

Research Article

Strategies of Religious Leaders in Increasing Community Participation in the Sumenep Regency Regional Head Election (Case Study of Raas District)

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Abstract: This research aims to (1) examine the strategy of religious leaders in increasing the participation of the Raas sub-district people in the regional head election of Sumenep Regency, (2) investigate the obstacles of religious leaders in Raas sub-district when implementing their strategies, and (3) analyze solutions in overcoming obstacles faced by religious leaders in implementing the strategy to increase the participation of the Raas sub-district community in the regional head election of Sumenep Regency. This research employed a case study with a qualitative approach. This research was conducted in Raas sub-district, Sumenep Regency, Madura. Subjects were determined through a purposive method, consisting of (1) religious leaders in Alasmalang Village, (2) religious leaders in Berakas Village, (3) religious leaders in Jungkat Village, (4) religious leaders in Kropoh Village, and (5) religious leaders in Ketupat Village. Data were taken from secondary and primary data sources. Data collection techniques were carried out through (1) observations, (2) interviews, and (3) documentation. Data collection techniques include (1) data collection, (2) data reduction, (3) data presentation, and (4) conclusion drawing. The results of this research indicate that (1) three types of strategies used by religious leaders in Raas District in increasing the participation of the Raas District community in the Sumenep district head election include sensitivity strategies, offensive strategies, and defensive strategies, (2) obstacles of Raas District religious leaders in carrying out the three strategies are the lack of awareness and education level of the Raas District people, and (3) solutions to smoothen the implementation of religious leaders' strategy in Raas District in increasing the participation of the Raas sub-district community in the regional head election of Sumenep Regency include improving education, economy, and awareness of Raas sub-district community.

Keywords: Political strategy, Religious leaders, Regional head election.

Introduction

The election of regional heads (pilkada) was previously conducted through a system of representative democracy, where regional heads were directly elected by the DPR. This was emphasized in Law No. 22/1999 on elections. However, for the current regional head elections, which began in 2005, regional head elections are conducted directly without representation. This is emphasized in the law on elections revised from the previous law, namely law No. 32 of 2004. The implementation of regional head elections is also carried out every 5 years, which means that every community that serves as regional head in one period is 5 years. Meanwhile, the term of office of the regional head is only two periods, which is about ten years. Afterward, a new candidate election will be held. Glancing at article 37 paragraph (3) as above, candidates for regional heads require a lot of votes, and those who will be taken as regional heads are candidates who have the most votes. These

votes are none other than the votes of the people/community. From that, it can be concluded that the community has an important role in the realization of regional head elections (pilkada). So that the community needs to get socialization so that people can behave actively and participate in the regional head elections. Socialization in the community can be done through community leaders, especially religious leaders. Religious leaders in both cities and villages have charisma that is still attached to the community, so that socialization through religious leaders will potentially change the community to be more active and participatory in the elections. Supposedly, the purpose of the elections is to find quality leaders. The quality of leaders is ideally determined through various instruments including the quality of education and competence. However, for the Sumenep district election, it is not the quality that the community wants, but they want a good leader, so that the idea is formed from each political party in the Sumenep district to represent the Kiai as a representative of the candidate who is carried to the election level in the Sumenep district. Because the Sumenep District community considers and believes that Kiai or ustad and the like are good people who when used as leaders will undoubtedly bring the Sumenep district area in the future better. That way political parties also believe that pushing Kiai as regional heads will bring benefits and victory.

Raas sub-district is part of the Sumenep district, so when there is a momentum of regional head elections (pilkada) Sumenep district, Raas sub-district community also get the opportunity to participate in the election. The people of Raas sub-district also support if the leader of the regional head (regent) of Sumenep district is held by a Kiai or religious figure. Because the people of Raas sub-district also believe that Kiai/religious figures are good and wise people, whose actions will bring Sumenep district in the future for the better, both in the sense; Kiai/religious figures can recommend the Sumenep district community, especially the Raas sub-district community to prosper. Therefore, every election in the Sumenep district, the candidate is always a Kiai or other religious figure.

