
**BAWASLU COOPERATION IN COMMUNITY PARTICIPATORY SUPERVISION
IN BATU CITY**

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Keywords

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Abstract

The General Election in Indonesia serves as a critical democratic moment where all citizens have the right to vote. However, the complexity of Indonesia's diverse society presents challenges in ensuring a fair and transparent electoral process. The General Election Supervisory Agency (Bawaslu) plays a crucial role in participatory election supervision, involving the community in monitoring and reporting electoral violations. To strengthen public participation, Bawaslu developed various strategies, including the Participatory Supervision Program. This study aims to analyze the collaboration between Batu City Bawaslu and Islamic boarding schools (pesantren) in increasing public participation in election supervision. The research employs a qualitative descriptive method, collecting primary data through interviews with key stakeholders, including Bawaslu officials and Islamic boarding school leaders. The results indicate that cooperation between Bawaslu and pesantren is an effective approach to enhancing participatory election supervision. Through programs such as the Citizen Forum, Bawaslu successfully engaged students and religious leaders in promoting electoral integrity. Additionally, persuasive communication strategies played a significant role in bridging the gap between Bawaslu and previously uninvolved pesantren communities. In conclusion, collaboration with pesantren serves as an innovative strategy for strengthening community-based election oversight. This research highlights the importance of religious institutions in fostering democratic awareness and ensuring fair elections. Further efforts are needed to expand participatory supervision networks and enhance public engagement in the electoral process.

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INTRODUCTION

As a country that holds democratic practices, of course the General Election is a momentum where the entire community without exception has the right to choose a candidate for leader who is believed to be able to represent the voice of the people (Palmer, 2024). However, as is known, Indonesia is a country known for its diversity, which with this diversity turns out to be a challenge in the election in order to realize the implementation of the election

according to its principles, namely Luber Jurdil (Direct, Public, Free, Secret, Honest, and Fair) (Hartono & Putri, 2015). With this reality, of course there needs to be supervision. Thus, the General Election Supervisory Agency (Bawaslu) is an institution that has a central role in carrying out this supervisory task in Indonesia. Bawaslu as an actor of participatory supervision of the community has a very crucial role in ensuring that elections in Indonesia take place with integrity and fairness (Hayckel et al., 2024). Through various programs and initiatives, Bawaslu seeks to involve citizens in monitoring and reporting potential election violations. This is an important step in building public political awareness and making elections a more transparent and accountable process.

As an effort to face challenges before or after the election, Bawaslu created a new work program to alleviate the performance of supervision through the IKP (Election Vulnerability Index) program (Farel Pramudyo, 2023; Muhammad, 2023). The Election Vulnerability Index is a concrete step of Bawaslu in eradicating problems that will arise in the future, a new breakthrough in optimizing Bawaslu's performance steps in exploring areas that have a level 5-6 violation level with a fairly high vulnerability index number so that special efforts are needed to pay more attention. Then, there are four dimensions of IKP, namely Socio-Political Context, Free and Fair Implementation, Contestation, and Participation.

In 2020, it was explained that there were 261 regencies/cities in Indonesia whose Election Vulnerability Index reached 51.65%. The percentage of this figure is quite high, if policymakers want to reduce the level of vulnerability in the implementation of the 2024 general election in 261 districts/cities in Indonesia, election organizers must reduce the level of vulnerability from all existing dimensions, of course, taking into account the priority scale of reducing the quality of the dimension (Alaydrus et al., 2023).

Socio-Political Context and Political Participation are rampant in the revival of identity politics (Athallah et al., 2024; Mismubarak, 2024; Rozi et al., 2021). Religion is now at stake to be ridden by political elites to gain power. This phenomenon occurs in the East Java region where the political climate is dominated by Islamic communities such as Nahdatul Ulama, Muhammadiyah, LDII, Al-Ikhsan, Ahmadiyah, Hidayatullah and so on so that the dynamics regarding identity politics still dominate, this is shown in the context of the 2018 East Java Governor Election how the two East Java Governor Candidates have political support areas their respective religions (Afifuddin, 2020; Simanjuntak, 2018).

