



## A Comparative Analysis Between Positive Law and Islamic Fiqh on the Phenomenon of Money Politics in Elections Public in Aceh Singkil Regency

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### Abstract

Money politics remains a significant challenge to electoral integrity in Aceh Singkil Regency, creating tension between democratic principles, positive legal norms, and the Islamic values embraced by the majority of the population. This study aims to comparatively analyze the perspectives of Indonesian positive law and Islamic jurisprudence on the phenomenon of money politics and to formulate an integrative framework for its eradication within the context of a region implementing Islamic law. This research employed a qualitative library research design with a comparative approach. Data were collected through documentary analysis of election laws and regulations, classical and contemporary fiqh literature, scholarly books, journal articles, and relevant research reports. The findings reveal that positive law defines money politics within a relatively narrow procedural and material framework, emphasizing formal legal elements, criminal sanctions, and strict evidentiary requirements. In contrast, Islamic jurisprudence conceptualizes money politics as *risywah*, encompassing all forms of benefits intended to influence political decisions, supported by broader moral, social, and spiritual sanctions as well as a more flexible evidentiary approach. The study further demonstrates that each legal system possesses distinct strengths and limitations in addressing electoral bribery. Consequently, an integrated model combining the legal certainty of positive law with the ethical and preventive values of Islamic jurisprudence is necessary. Such integration may be implemented through regulatory harmonization, religious-based political education, community participation, and local social control mechanisms. In conclusion, strengthening synergy between state legal institutions and Islamic moral values offers a more comprehensive strategy for preventing and combating money politics, thereby promoting cleaner, fairer, and more accountable elections in Aceh Singkil Regency.

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## INTRODUCTION

Money politics remains one of the most persistent challenges to the quality of democratic elections in many countries. As a fundamental mechanism for realizing popular sovereignty, elections are expected to provide equal opportunities for citizens to determine political leadership through free and fair competition. However, the increasing prevalence of vote buying has undermined democratic principles by shifting electoral choices from rational political considerations to short-term material interests. Contemporary studies indicate that money politics weakens political accountability, reduces electoral integrity, and encourages transactional political culture that ultimately damages democratic consolidation (Abalogu, 2025; Jumardin et al., 2025; Pearce Laanela, 2024). Although various countries have strengthened electoral regulations and monitoring systems, vote buying continues to evolve through more sophisticated and difficult-to-detect

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methods. Consequently, understanding money politics requires not only a legal perspective but also broader social, cultural, and ethical approaches.

The persistence of money politics is particularly evident in developing democracies where socioeconomic vulnerability and weak political literacy create favorable conditions for electoral bribery. In Indonesia, despite the implementation of electoral reforms and stricter legal sanctions, reports of vote buying continue to emerge during both national and local elections. The practice often occurs through direct cash distribution, provision of goods, social assistance, and indirect benefits delivered through intermediaries. Empirical evidence suggests that many voters perceive such practices as a common component of electoral competition rather than as a violation of democratic norms (Desai, 2026; Mochtak et al., 2021; Norris, 2019). This perception creates substantial obstacles for law enforcement agencies because community participation in reporting violations remains relatively low. As a result, money politics persists as a systemic problem that threatens the credibility of electoral processes.

The issue becomes increasingly significant in regions characterized by strong religious and cultural identities, such as Aceh Singkil Regency. As part of Aceh Province, which enjoys special autonomy in implementing Islamic law, Aceh Singkil presents a unique legal and sociocultural environment where state law interacts with Islamic legal principles and local customs. In this context, efforts to combat money politics are not solely dependent on formal legal instruments but are also influenced by religious values, customary norms, and community perceptions regarding political ethics. Local traditions emphasizing dignity, social responsibility, and communal solidarity potentially serve as moral barriers against electoral corruption (Fauzan et al., 2025; Kabui et al., 2021; Ke0vongsack et al., 2025; Siregar, 2025). Nevertheless, modernization, economic pressures, and changing social structures have gradually weakened these traditional mechanisms of social control. Therefore, examining money politics in Aceh Singkil offers important insights into the interaction between legal norms, religious values, and local cultural dynamics.