Kiai which is continuously used as a candidate in the election of Sumenep district was able to contribute in the awakening of the desire of the people of Raas district to be active and participate in the election of Sumenep district, also fostered the passion of religious leaders in Raas district to invite the people of Raas district to always be active and participate in the election of Sumenep district. Through these two encouragements (religious leaders in Raas sub-district and Kiai who became a candidate for regional head), the desire of the people of Raas sub-district to be active and participatory in the Sumenep district elections was strengthened. However, recently, the level of desire of the people of Raas sub-district to be active and participatory in the Sumenep district elections has begun to decline, so there needs to be a renewal of the actions of religious leaders in Raas sub-district who work as drivers in inviting the people of Raas sub-district to be active and participatory in the Sumenep district elections. These actions can be in the form of instruments such as the strategy of religious leaders in Raas sub-district.

Raas sub-district religious leaders to use strategy instruments in rebuilding the active attitude and participation of the Raas sub-district community in the Sumenep district elections, must first look at the situation of the Raas sub-district community. The community of Raas sub-district in terms of the profession of the population is more migrating than settling in Raas sub-district itself. Because the people of Raas sub-district migrate out of the area into the subject matter that needs to be monitored so as not to cause the community did not participate in the election Sumenep district. Usually, the people of Raas sub-district who migrate outside Raas sub-district return only when Eid or in the month of Ramadan. This will lead to a decrease in the level of community participation in Raas sub-district, certainly in the Sumenep district elections.

The increase in people migrating from Raas sub-district also reduces the level of awareness of the Raas sub-district community in the Sumenep district election. Whereas the level of awareness of the Raas sub-district community in the elections is certainly needed as a driver of community enthusiasm to remain participatory in the Sumenep district elections. The level of community awareness in Raas

sub-district was previously very good. However, since migrating to become a new culture of the Raas sub-district community, the level of awareness of the Raas sub-district community has decreased. In fact, many people in Raas sub-district who migrate have abandoned their old traditions and culture, including participating in the Sumenep district elections. Therefore, it is necessary for the religious leaders of Raas sub-district to determine what strategies need to be built to increase the participation of the people of Raas sub-district, both the migrants and the people who live in Raas sub-district itself.

Research Method

This research uses a type of case study research with why and how questions to find out and describe the strategies used by religious leaders of Raas sub-district in increasing the participation of Raas sub-district communities in the Sumenep district head elections. This research was conducted in Raas sub-district, Sumenep district.

Researchers took this location because religious leaders in this location (Raas sub-district) are influential in increasing community participation in the Sumenep district head elections. The Raas sub-district community is still very trusting of the words and seduction of religious leaders, so it is necessary to find out what strategies are used by the Raas sub-district religious shop in seducing the Raas sub-district community to be active in the Sumenep district head election. This research data is taken directly from the research location, namely in the Raas sub-district of the Sumenep district. The location is suitable to be used as a research site, because religious leaders in the sub-district still have great potential in increasing community participation in the Sumenep district head election.

Research Results and Discussion

1. The strategy of religious leaders in increasing community participation in the election of the regional head of Raas district Sumenep district.

A. Type of Sensitivity Strategy

This type of sensitivity strategy is a new type in the world of politics and even in the world of political education. The sensitivity strategy is a strategy used by religious leaders in Raas District. The sensitivity strategy in the scientific treasury is closer to the scientific field of Psychology, because this type of strategy discusses more about the psychology and sensitive nature of humans.

Raas sub-district religious leaders use this sensitivity strategy because the people of Raas sub-district have a sensitive nature, of course, to everything they catch even in any form of activity, including regional head election activities and other elections. Religious leaders of Raas sub-district are not too worried about the sensitive nature of the people of Raas sub-district. They are only worried because the people of Raas Sub-district do not have a basis or handle to control their sensitive nature.

The basis and handle in controlling the sensitivity of the people of Raas Sub-district is of course education and awareness. This education and awareness is also a tool to control the entry of stimuli into the sensitive nature of the Raas sub-district community, which usually enters through five senses, namely, sight, taste, hearing, smell, and touch (Natalia and Bernathsius, 2019: 319).