The perspective of Kiai's political education is used by political parties at the national and local levels in every election. As a result, kiai is faced with a practical political world that is full of uncertainty and interests. Based on his statement, the BRIN Political Research Center (National Research and Innovation Agency) explained that the percentage of electability of political parties with religious identities is difficult to pursue to eventually increase to 35%. The current percentage is still stuck at 30.5% recorded in 2022. Thus, it can be interpreted that the position of the Islamic party itself in the future in the 2024 general election is only a complement to its presence (Ahmad, 2024). This is also evidenced by secondary data that shows that the percentage of Indonesian people who embrace Islam is 87.2%, but this number cannot give full rights to the position of Islamic parties to occupy the political ranks so that discourses about the declining electability of Islamic parties boosted by the presence of Kiai are indeed true (Ramstedt, 2024).

Based on the phenomenon that has occurred before, the Batu City Bawaslu takes advantage of the existence of identity political power relations to circumvent the mapping carried out directly by involving scholars and Kiai Islamic boarding schools in the Batu City area to welcome the political climate in 2024 later. Collaborating in the participatory supervision program is the main priority of Bawaslu to embrace the community to be able to build

RESEARCH METHOD

This study uses a qualitative - descriptive method. The qualitative method was chosen to determine the outcomes resulting from the Participatory Supervision Program, Qualitative descriptive research aims to describe, describe, explain, explain, and answer in more detail the problems to be researched by studying as much as possible an individual, a group, or an event. In qualitative research, humans are research instruments and the results of the research are in the form of words or statements that are in accordance with the actual situation (Sugiyono, 2018). This research was conducted in Batu City, East Java Province, namely the Al-Hidayah Islamic Boarding School located at Jl. Arjuno No. 48 D. Batu District and the Manbaul Ulum Islamic Boarding School located at JL. Red Rose No. 124 Sidomulyo 65317, and Bawaslu Batu City which is located at Jl. Bukit Berbunga No.13a Sidomulyo, Batu District. The source of data used is primary data which was obtained from direct interviews with key informants such as the Head of the Coordinator of the Supervision, Public Relations and Inter-Institutional Relations Division, Mr. Yogi Eka Chalid F, S.sos and from the pesantren with kiai and students from two Islamic boarding schools, namely Al-Hidayah and Manbaul Ulum.

RESULTS AND DISCUSSION

Cooperation between Bawaslu and Islamic Boarding Schools

Based on the opinion of Charles Horton on the theory of cooperation, it is impossible to implement a participatory supervision program without carrying out "Cooperative Actions" in group processing activities. Based on this theory, the indicator of the success of this cooperation is a partner who has a mission of the same interests and has enough knowledge and control over his or her person to carry out cooperative actions. Then, the awareness of having interests is part of the indicator that a cooperation can run.

The problem setting in the achievement of cooperation actions carried out by the Batu City Bawaslu and Islamic boarding schools is a series that aims to solve a problem by re-identifying through evaluation until there is indirect communication. Some of the ways that are done include by creating a new agreement. Such efforts do not attach importance to the background of an institution that is feared by the community. Bawaslu is not only an institution tasked with supervising elections, but there are also several fundamental foundations that need to be improved, for example reviving the democratic climate that has begun to be abandoned by some apathetic groups because the emergence of politically related assumptions is a futile step. Thus, it is necessary to have a process and various stages that must be passed to reduce these assumptions. The process of consolidating democracy is the implementation of small steps by embracing Islamic boarding schools to walk together to improve the loss of community participation. Laurence Whitehead said in his writing, the consolidation of democracy can increase the principle of commitment and interest at various levels of society

so that the consolidation of democracy actually does not only talk about the procedural level of political parties but also at the level of society (Behrend & Whitehead, 2016).

Answering related to how the condition both psychologically and intellectually of students in understanding political algorithms was found to be there is no significance related to understanding political education if reflecting on religious elites (caregivers) have power both in da'wah activities and as someone who is respected. Caregivers or Kiai choose not to interfere with the students' own choices so that students' understanding of political education is felt to be very minimal. Thus, if referring to the category of students in general elections included in the DPK (Special Election List) which is stated in the Special Voter List Regulation in PKPU regulation No.7 of 2022, namely Article 1 no.31 "The Special Voter List, hereinafter abbreviated as DPK, is a list of voters who have a population identity but have not been registered to have a population identity but have not been registered in the DPT and DPTb (Ma'arif, 2022).