From a normative perspective, Indonesia has established a relatively comprehensive legal framework to address vote buying through electoral legislation and related regulatory mechanisms. Law Number 7 of 2017 concerning General Elections and Law Number 10 of 2016 concerning Regional Elections provide criminal sanctions for individuals involved in electoral bribery. However, the effectiveness of these regulations remains limited due to difficulties in proving transactional agreements, the covert nature of violations, and societal tolerance toward money politics (Ben Othman et al., 2024; Kirshner, 2020; Phiri & Guven-Uslu, 2019; Sikka & Bhayana, 2024). In contrast, Islamic jurisprudence conceptualizes vote buying as *risywah* (bribery), which is categorically prohibited based on the Qur'an, Hadith, and scholarly consensus. Unlike positive law, Islamic jurisprudence incorporates moral, spiritual, and ethical dimensions that extend beyond formal legal sanctions (Absori et al., 2026; Elmahjub, 2019, 2021; Mashdurohatun et al., 2026). This distinction suggests that a comparative examination of positive law and Islamic jurisprudence may provide a more comprehensive understanding of strategies to prevent and eradicate money politics.

Previous studies have extensively examined money politics from various perspectives. There are studies highlighted the impact of vote buying on democratic quality and electoral integrity (Fortin-Rittberger et al., 2017; Gaspard, 2025; Mauk, 2022; Monsiváis-Carrillo, 2022). Other studies focus on legal enforcement mechanisms and institutional challenges in addressing electoral violations (Harahap et al., 2025; Huda et al., 2024; León, 2024; Mantali, 2025; Siboy, 2021). Meanwhile, Islamic legal scholars have explored the concept of *risywah* and its ethical implications in contemporary political contexts (Chammadullah et al., 2025; Gusmansyah & Syapal, 2025; Nasution et al., 2025; Syahputra & Harahap, 2026). Additional studies have emphasized the role of local wisdom, community participation, and digital literacy in strengthening anti-corruption and anti-money politics initiatives (Nasution et al., 2025; Vinod Kumar, 2026; Zafarullah & Haque, 2021). Collectively, these studies demonstrate the multidimensional nature of money politics and the necessity of interdisciplinary approaches in understanding the phenomenon.

Despite the growing body of literature, several limitations remain apparent. First, most studies tend to examine money politics either from the perspective of positive law or Islamic jurisprudence separately, resulting in limited comparative analysis between the two legal systems. Second, previous research has predominantly focused on national or provincial contexts, while investigations at the local level, particularly in regions implementing Islamic law, remain relatively

scarce. Third, existing studies often emphasize normative legal analysis without adequately exploring how legal norms interact with local cultural values and institutional realities. Consequently, there is insufficient understanding of how positive law and Islamic jurisprudence can complement one another in addressing money politics within specific sociocultural settings. This gap is particularly evident in Aceh Singkil, where legal pluralism creates a distinctive context that has received limited scholarly attention.

Based on these considerations, this study aims to analyze and compare the perspectives of positive law and Islamic jurisprudence regarding money politics in general elections in Aceh Singkil Regency. Specifically, the research seeks to identify similarities and differences in conceptual foundations, regulatory mechanisms, and enforcement approaches adopted by both legal systems. The study contributes theoretically by enriching discussions on legal pluralism, electoral integrity, and the intersection between state law and Islamic law in democratic governance. Practically, the findings are expected to provide policy recommendations for election management bodies, law enforcement agencies, religious institutions, and local governments in developing more effective strategies to prevent and combat money politics. Ultimately, this research seeks to promote a more integrative framework that combines legal certainty, moral responsibility, and community participation in strengthening democratic elections.