The Raas sub-district community is indeed hearing about the importance of regional head elections is very weak, and of course this is also related to the lack of education and awareness of the Raas sub-district community. Although it is clearly seen that many people of Raas sub-district have even become scholars, but why are there still many of them who have a sensitive nature to the election of village heads and ignore other regional head elections. Whereas the election of the village head at the level of the Indonesian state government structure is still under the protection of regional heads such as the DPR and the Regent.

Not apart from that, the sensitivity strategy applied by religious leaders in Raas sub-district, has been tested in its analysis and concept, and even needs to always be applied in Raas sub-district. Because

the strategy is practiced by stimulating the people of Raas sub-district with the aim that the level of community participation in Raas sub-district is well developed. Biru (2020: 549) says that people really need stimulation so that they can participate in elections. The sensitivity strategy of the Raas sub-district religious leaders has been felt to stimulate the Raas sub-district community well. Because looking at the cultural history of the Raas community whose character always takes an attitude of displeasure or reluctance to the religious leaders of the Raas sub-district, causing the sensitivity strategy is one of the effective theories or has great potential for increasing community participation in the Raas sub-district in the Sumenep district head election.

Based on the explanation above, it can be emphasized through the results of interviews with the Raas sub-district community, of which researchers only took 100 people as samples. Of the 100 people, about 84 said yes, and about 16 said no. This is presented in the table below.

Table 1. Questions about the emotional attitude of the Raas sub-district community towards the election
Question (1)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	84	84.0	84.0	84.0
	No	16	16.0	16.0	100.0
	Total	100	100.0	100.0	

B. Types of Offensive Strategies

Offensive strategies are always used in the event to expand and multiply voters. Apart from that, this offensive strategy is often used by various political parties and/or various groups who understand campaign theory in politics. The offensive strategy in the use of religious leaders in Raas sub-district is realized in increasing community participation in Raas sub-district. According to Maradila (2018: 34) to increase community participation in elections, various kinds of efforts are needed, even actions are also needed so that people can participate in the elections. And the efforts of religious leaders in increasing community participation in Raas sub-district are by practicing this offensive strategy. According to Hidayat (2018: 22) that the offensive strategy is oriented to increase participatory votes. In addition, the essence of this offensive strategy is to get new voters.

New voters for Raas sub-district religious leaders are not only found in novice voters. However, they can also be found in permanent voters, and overseas voters. First, Found in novice voters. It cannot be denied that novice voters are new voters who are contaminated with the objectives of the offensive strategy. Offensive strategies are purposefully used to find new votes or voters. Thus, novice voters are the initial target in this strategy. In practice, religious leaders in Raas sub-district often approach and communicate with novice voters as a form of giving direction, or providing them with knowledge about the importance of participation in the elections.

Second, for permanent voters and overseas voters. The approach to permanent voters and overseas voters is to record who are permanent voters who do not use their votes. Likewise, to overseas voters, who did not use their voting rights and then recorded. After that, religious leaders approached the recorded community to be given understanding and awareness about the importance of elections.

Based on the results of the use of offensive strategies through the methods described above, it can be emphasized that community participation in Raas sub-district began to increase. The increase in community participation in Raas sub-district in the Sumenep district elections, especially first-time voters, was indeed driven by the strategy of religious leaders called this offensive strategy. This is also confirmed by the questionnaire data below about the encouragement of the Raas sub-district religious leaders strategy on novice voters. The data can be seen as follows:

Table 2. Question about the activeness of novice voters in the Sumenep district election
Question (2)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	87	87.0	87.0	87.0
	No	13	13.0	13.0	100.0
	Total	100	100	100	

The data shows that around 87% of first-time voters said that they were encouraged by religious leaders to participate in the local elections. And 13% said there was no encouragement from religious leaders.