As explained above, regarding the determination of the DPK (Special Election List), there is a need for mapping in every Islamic boarding school in the Batu City area. In this case, a series of participatory supervision program activities need to be carried out considering that there is no significance related to the pattern of student awareness in understanding political education. By continuing to evaluate the series of participatory supervision programs, it was strengthened by a direct statement by the Head of the Public Relations and Supervision Division, Public Relations and Inter-Institutional Relations. The mapping was carried out by means of socialization. The plan is that every Islamic boarding school that has more than 500 DPTs will have a polling station closest to the Islamic boarding school as a monitoring effort. Then, later there will also be a re-data collection of voter transfers as an effort to save the right to vote by the students.

The results of the mapping carried out in the Batu City area, especially as of 2023, are related to the establishment of Special TPS, it's just that there is an evaluation related to the cooperation steps that will be carried out with Islamic boarding schools in the Batu City area by looking at the position of the legality of the Islamic boarding schools. This minimizes the existence of illegal Islamic boarding schools so that the legality of Islamic boarding schools with NSPP (Statistical Number of Islamic Boarding Schools) is one of the references for researchers to be able to see the concrecy on the basis of the involvement of cooperation between Bawaslu and Islamic boarding schools.

The Statistical Number of Islamic Boarding Schools (NSPP) is a number issued directly by the Ministry of Religion on the basis of the applicable terms and conditions and the recommendations of the Working Group on Islamic Boarding Schools. Thus, the 38 Islamic boarding schools in Batu City are Islamic boarding schools under the protection of the Ministry of Religion and are recognized directly by the Chairman of the Islamic Boarding School Working Group (Hayati, 2015). By embracing and fostering the community to regain their trust, the efforts made by Bawaslu it is stated in the Participatory Supervision Guidebook how their goal is to build an image not only as an institution but also a home for the community so that this makes the beginning of the formation of cooperation between Bawaslu and Islamic boarding schools. Learning from previous cases, there are still many Islamic boarding schools that do not understand political education to the flow of the stages of the election.

Cooperation efforts prioritize the target object to be targeted if referring to the Election Vulnerability Index, Bawaslu has a mapping of the situation of political activities that will be held. There are four dimensions of mapping mentioned, namely Socio-Political Context, Implementation of Free and Fair Elections, Contestation, and Political Participation (Hakim, 2020). In this case, when talking base on data, it is presented that the level of Political Participation, and the Social and Political Context of Indonesian society shows an increase in the value of urgency by being shown through the revival of identity politics so that the Batu City Bawaslu embraces religious groups, namely Islamic boarding schools. The Islamic boarding schools chosen by the Batu City Bawaslu out of the many are two Islamic boarding schools, namely Al-hidayah and Manbaul Ulum which are considered pioneers based on the leadership position of the kiai as political actors both in the religious and social fields.

Actors Involved in Participatory Surveillance Cooperation

The study of the role of actors involved in the succession of democratic climate journeys is not a new chapter. Through several studies that have been conducted, the involvement of actors in democratization shows that the role of actors is to be a pioneer to bring the direction of change in accordance with the interests brought. The process of interaction between actors, if borrowing Linz's framework, et al., stated that there are two main focuses in the interaction relationship between actors, namely micro politics and macro politics. Both have a meaning regarding the scope of how much involvement between actors is to undergo an interaction (Linz, et al., 1996). The essence that results from the interaction between actors answers the strategy used by the Batu City Bawaslu to establish cooperation with Islamic boarding schools. Such efforts need to be carried out gradually with all obstacles among many Islamic boarding schools that are still closed regarding the presence of Bawaslu to simply map or be involved as a supervisor in Participatory Supervision.

Persuasive communication carried out by the Batu City Bawaslu to establish ties of friendship among the relationship networks built to increase the attractiveness of the community. The hope contained in the interaction between these actors can have an impact on the delivery of word of mouth for a wider scope of kinship, perhaps not only within the Kiai/Caregiver environment, but also to reach the alumni of the Islamic boarding school. It can be seen that the network pattern that exists in the Islamic boarding school environment actually does not only dwell on the kiai and students, the presence of Islamic boarding school alumni has an impact and builds an inner bond between the alumni and the Kiai. Making Islamic boarding schools no longer just an ordinary foundation but a close relationship and connections in it have a wider network that is not comparable to individual understanding in general. Thus, the following are the roles of actors involved in the cooperation between the Batu City Bawaslu and Islamic boarding schools:

1. Bawaslu Batu City

The Batu City Bawaslu is one of the agencies that dedicates their duties and functions to build a community mindset or public intelligence regarding political education in order to foster a sense of public trust in the government. Thus, the focus of the implementation of activities carried out by the Batu City Bawaslu in welcoming the simultaneous elections in 2024, namely by saving voting rights by carrying out mapping. The Batu City Bawaslu carried out the identification of existing groups, especially Islamic boarding schools in Batu City. The role of the Batu City Bawaslu as an institution that oversees public supervision

related to fraud in the implementation of elections, now the role of Bawaslu itself is more to embrace to walk together. Innovative efforts have been made regarding the ease of implementation of reporting, the admin cs (customer service) is easy to contact and the implementation of activities is adjusted to the cultural characteristics of the series of activities to be carried out but is not far from what the presentation is related to the grand design of the Participatory Supervision program that has been ratified and still upholds the indicators that support the grand design aforementioned.

2. Cottage/Kiai Caregiver

When talking about the figure of Kiai/Caregiver, unconsciously the appearance of a religious scholar with a simple appearance brings peace of heart and joy in every conversation he brings so that the nuances of conveying the implicit dawuh translation of the spiritual guidelines of the Kiai people how religious values are part of the existence of norms that are very applicable and included in all lines of discussion, including the implementation of the election itself. Nur Eliya in her book said that the review of religious teachings when aligned with the participatory supervision agenda seems to have a very stunning impact due to the characteristics of Indonesian society. Religion is still a strong catalyst not only dwelling on one religion but as a whole (Wahidin & Azis, 2017). The interference from the implementation of the election if drawn using the perception in Muslim teachings, which can be seen using the lens of fiqh, can be seen related to how this election is part of the improvement in the journey of a country. The role of kiai/caregivers has a strong influence on the intervention of voices produced by many students. Politicization of the votes produced. According to the results of the researcher's analysis, it is undeniable to see the nature of ta'dhim possessed by the students to continue to make Kiai a figure who is glorified for his knowledge and dignity, but this is dismissed by Kiai/Caregivers of Islamic boarding schools, revealing that they are a naturalness when a leader Prioritizing morals that have a constituency land base, it becomes natural and when they come to ask for prayers to caregivers.

3. Students

Santri occupies a position as an object in the phenomenon of violations in every political party campaign. Santri is used as the main mapping in the implementation of socialization activities carried out by the Batu City Bawaslu. Saving the voting rights of students who are politicized in the form of empathy through activities carried out between Political Parties and Kiai/Caregivers. They made the strengthening of political education, to the involvement of students in Participatory Supervision a priority agenda that was echoed in every series of existing socialization activities. Strengthening the intelligence mindset possessed by students is well used by the Batu City Bawaslu to be able to help with election supervision in 2024. The results of the researcher's analysis of the students' understanding of political education seem to still need massive activities carried out between Basawlu Batu City and Kia/Caregivers of Islamic Boarding Schools.

The Division of Actors' Roles in Participatory Supervision

Participatory Supervision is a program initiated by Bawaslu to conduct mapping regarding the minimization of the potential for fraud that will occur, so that their role is to report related to allegations related to violations. Rejecting the position of the community as a mere subject, Bawaslu brought a new idea about the position of equality and equality in order

to realize the rise of community participation in the implementation of either the General Election or the Regional Head Election.

The division of roles is important to sort out the boundaries between the main tasks and the functions that will be carried out later. Placing the community (Santri and Kiai) as Electoral Observers with all their advantages to be able to supervise and report on existing fraudulent acts, but the position of the Electoral Observer cannot give a verdict of one's fraud. The limit of their position only as a reporter is nothing more than that. Bawaslu's position as an Electoral Supervisory has an absolute advantage over the authority to declare whether the election stages can be said to be valid and abash from the process of both pre-election, election poses to post-election.

Santri is placed as the object of the Electoral Observer in the phenomenon of violations in every political party campaign in the Islamic boarding school. The main mapping in the implementation of socialization activities carried out by the Batu City Bawaslu is to save the voting rights of students who are politicized in the form of empathy through activities carried out between Political Parties and their Kiai/Caregivers, making the strengthening of political education, so that the involvement of students in participatory supervision is a priority agenda that echoes in every series of existing socialization activities.