## METHOD

This study employed a qualitative legal research design using a library research approach. The design was selected because the primary objective of the study was to examine, compare, and critically analyze the conceptual foundations, regulatory frameworks, and enforcement mechanisms of money politics from the perspectives of Indonesian positive law and Islamic jurisprudence. Unlike empirical studies that focus on field observations or surveys, this research emphasizes normative and doctrinal analysis of legal texts, scholarly works, and authoritative references. The qualitative approach enabled the researchers to explore the meanings, principles, and legal reasoning underlying both legal systems while identifying opportunities for their integration within the sociocultural context of Aceh Singkil Regency. Such an approach is particularly appropriate for comparative legal studies that seek to understand legal phenomena through textual interpretation and critical analysis rather than statistical measurement (Zed, 2021).

The study was conducted within the context of Aceh Singkil Regency, Aceh Province, Indonesia, a region characterized by the implementation of Islamic law under Aceh's special autonomy framework. Although no field data were collected, Aceh Singkil served as the analytical setting because it represents a unique legal environment where state law, Islamic jurisprudence, and local customary values coexist and interact in shaping public responses to money politics. The research process was carried out between January and April 2026, encompassing literature identification, document selection, data extraction, coding, thematic analysis, and interpretation. This period allowed for the systematic collection and examination of recent scholarly publications as well as relevant legal and religious documents.

In qualitative library research, the unit of analysis consists of documents rather than human participants. Therefore, the population of this study comprised legal documents, scholarly publications, and classical as well as contemporary Islamic legal texts discussing money politics, electoral bribery, and *risywah*. The sampling process employed purposive sampling, whereby documents were selected based on their relevance to the research objectives. Inclusion criteria consisted of publications issued between 2021 and 2025, peer-reviewed journal articles, legal regulations, authoritative books, and scholarly works addressing money politics, electoral integrity, Islamic legal perspectives, or legal integration. Classical Islamic jurisprudential texts that serve as foundational references, including *Iḥyā' 'Ulūm al-Dīn* by Al-Ghazali and *Al-Umm* by Imam Al-Shafi'i, were retained regardless of publication year due to their doctrinal significance. Documents lacking academic credibility, unclear authorship, or insufficient relevance to the research topic were excluded from the analysis.

The primary research instrument was a document analysis protocol developed by the researchers to systematically collect and organize information from selected sources. The protocol included several analytical indicators, namely definitions and forms of money politics, legal

foundations, sanction mechanisms, evidentiary standards, institutional enforcement, ethical dimensions, and opportunities for legal integration. Data sources were classified into three categories. Primary sources included Indonesian electoral legislation, implementing regulations, and classical Islamic jurisprudential texts. Secondary sources consisted of scientific books, peer-reviewed journal articles, dissertations, theses, and research reports related to money politics, comparative law, and Islamic legal studies. Tertiary sources, such as legal dictionaries, encyclopedias, and indexing databases, were utilized to clarify concepts and verify terminology used throughout the analysis (Mamik, 2021).

To ensure the trustworthiness of the instrument and research findings, several validation strategies were applied. Content validity was established through the systematic alignment of analytical categories with the research objectives and relevant theoretical frameworks. Source triangulation was conducted by comparing information obtained from legal regulations, Islamic jurisprudential texts, and contemporary scholarly literature. This procedure enabled the researchers to examine the consistency of concepts across different sources and minimize interpretative bias. Furthermore, credibility was strengthened through repeated reading, cross-checking of interpretations, and comparison of findings from multiple legal and academic references. These strategies are widely recognized as essential procedures for enhancing rigor in qualitative and library-based research (Creswell, 2022).

Data collection was conducted through a structured documentation process. The first stage involved identifying relevant literature using keywords such as “money politics,” “vote buying,” “electoral bribery,” “risywah,” “fiqh siyasah,” and “legal integration” across academic databases, digital libraries, institutional repositories, and legal information systems. Subsequently, the identified documents were screened according to the established inclusion and exclusion criteria. Selected sources were then cataloged and organized thematically to facilitate systematic analysis. During the extraction phase, relevant information was recorded using the document analysis protocol and classified according to predefined analytical themes. The collection process was iterative, allowing additional sources to be incorporated when new concepts or perspectives emerged during the analysis (Sugiyono, 2022).

