and/or when he claims his rights." (HR Bukhari)

Sixth, don't forget about life after death. Leadership is the duty of this world, while fulfilling the obligations of Islamic law is the duty of the hereafter. The benefit of the hereafter must be more important than the benefit of the world. Therefore, the leaders of the Muslim Ummah should not be too busy just to gain material benefits while leaving out future profits. So, when it's time for prayer, they have to do it before the time is up. It would be nice if they gathered to pray in congregation when the call to prayer resounded. Likewise, in the implementation of obligations to fulfill other pillars of Islam. Sometimes a Muslim leader neglects his religious obligations because he is busy with government affairs.

Continued Discussion

Based on the results of the interviews described in the previous section, it is possible to analyze the answers related to the goals of creating Islamic content from various political figures based on the videos submitted. Political science students A and B stated that the purpose of creating Islamic content by this political figure had a background to show his identity in the public sphere as a Muslim. Then content creation relates to the role of the three figures who are state officials and as state officials, they must be good role models for society. In addition, the purpose of creating content is also related to political affairs with efforts to gain legitimacy for power, with Islamic content which can be used as political opportunities for officials because the majority of Indonesian people embrace Islam and these political figures draw closer to Islamic-based organizations to increase the electability and the votes that will later be obtained during the 2024 Election. The views of Political Science student C are slightly different. According to him, the Islamic content created by this political figure has a political motive. The content provided does not show power, strategies to get votes, increase electability and so on, but according to him, the content created by these political figures shows a desire to convey views using an Islamic approach.

Regarding the aspect of the impact of political figures in providing Islamic content, the public certainly cannot avoid influences, both positive and negative. This happens because related political figures have considerable political 'power', especially when approaching important moments such as the 2024 General Election. candidates. These impacts include gaining new insights about the perspective of officials in leading their community in the future, spreading positive messages and inspiring people to view Islam as a religion that is not radical, to show the "spiritual side" that every figure must have. political. The resulting positive impact is certainly beneficial, especially for people who really view the Islamic content of political figures objectively and make the existing content as a pure reference for selecting leaders in accordance with the advice of the Islamic religion. Not only according to preference or inclination towards certain parties. In addition, it was mentioned earlier that according to (Musgar, 2019), leaders need to be able to influence other people and the community to jointly carry out certain activities in order to achieve the goals that have been made before. This is in line with the answers of the three respondents that the prospective leaders are related through the content they present, which has an impact that shows the goals of each candidate in achieving an ideal leader figure even though it is thickly covered with Islamic concepts which do not necessarily represent their true goals.

In the aspect of students' views on the Islamic content of political figures, they generally argue that the content uploaded by these figures has benefits for other people,

because actually Islam teaches kindness, regardless of the other goals of these figures as future leaders. The use of social media as a forum for expressing opinions is considered quite effective because it can be accessed by everyone easily. However, efforts to create Islamic content by political figures on social media have their own challenges, especially in presenting material that promotes inclusivity towards adherents of other religions who are considered "sensitive" by people who tend to have a narrow understanding of religion. Religion is often associated with the identity of the individual who is the speaker. Therefore, it is important to prioritize moderate messaging activities to encourage peace (Aini, Aulia, & Zulfahmi, 2022). If it is related to the tendency of the choice of prospective leaders from the answers of the three students, the three students have different tendencies and sympathies for each of these figures, some even cannot choose one of the figures.

From the three analyzes of the answers of the three respondents above, it can be seen that the purpose and impact of creating Islamic content and the views of some students on this matter are actually good and have a positive influence. However, the matters previously mentioned still need to be understood and used as a reference in selecting leaders who are truly in accordance with Islamic recommendations. Some of the students' views regarding the goals and impacts of creating Islamic content by political figures are at least quite in line with the criteria of a leader in Islam mentioned in (F, et.al, 2019), namely the leader as an agent of change, a good speaker, and good at expressing opinions whose substance can be easily understood by the general public.

Conclusion

Islamic content that is disseminated via social media as a form of campaign by political figures ahead of the 2024 General Election is a form of identity politics. According to the political science students who were interviewees, this practice is not always followed by a negative connotation because if the creation of Islamic content is not associated with political interests, it can be a quite relevant tool for Indonesian people, especially Muslims, to be able to understand Islamic topics that are served through a more casual medium. Some students also considered that the topic raised in the Islamic content of this political figure was quite interesting. Still referring to the views of related students, if on the contrary, the creation of Islamic content is associated with political interests, it is not entirely wrong and quite commonplace considering that we are getting closer to holding elections. But of course, this needs more attention so that the practice does not deviate and is still within reasonable limits. As the general public, especially Muslims who have the right to vote, of course this needs to be considered carefully so that they can choose a leader who is not only seen from showing an image in an interesting topic and content, but also needs to be in accordance with the criteria for choosing a leader in Islam. This can only be done if we as a society can be wise in sorting out information and reviewing the information that has been obtained to adapt it to Islamic values according to religious sources such as the Al-Quran and Hadith.