C. Types of Defensive Strategies

Poespojoedho (2019: 246) reveals that in defensive strategies, especially to maintain votes, religious leaders need strength, which of course is also a support in maintaining it. This support can be in the form of references or even instruments that can curb community solidarity. Li (1997: 4) says that it is necessary to visit the community frequently because each individual community has different ideas about how to look at things and how to fight, which makes it difficult to help one another. However, frequent visits to the community will make it easier for religious leaders to practice this strategy of keeping people voting in the Sumenep district elections. This is because, if religious leaders do not often visit the community, it is possible that the community will change and/or not maintain their voting rights in the Sumenep district elections. According to Dobbins *et al.*, (2010: 98) that for change must always be glimpsed until the changes completely. A small example in the economy of China which is rapidly changing, due to the ability to change too dramatically so that China returns to its habitat. Likewise, it could have befallen on the Raas sub-district community which even has a habitat not too concerned about the Sumenep district election. However, with a defensive strategy, people in Raas sub-district have tried to remain aware of and contribute to the Sumenep district elections. This can be confirmed by the record of the recapitulation results of the Sumenep district KPU regarding the election of the Regent and Deputy Regent in 2015 and 2020.

In 2015 voters in Raas sub-district were at a good level, namely around 16,104 voters. In 2020 it even increased, namely around 16,397, although the increase is not too far away. However, this shows that the attitude of community participation in Raas sub-district is starting to increase. Therefore, this defensive strategy needs to always be used so that the Raas sub-district community continues to exist in participating in the Sumenep district elections.

Based on the above explanation of the types of strategies of sensitivity, offensive and defensive, are strategies that have connotations with political campaign strategies, which are categorized as types of ideologically or cause oriented campaigns (campaigns oriented through ideology and cause). According to Apriliyanti and Yuningsih (2016: 157), campaigns in politics have three (3) types, including product oriented campaigns, candidate oriented campaigns, and ideologically or cause oriented campaigns.

The use of ideologically or cause oriented campaign types is none other than to improve community issues in social matters including in the level of awareness of the Sumenep district elections. According to Damiarti *et al.*, (2019: 73-74) that ideologically or cause oriented campaign as a type of campaign termed Kotler. This type of campaign aims to address issues that exist in the social community, including the issue of how to view local elections.

2. Constraints of Religious Leaders in Increasing Community Participation in Raas Sub-district in Regional Head Elections

There are external obstacles, namely in the attitude of the Raas District community itself, such as the lack of good political knowledge and other technicalities. Sa'ban and Wijaya (2018: 40-41) reveal

that there are four factors that influence the lack of community participation in regional head elections. First, technical factors, meaning that people in technical factors experience extraordinary obstacles that result in not being able to come to the polling station (TPS), not coming to the tps for any reason is a form of non-participatory society.

Second, administrative factors, meaning that this factor cannot be separated from the necessity of the community to have a letter or card to be able to vote, so that people are given the freedom to vote at the polling station (TPS). If the letter is lost and there is no other identity that can represent it, making the Raas sub-district community unable to contribute to the regional head election. Third, political factors, in the sense that the community does not have qualifications and/or does not trust the legislative candidate, which leads the Raas Sub-district community to abstain.

A. Solutions in Overcoming Obstacles

Based on the description of the obstacles that stem the strategy of religious leaders in building community participation in Raas sub-district in regional head elections, both contained in internal and external obstacles, it can be taken as a solution, namely lack of awareness, lack of political education, and low economic levels.

First, the lack of public awareness of what they are doing. Griffin *et al.*, (2012: 32). Expressing awareness and/or the ability of the community to think openly and learn until death, is an activity that must be carried out by the community to form their awareness of the environment that is used as a place of activity. This awareness can help the community in various activities in their socialization, even in their desire to improve themselves and their participation (Anggraheni *et al.*, 2020: 118). Meanwhile, according to Utomo (2020) said that the level of public awareness will encourage it to better conditions, namely being wiser in overcoming problems, making good physical contact, and reducing bad habits. According to Zulfa *et al.*, (2019: 25) awareness needs to be totalized also in youth, because youth awareness also has the potential to build a participatory community environment towards politics. Youth become potential because they are more persistent in physical activity.