The data were analyzed using qualitative content analysis integrated with a comparative legal approach. The analysis began with intensive reading of all selected documents to obtain a comprehensive understanding of their content. Relevant units of meaning, including words, phrases, statements, and legal arguments, were subsequently coded and categorized inductively. Similar codes were grouped into broader themes, including conceptual definitions of money politics, legal sanctions, evidentiary systems, institutional enforcement mechanisms, and legal integration models. Once thematic categorization was completed, a comparative analysis was undertaken to identify similarities, differences, strengths, and limitations of positive law and Islamic jurisprudence in addressing money politics. The interpretation of findings also considered historical, sociological, and teleological dimensions of both legal traditions in order to provide a deeper understanding of their practical implications within the Aceh Singkil context (Saldana & Omasta, 2022).

The study adhered to established principles of research ethics despite relying exclusively on documentary data. All sources were cited appropriately to respect intellectual property rights and maintain academic integrity. The researchers ensured transparency in source selection, data analysis, and interpretation procedures to minimize bias and enhance the credibility of the findings. In addition, only publicly accessible documents and scholarly materials were utilized, thereby eliminating risks associated with participant confidentiality or personal data disclosure. Ethical considerations were maintained throughout the research process to ensure that the study met accepted standards of responsible academic inquiry (Hardani et al., 2022; Miles et al., 2021).

## RESULTS AND DISCUSSION

### Results

#### *Forms of Money Politics (Risywah) in Positive Law and Islamic Jurisprudence*

The analysis reveals that both Indonesian positive law and Islamic jurisprudence recognize money politics as an unlawful act that undermines fairness and integrity in electoral processes. However, the two legal systems differ in their conceptual scope and legal construction. Positive law

defines money politics as the provision or promise of money, goods, services, or other material benefits intended to influence voters' political choices during electoral processes. The focus is placed on measurable actions, identifiable actors, and specific electoral stages regulated by law.

In contrast, Islamic jurisprudence conceptualizes money politics within the broader framework of *risywah* (bribery). The findings indicate that *risywah* is understood as any form of benefit provided with the intention of obtaining an unjust advantage, manipulating decisions, or influencing public authority. Unlike positive law, Islamic jurisprudence does not limit the prohibition to particular electoral periods or specific material forms. Instead, the emphasis is placed on the intention and purpose behind the act.

The findings further show that positive law primarily focuses on legal violations related to electoral procedures, while Islamic jurisprudence views money politics as both a legal and moral transgression. Consequently, money politics is not only considered harmful to democratic processes but also regarded as a violation of ethical and religious principles that govern social and political conduct.

**Table 1.** Comparison of the Forms of Money Politics in Positive Law and Islamic Jurisprudence

| Aspect                   | Positive Law                                     | Islamic Jurisprudence                                  |
|--------------------------|--------------------------------------------------|--------------------------------------------------------|
| Main Concept             | Money politics                                   | Risywah                                                |
| Scope                    | Electoral transactions regulated by election law | All forms of bribery intended to gain unfair advantage |
| Object                   | Money, goods, services, material benefits        | Material and non-material benefits                     |
| Time Limitation          | Generally linked to electoral stages             | Not limited by electoral periods                       |
| Primary Focus            | Legal and procedural violation                   | Legal, ethical, and spiritual violation                |
| Main Objective Prevented | Electoral manipulation                           | Injustice and abuse of trust                           |

The findings also indicate that in Aceh Singkil Regency, money politics operates within a social environment strongly influenced by religious norms. Nevertheless, the persistence of vote-buying practices demonstrates a gap between normative religious values and actual political behavior. This condition illustrates that the existence of legal and religious prohibitions alone has not been sufficient to eliminate money politics practices.