References

- Aini, N., Aulia, I., & Zulfahmi. (2022). Melawan Intoleransi dan Ekstremisme Media Sosial: Inovasi Kampanye Moderasi Beragama Kanal Youtube Labpsa Tv. *Jurnal Sosiologi Agama Indonesia (JSAl)*, 3(1), 69-81. doi: <https://doi.org/10.22373/jsai.v3i1.1687>
- Ardana, K., Mujiati, N. W. & Sriathi, A. A. (2009). *Perilaku Organisasi*. Yogyakarta: Graha Ilmu,
- Al-Qurtuby, S. (2018). Sejarah politik politisasi agama dan dampaknya di Indonesia. *MAARIF Institute, for Culture and Humanity*, 13(2) 43-54. <https://doi.org/10.47651/mrf.v13i2.21>
- Amin, S., & Siregar, F. M. (2015). Pemimpin dan Kepemimpinan dalam al-Qur'an. *Tanzil: Jurnal Studi Al-Quran*, 1(1), 33-46. <https://doi.org/10.20871/tjsq.v1i1.21>
- Fox, Jonathan. (2012). *An introduction to religion and politics: theory and practice*. London. Routledge. <https://doi.org/10.4324/9781315183787>
- F, M. C., A, M. A., Wijokongko, D., & Al-Hafidz, M. F. (2020). Kategori kepemimpinan dalam Islam. *Jurnal Edukasi Nonformal*, 1(1), 171-189. <https://ummaspul.ejournal.id/JENFOL/article/view/491>
- Gautama, W. A. (2017). Faktor-faktor penyebab anak putus sekolah dari MI Mathla'ul Anwar kota Jawa kecamatan Way Khilau kabupaten Pesawaran. Skripsi S1, UIN Raden Intan Lampung.
- Hanyfah, S., Fernandes, G. R., & Budiarmo, I. (2022). Penerapan metode kualitatif deskriptif untuk aplikasi pengolahan data pelanggan pada car wash. *Seminar Nasional Riset dan Inovasi Teknologi*, 6(1). <https://doi.org/10.30998/semnasristek.v6i1.5697>
- Lubis, F. H. (2018). Opini Mahasiswa Kota Medan Terhadap Iklan Politik Calon Gubernur Dan Wakil Gubernur Sumatera Utara Tahun 2018. *Jurnal Interaksi: Jurnal Ilmu Komunikasi*, 2(2), 157-166.
- Mantalean, V. & Santosa, B. (ed.). (2023). KPU: pemilu 2024 didominasi pemilih di bawah 40 tahun, jumlahnya 107 juta orang. *News, Menuju Pemilu*. Kompas.com. Diakses pada 7 Maret 2023 dari: <https://nasional.kompas.com/read/2023/02/10/19173071/kpu-pemilu-2024-didominasi-pemilih-di-bawah-40-tahun-jumlahnya-107-juta>.
- Mujahidin, A. (2016). *Islam dan kepemimpinan (sebuah catatan untuk pemimpin dan calon pemimpin muslim)*. Universitas Islam Negeri Sultan Syarif Kasim Riau.
- Musgar, M. (2019). Pemimpin dan Kepemimpinan dalam Lembaga Pendidikan. *Jurnal Teknologi Pendidikan Madrasah*, 2(1), 47-60. <http://journal.iaialmawar.ac.id/index.php/jtpm/article/view/157/58>
- Patty, Y. Y. (2018). Peran mahasiswa dalam pelaksanaan politik dan strategi nasional. *Jurusan Ilmu Pemerintah Universitas Muhammadiyah Sorong*. Diakses dari: <https://osf.io/preprints/inarxiv/u8sxn/>
- Purbajati, H. I. (2021). Telaah dakwah virtual sebagai perkembangan metode dakwah islam di era modern. *MODELING: Jurnal Program Studi PGMI*, 8(2), 202-214. <https://doi.org/10.36835/modeling.v8i2.938>

- Rosidi, M. H. (2021). Penerimaan fatwa dalam kalangan masyarakat muslim Malaysia: satu tinjauan literatur: acceptance of fatwa among Malaysian muslim society: a literature review. *Journal of Fatwa Management and Research*, 24(1), 45-62. <https://doi.org/10.33102/jfatwa.vol24no1.335>
- Saputra, A. (2018). Survei penggunaan media sosial di kalangan mahasiswa kota padang menggunakan teori uses and gratifications. *BACA: Jurnal Dokumentasi dan Informasi*, 40(2). 207-216. <https://doi.org/10.14203/j.baca.v40i2.476>
- Wahid, A. (2019). Pergumulan islam dan politik di Indonesia. *Jurnal Politik Profetik*, 7(1), 138-156. <https://doi.org/10.24252/profetik.v7i1a7>
- Weninggalih, L., & Fuady, M. E. (2021). Hubungan Kampanye Politik Calon Presiden 2019 melalui Media Sosial Instagram dengan Keputusan Memilih Mahasiswa Indonesia di Thailand. *Jurnal Riset Public Relations*, 22-32.
- Widyawati, N. (2009). Etnisitas dan agama sebagai isu politik: kampanye JK-Wiranto pada pemilu 2009. Jakarta, Yayasan Pustaka Obor Indonesia.