Strengthening the intelligence mindset possessed by students is well used by the Batu City Bawaslu to be able to help with election supervision in 2024. The results of the researcher's analysis of the students' understanding of political education seem to still need massive activities carried out between the Batu City Bawaslu and the Kiai/Caregivers. Thus, in the end, synchronization can be created based on the critical reasoning of students in winning an issue not only on political issues but also on the macro scope, both social, cultural, economic, and so on.

Involvement of Islamic Boarding Schools

Participatory Supervision is part of the supervision strategy carried out by Bawaslu to increase public participation in election activities. Improvement efforts certainly cannot be carried out independently by the Batu City Bawaslu if you look at the far comparison between the Bawaslu and the Supervisory Committee with the number of DPTs in the Batu City area. Thus, there is a method in the implementation of mapping the Batu City Bawaslu area by embracing the existence of existing groups or community leaders who have influence to be able to coordinate a large number of people. The activity programs contained in the grand design of the Participatory Supervision strategy do not only rely on a series of socialization, but there are seven programs contained in the Participatory Supervision Guidebook (Bawaslu RI, 2017:14). The form of the seven programs is as follows:

1. Application/IT-Based Supervision (Gowaslu). The purpose of implementing this program is to make it easier to detect information on alleged election violations from the public to the Election Committee.
2. Supervision Corner. The purpose of implementing this program is as a means of providing various information about election supervision, developing election knowledge, and improving public information in supervision.
3. Citizens' forum. The purpose of implementing this program is as a medium of communication between election supervisors and community groups, a media for the socialization of election supervision to the public, and creating an atmosphere of supervision in elections.

4. From the election adhiyatsa. The purpose of implementing this program is to expand the knowledge of election supervision to voters, realize candidates for Election Supervision Apparatus, and Create Participatory Supervision.
5. Community Service. The purpose of implementing this program is to Create Candidates for Election Supervision Apparatus.
6. Intensify Social Media. The purpose of implementing this program is to build the concern of social media users in participatory supervision of elections and to build cooperation with social media companies in election supervision.
7. Recruitment of the Participatory Supervision Movement (Gempar). The purpose of implementing this program is to open opportunities for the community to participate in building election supervision volunteers.

The series of activities of the Batu City Bawaslu by inviting the cooperation of Islamic boarding schools was carried out because it was motivated by the large number of missing participants. This is due to the lack of knowledge of students and coordinators of Islamic boarding schools who do not know the procedures for moving to vote. This had happened before the implementation of the 2019 elections. With the discovery of phenomenology related to the loss of community participation, Bawaslu strives for strategies that will be explained in seminars during the series of Participatory Supervision programs. Then, in this seminar conducted by Bangkesbangpol in collaboration with the Working Group of Islamic Boarding Schools and the P2a Office to discuss the involvement of children or students in participatory supervision activities.

In seven series of programs contained in the Participatory Supervision Guidebook, the Batu City Bawaslu chooses programs with the characteristics that are appropriate for Islamic boarding schools. The Citizens' Forum program is one of the programs chosen to be able to improve information skills for the public as election supervisors. Through election supervision education, the role of citizens is very important, it is expected that data will support the success of the democratic climate journey. Democratic election parameters are characterized by the integrity of the election process (Andjariani et al., 2021; Solihah et al., 2018). Utilizing cooperation to encourage community participation in involvement as election supervisors makes this a principle in the essence of the utilization of resources among domain actors involved in a series of cooperation, creating a situation of interdependence. In addition to utilizing resources in Interdependence, there is also a process of exchanging resources between domain actors, such as access, financial resources, information, and so on (Aspinall & Berenschot, 2019).

The flow of determining cooperation in the Batu City Bawaslu Citizen Forum Program identifies existing groups in the community so that this can help with the mapping carried out by the Batu City Bawaslu to establish cooperation in election supervision. The interdependence in the benefits of each domain actor is also one of the reasons to establish cooperation by exchanging information and fostering a political mindset is not always bad, it can actually change the basic needs needed by the community itself.