### **Comparison of Sanction Mechanisms in Positive Law and Islamic Jurisprudence**

The study found significant differences in the sanction mechanisms applied by positive law and Islamic jurisprudence. Positive law employs administrative and criminal sanctions aimed at creating deterrent effects through legal punishment. Administrative sanctions may include cancellation of votes, suspension of campaigns, or disqualification of candidates, while criminal sanctions involve imprisonment and monetary fines.

Islamic jurisprudence applies a broader sanction framework consisting of legal, social, and spiritual dimensions. The findings indicate that sanctions are not limited to formal punishment but also include moral condemnation, social disapproval, and accountability before God. In this framework, money politics is viewed as a serious violation that damages social justice and leadership legitimacy.

The results further demonstrate that each system possesses distinct strengths and limitations. Positive law provides clear procedural mechanisms and enforceable sanctions but relies heavily on institutional effectiveness. Meanwhile, Islamic jurisprudence emphasizes internal moral control and ethical accountability, which may strengthen individual resistance against involvement in money politics.

**Table 2.** Comparison of Sanction Mechanisms

| Aspect                 | Positive Law                   | Islamic Jurisprudence                          |
|------------------------|--------------------------------|------------------------------------------------|
| Type of Sanction       | Administrative and criminal    | Legal, social, and spiritual                   |
| Enforcement Authority  | State institutions             | Ruler, judge, religious authority, and society |
| Orientation            | Punitive and deterrent         | Corrective, preventive, and moral              |
| Legal Consequences     | Imprisonment, disqualification | finer, Ta'zir punishment and social sanctions  |
| Spiritual Consequences | Not regulated                  | Considered sinful and accountable before God   |
| Main Strength          | Legal certainty                | Internal moral control                         |

The findings suggest that neither sanction mechanism operates optimally when standing alone. The strengths of one system tend to complement the weaknesses of the other, particularly in communities where legal compliance and religious values coexist simultaneously.

### ***Comparison of Evidentiary Systems and Their Implications***

The findings reveal substantial differences between the evidentiary systems adopted by positive law and Islamic jurisprudence. Positive law relies on formal criminal procedural standards that require legally recognized evidence, including witness testimony, documentary evidence, expert testimony, indications, and statements from defendants. The burden of proof rests on law enforcement authorities.

In contrast, Islamic jurisprudence adopts a broader evidentiary approach. Besides witness testimony and confessions, greater consideration may be given to circumstantial indications (qarinah), expert assessments, and judicial observations. This approach allows judges to consider broader contextual information when determining the existence of unlawful conduct.

The results indicate that the formal evidentiary requirements of positive law often create challenges in proving money politics due to the hidden and transactional nature of the practice. Meanwhile, the Islamic jurisprudential approach provides greater flexibility in identifying conduct that may not be easily captured through formal legal procedures.

**Table 3.** Comparison of Evidentiary Systems

| Aspect            | Positive Law                | Islamic Jurisprudence                                   |
|-------------------|-----------------------------|---------------------------------------------------------|
| Evidentiary Basis | Formal legal evidence       | Witnesses, confession, qarinah, and judicial assessment |
| Burden of Proof   | Prosecutor/law enforcement  | Broader judicial authority                              |
| Nature of Proof   | Procedural and formal       | Substantive and contextual                              |
| Judicial Role     | Relatively passive          | More active in seeking truth                            |
| Flexibility       | Limited by procedural rules | More adaptive to social realities                       |
| Primary Objective | Legal certainty             | Substantive justice                                     |

The findings show that evidentiary challenges remain one of the most significant obstacles to the effective eradication of money politics. This condition creates opportunities for legal reform that can strengthen law enforcement while maintaining legal certainty and procedural fairness.