Second, the lack of community political education. The people of Raas sub-district lack political knowledge. This is what needs religious leaders' lyrics, and is worthy of being used as a solution to the community's obstacles. The formation of knowledge about community politics can be realized starting from family, school, social groups, work, mass media, and direct contact with individuals both youth and parents (Wanma, 2015). According to Istikharah and Asrinaldi (2019: 315) revealed that community political education is very important to be realized, because through political education, it can dismantle people's perceptions of political knowledge that dwells in the wrong political meaning. That is, people have only understood that politics is about power, state, government, constitution, elections, and political parties. Through political education can lead the community to get out of the meaning that has been accommodated in their minds.

Third, improving the community's economy. According to Maharani (2018: 20), the economic level leads the community to material progress. The Kecamatan community is still at a low economic level, so that the economic level of the community dominates their lack of awareness of unfavorable political participation (Amri, 2018: 11).

Conclusions

Based on the description of the research results and discussion in this study, namely about the strategy of religious leaders in building community participation in Raas District, Sumenep Regency in the regional head election, it can be concluded that:

- 1) The strategy of religious leaders in Raas sub-district to build community participation in the regional head election is that there are three types of strategies, including: sensitivity strategies, offensive strategies, and defensive strategies. First, the use of sensitivity strategies. The

sensitivity strategy in political science is considered a new strategy. As for the scientific repertoire, this sensitivity strategy is closer to the scientific field of Psychology. The sensitivity strategy in its realization is to stimulate the sensitive nature of the Raas sub-district community, so that a new culture is built in the community. The community of Raas sub-district previously underestimated the Sumenep district election, even only concerned with pilkades (village head elections). But through this type of sensitivity strategy it is able to change people's perceptions for the better. This is reinforced through the results of interviews with 100 people in Raas sub-district. Of these 100 people, about 84 people said yes, and 16 people said no. The second is the offensive strategy. Offensive strategy as a type of strategy carried out by providing novice voters with an understanding of the importance of elections and the need to vote. The offensive strategy used by religious leaders in building a new paradigm in the novice voters of the Raas sub-district community should be able to encourage the level of participation in the Sumenep district elections. From the results of this study revealed that of the 100 novice voters who felt encouraged by religious figures to participate in the Sumenep district election about 87 people, and about 13 people felt that it was not religious figures who encouraged them in their participation attitude in the Sumenep district election. Third, is the defensive strategy. The defensive strategy is also the type of strategy used by religious leaders in approaching the people of Raas sub-district who migrate. This type of defensive strategy is essentially how the community is led by religious leaders to defend their votes in the elections. In this type of defensive strategy, it is deliberately applied to the Raas community who migrate because these people usually return to their area only once a year or even 4 years to 5 years. So that this strategy is one way for religious leaders to maintain the old voters who migrate. From the results of the research it turns out that this defensive strategy is able to contribute to the Raas sub-district community, so that when the implementation of the Sumenep district election many return only for the sake of accountability as a good citizen. After the interviews were taken only 100 people sample. There are about 70 people said that their participation was encouraged by religious leaders, about 22 said neutral, and 8 people said there was no encouragement from religious leaders. In addition, it can also be analyzed that the three types of strategies above have connotations with ideologically or cause oriented campaign strategies. So it can be said that the three types of strategies above are the intersection of campaign strategies, both sensitivity, offensive, and defensive strategies.

- 2) The obstacles to the practice of the Raas District religious leaders' strategy above include external obstacles. External obstacles are from the community. The community does not have high awareness, the level of political education is low, and the economic level of the Raas District community is low. The three kinds of obstacles are very large in attitude, so that religious leaders have little difficulty in increasing community participation in Raas District in the Sumenep District elections.
- 3) Solutions to the description of obstacles religious leaders in building community participation in local elections, among others; externally 1) Improve the education of the Raas sub-district community, namely by enriching the Raas sub-district community related to political insight, 2) Improving the economy, which is given employment and or solutions for them to work, which of course leads to enriching themselves. After the economy is well improved, it will form an independent Raas sub-district community in all respects, especially independent in politics, and 3) Increasing awareness, namely making the Raas sub-district community aware that they are citizens who need to participate in the region, because their participation is a trigger to become a more advanced and better region.

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