The Citizen Forum is one of the solutions among several series of participatory supervision programs that can be reached by the surrounding community to meet the limitations of information both in resources, infrastructure and knowledge of election planning when socialized by supervisors. As for the design of the Citizens' Forum itself, it is a method that is carried out structurally and must meet dialogical and participatory requirements. Then, it is continued with the collection of residents by taking advantage of the existence of previous communities or study groups, such as recitation and so on. Supported by the existence of material.

as well as the audience of participants determined directly by Bawaslu RI to facilitate the communication built when conducting socialization. The development of a series of

Participatory Supervision programs can be seen from how creative the Batu City Bawaslu is to overhaul the tagline of the Citizen Forum program to "Ngaji Participatory Supervision". This is an initiative of the Batu City Bawaslu to increase the sense of comfort of students or the surrounding environment to be able to jointly attend the socialization given in the hope that this event can harmonize the culture that is agreed around the Islamic boarding school environment. It can be seen that there are developments after there are several series of collaborations between Bawaslu and Al Hidayah Islamic Boarding School and Manbaul Ulum Islamic Boarding School. The following is the relationship of indicators based on the theory of David W. Johnson's Cooperation with the Cooperation between Batu City Bawaslu and Islamic boarding schools:

1. Positive interdependence. The relationship of needs between the two does have a dependency. The Batu City Bawaslu needs the involvement of children/students in participatory supervision activities, in this case the intended context is to minimize the form of violations committed by Kiai/Caregivers who intimidate students' voting rights and save voting rights that are often lost due to the lack of awareness of the Islamic boarding school regarding such matters. Likewise, Islamic boarding schools have a dependency by requiring the Batu City Bawaslu to move to choose for kalong students (students who live outside the address of the Islamic boarding school) and the fulfillment of understanding related to socio-political issues, in this case covering a broad meaning including information related to the General Election.
2. Responsibility. The form of responsibility cannot be said to be complete because the mission for future goals in the long-term 2024 General Election has not been completed. However, several strategic agendas of the Batu City Bawaslu in the implementation of Parisipathic Supervision activities have been completed with the successful implementation of the "Participatory Supervision Study" Socialization activity.
3. Communication between members. The development of the interaction pattern between the Batu City Bawaslu has been carried out both internally and externally. Thus, before the implementation of socialization, there was a discussion during the pre-socialization on how between the two explained each other's desires, sharing of experiences became one of the topics for the conversation of persuasive communication between members.
4. Mutual respect (Proactive Interaction). In this case, indeed, the position of mutual respect or promotive injunction carried out such as the Batu City Bawaslu did not take offensive action against Kiai/Caregivers for being found by political parties who committed violations by soft selling technical in Sowan Kiai activities and vice versa. However, the delivery was carried out by inviting students to be part of the Participatory Supervision actor in the 2024 Election
5. Batch Processing. In this indicator, it is proven how there is group processing that is carried out either during pre-socialization or during socialization. During the pre-socialization, what the Batu City Bawaslu did was to conduct socialization with Kiai. Then, during the socialization, the Batu City Bawaslu group was processed with the students. This is one of the reasons for the formation of the FGD. The concept of FGD gives students the freedom to share with each other the phenomenology they find, this aims to see the ability of students to analyze the presentation of the material to the Guidebook that has been given.

CONCLUSION

Based on the results and research, it can be concluded that the COVID-19 pandemic has disrupted many work programs, including the Participatory Supervision program by Batu City Bawaslu. This program, which relies on face-to-face socialization and dialogue, faced

challenges due to restrictions on in-person gatherings. However, as policies eased, Batu City Bawaslu gradually resumed in-person activities, focusing on influential community groups ahead of the 2024 General Election. Bawaslu RI's grand design for Participatory Supervision emphasizes community involvement through the Citizen Forum program, which aligns with social conditions. To attract more engagement, Batu City Bawaslu introduced an innovative strategy by rebranding the program as "Participatory Supervisory Scholarship." This initiative targeted Islamic boarding schools (pesantren) as key partners in fostering participatory supervision among students.

Two pesantren were selected for this program: Manbaul Ulum and Al Hidayah, each with unique characteristics. The initiative aimed to build stronger community relations and encourage students' involvement in election supervision. Batu City Bawaslu also employed persuasive communication strategies to connect with pesantren that had not previously engaged in participatory supervision efforts. This innovative approach strengthens relationships between Bawaslu and pesantren communities, ultimately increasing student participation in election oversight. By fostering collaboration, Batu City Bawaslu ensures a more inclusive and community-driven electoral process, contributing to the success of the 2024 General Election.

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