**Model for Integrating Islamic Jurisprudence Values into Positive Law**

The study identified an integrative model that combines the strengths of positive law and Islamic jurisprudence in addressing money politics. The model does not seek to replace the existing legal framework but rather to complement it through the incorporation of ethical, moral, and religious values into prevention and enforcement strategies.

Three major components of integration emerged from the analysis. The first component involves normative integration through local regulations that incorporate anti-bribery principles derived from Islamic jurisprudence. The second component focuses on institutional collaboration among election supervisory bodies, law enforcement agencies, religious institutions, and community organizations. The third component emphasizes preventive efforts through education, religious outreach, and community-based awareness programs.

**Table 4.** Proposed Integration Model

| Dimension Integration Strategy |                                                                                               |
|--------------------------------|-----------------------------------------------------------------------------------------------|
| Regulatory                     | Incorporation of anti-risywah principles into local regulations                               |
| Institutional                  | Coordination among election authorities, law enforcement agencies, and religious institutions |
| Educational                    | Religious and civic education on electoral integrity                                          |
| Social                         | Community-based monitoring and customary social control                                       |
| Cultural                       | Revitalization of local values supporting clean elections                                     |
| Preventive                     | Strengthening moral awareness and political literacy                                          |

The findings indicate that an integrated approach has the potential to strengthen electoral integrity by combining legal certainty with moral responsibility. Within the context of Aceh Singkil Regency, such integration is considered compatible with local sociocultural characteristics and existing legal structures, thereby providing a more comprehensive framework for preventing and combating money politics.

**Discussion**

The findings indicate that money politics in Aceh Singkil cannot be adequately understood only as an electoral crime, but must also be read as a moral, religious, and sociocultural violation. Positive law frames money politics through formal electoral transactions, while Islamic jurisprudence places it within the wider concept of *risywah*, which emphasizes intention, injustice, and abuse of trust. This finding supports the theory of legal pluralism, which argues that legal meaning in society is not produced only by state law but also by religious norms, local customs, and moral authority. In this case, Aceh Singkil demonstrates a plural legal landscape where state regulations, Islamic legal principles, and communal values simultaneously shape public understanding of political wrongdoing. This is consistent with studies showing that vote buying weakens electoral integrity and democratic accountability, especially when citizens normalize transactional political exchange (Abalogu, 2025; Jumardin et al., 2025; Pearce Laanela, 2024). However, this study extends previous work by showing that in a sharia-based local context, the meaning of money politics goes beyond legal violation and enters the domain of religious accountability. Therefore, the conceptual contribution of this finding lies in broadening the definition of electoral corruption from a procedural offense into a multidimensional breach of law, ethics, and faith.

The comparison between positive law and Islamic jurisprudence also reveals that the scope of prohibition in Islamic jurisprudence is broader than that found in formal election law. Positive law generally requires identifiable legal elements, such as actors, objects, timing, and direct intent to influence voting behavior. By contrast, Islamic jurisprudence evaluates money politics through the moral purpose behind an act, so that indirect gifts, promises, facilities, or political benefits may still be categorized as *risywah* when they are intended to secure unfair electoral advantage. This finding strengthens the argument that purely procedural regulation often fails to capture the adaptive nature of electoral bribery. Previous studies have shown that money politics frequently appears in disguised forms, including social assistance, informal patronage, and indirect material incentives (Desai, 2026; Mochtak et al., 2021; Norris, 2019). The present study confirms this pattern but adds that Islamic jurisprudence provides a more preventive conceptual framework because it closes the moral space for manipulation before a violation becomes formally provable. In this sense, Islamic jurisprudence does not contradict positive law but expands its preventive logic by emphasizing intention, trust, and substantive justice.

The findings further show that the persistence of money politics in Aceh Singkil is closely related to the gap between normative religious commitment and practical political behavior. Although Aceh Singkil is embedded in a strong Islamic and customary environment, economic vulnerability, weak political literacy, and pragmatic voter attitudes continue to create opportunities for vote buying. This condition supports the electoral integrity perspective, which emphasizes that democratic quality is shaped not only by the existence of formal rules but also by citizens' willingness and capacity to uphold them. Studies on electoral violations have similarly found that socioeconomic pressure and public tolerance toward bribery weaken the effectiveness of electoral regulation (Gaspard, 2025; Mauk, 2022; Monsiváis-Carrillo, 2022). However, the Aceh Singkil case offers a more context-specific explanation: religious norms may be socially respected, yet they do not automatically become effective political ethics when economic interests and patronage relations intervene. This suggests that legal and religious prohibitions require institutional reinforcement and continuous civic education to become socially operative. Thus, the finding modifies existing electoral integrity theory by showing that moral norms must be socially institutionalized before they can function as effective barriers against electoral corruption.

The analysis of sanction mechanisms demonstrates that positive law and Islamic jurisprudence possess different but complementary forms of deterrence. Positive law relies on administrative and criminal sanctions, including fines, imprisonment, vote cancellation, or candidate disqualification, while Islamic jurisprudence emphasizes *ta'zir*, moral condemnation, social disapproval, and accountability before God. This finding confirms previous studies that highlight the importance of institutional enforcement in addressing electoral violations (Harahap et al., 2025; Huda et al., 2024; León, 2024; Mantali, 2025; Siboy, 2021). Nevertheless, it also reveals the limitation of state-centered enforcement when legal procedures depend heavily on evidence, institutional independence, and political neutrality. Islamic jurisprudence fills this gap by offering internal moral control, but its effectiveness depends on religious literacy, the credibility of religious leaders, and the willingness of communities to apply social sanctions. Therefore, the strongest deterrence model is not produced by choosing one system over the other, but by integrating coercive legal sanctions with moral-religious accountability. This finding contributes practically to the design of election supervision in religious communities by proposing that legal punishment must be accompanied by ethical internalization and community-based moral control.

The evidentiary comparison shows that one of the major weaknesses of positive law lies in its dependence on formal proof, whereas Islamic jurisprudence provides a more flexible framework through *qarinah*, judicial assessment, and contextual indications. This finding is important because money politics is rarely conducted openly and is often designed to avoid legal traceability. The procedural rigidity of positive law may protect due process, but it can also create impunity when perpetrators exploit evidentiary loopholes. Previous studies on corruption and electoral enforcement have emphasized that covert transactions, weak documentation, and limited investigative capacity often obstruct legal prosecution (Ben Othman et al., 2024; Kirshner, 2020; Sikka & Bhayana, 2024). The present study supports this view while adding that Islamic evidentiary principles may offer conceptual resources for improving the responsiveness of legal enforcement. However, this does not mean that Islamic evidentiary flexibility can be adopted without safeguards,

because excessive judicial discretion may risk arbitrariness. The implication is that positive law can be strengthened by carefully incorporating contextual evidence and limited burden-shifting mechanisms while still preserving due process and human rights protections.

The proposed integration model between positive law and Islamic jurisprudence reflects a critical response to the fragmentation of electoral law enforcement in Aceh Singkil. The study shows that election supervisory bodies, law enforcement agencies, religious institutions, and local communities each possess partial authority, but their effectiveness remains limited when they operate separately. This finding aligns with studies emphasizing the importance of institutional coordination, community participation, and local wisdom in preventing political corruption (Fauzan et al., 2025; Kabui et al., 2021; KeOvongsack et al., 2025; Siregar, 2025; Zafarullah & Haque, 2021). However, the novelty of this study lies in its argument that integration should not merely be administrative but also normative and cultural. In other words, coordination between institutions must be supported by shared ethical language, namely the understanding that money politics is both an electoral violation and *risywah*. This integrated model expands the concept of legal pluralism from the coexistence of different legal orders into a practical framework for collaborative governance. Therefore, the Aceh Singkil case provides a local but theoretically relevant example of how state law and Islamic law may reinforce one another in protecting electoral integrity.

The role of education, religious outreach, and community-based supervision emerges as a crucial preventive strategy in the fight against money politics. The findings suggest that legal sanctions alone are insufficient when voters continue to view electoral bribery as normal, acceptable, or economically beneficial. This supports studies that emphasize civic literacy, digital literacy, and public participation as important instruments for resisting vote buying and political manipulation (Nasution et al., 2025; Vinod Kumar, 2026; Zafarullah & Haque, 2021). In the context of Aceh Singkil, however, education must not be limited to formal civic instruction; it also needs to include religious sermons, local customary forums, youth organizations, mosque-based education, and village-level political awareness programs. Such an approach is consistent with the Islamic legal principle of preventing harm and promoting public benefit, while also strengthening democratic citizenship. The contribution of this finding is that anti-money politics education should be framed not only as voter education but also as moral formation and communal responsibility. Therefore, the most sustainable prevention strategy is one that transforms the rejection of money politics into a shared religious, civic, and cultural identity.

Overall, this study positions Aceh Singkil as an important case for understanding how electoral integrity can be strengthened in societies characterized by legal pluralism. The findings support previous research on the destructive impact of vote buying on democracy, but they also extend the literature by demonstrating that religious jurisprudence and local norms can provide additional normative resources for electoral reform. Unlike studies that examine money politics mainly through legal enforcement or political behavior, this research offers a comparative and integrative perspective that connects positive law, Islamic jurisprudence, and community-based prevention. This perspective contributes to global discussions on democratic governance by showing that electoral integrity in religious societies cannot be built solely through formal regulation. It requires the alignment of legal certainty, moral legitimacy, institutional coordination, and social participation. At the same time, the findings should be interpreted carefully because the proposed model is contextually rooted in Aceh Singkil and may require adaptation before being applied to other regions. Nevertheless, the study provides a conceptual foundation for developing a more holistic model of anti-money politics governance in legally plural and religiously grounded communities.

## CONCLUSION

This study concludes that money politics in the general election of Aceh Singkil Regency is understood differently by positive law and Islamic jurisprudence, although both legal systems equally regard it as a practice that undermines justice, electoral integrity, and public trust. Positive law emphasizes procedural and formal aspects through clearly defined legal provisions, sanctions, and evidentiary requirements, whereas Islamic jurisprudence approaches money politics through the broader concept of *risywah*, which incorporates moral, ethical, and spiritual dimensions. The

findings reveal that the effectiveness of positive law is often constrained by evidentiary challenges and enforcement limitations, while the effectiveness of Islamic jurisprudence depends on the degree of religious internalization and community compliance with ethical values. The study also demonstrates that the evidentiary framework of Islamic jurisprudence provides a more flexible approach to addressing hidden forms of electoral bribery, while positive law offers stronger institutional and procedural certainty. Therefore, an integrative approach that combines the legal certainty of positive law with the moral and preventive values of Islamic jurisprudence is essential for strengthening efforts to eradicate money politics. Such integration can be realized through regulatory harmonization, institutional collaboration, religious-based political education, and community-driven social control mechanisms that are responsive to the sociocultural characteristics of Aceh Singkil, thereby promoting cleaner, fairer, and more dignified electoral processes.

### AUTHOR CONTRIBUTIONS STATEMENT

Sayuti conceived and designed the study, conducted the literature review, performed the data analysis, and prepared the initial manuscript draft. Nufiar contributed to the development of the conceptual framework, provided critical insights into the analysis of positive law and Islamic jurisprudence, and participated in reviewing and refining the manuscript. Yuni Roslaili contributed to data interpretation, methodological refinement, and manuscript editing to ensure academic rigor and coherence. Jailani supervised the overall research process, validated the analytical framework, provided substantive revisions, and contributed to the final review of the manuscript. All authors discussed the results, contributed to the development of the final version of the article, and approved the manuscript for publication.

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