

An Election Monitoring Model in Indonesia Based on the Maqâsid Al-Syarî'ah Perspective: An Analysis of the Jâsir 'Audah Theory

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ABSTRACT

*This research analyses the election supervision model in Indonesia based on the perspective of maqâsid al-syarî'ah Jâsir 'Audah, focusing on protecting the five fundamental values in the electoral system. Implementing the 2024 General Election presents complex structural challenges, especially protecting KPPS officers with 181 recorded deaths. Using descriptive qualitative methods with a juridical-normative approach, this research examines Law no. 7 of 2017 concerning General Elections and integrates it with the theory of the Jâsir 'Audah system. The research results identified three main challenges: weak mechanisms for continuous health monitoring, unclear responsibilities of relevant agencies, and minimal community participation in monitoring the welfare of officers. The integration of maqâsid al-syarî'ah principles offers a holistic framework to strengthen the supervision system through the protection of *hifdz al-nafs* (soul), *hifdz al-'aql* (reason), *hifdz al-nasl* (offspring), and *hifdz al-mâl* (treasure). Policy recommendations include strengthening specific regulations, developing IoT-based technology for monitoring working conditions, and establishing rapid response protocols for vulnerable groups. This research concludes that the maqâsid system approach can answer the complexity of modern election challenges and strengthen the accountability of the Indonesian electoral system.*

1. Introduction

General elections (Pemilu), as the highest democratic mechanism in Indonesia, require systemic supervision to ensure the legitimacy of the political process, as mandated in Law Number 7 of 2017 concerning General Elections. However, the implementation of the 2024 Election presents complex structural challenges, especially regarding protecting the health and safety of Voting Organising Group (KPPS) officers. Official data records that 181 KPPS, PPK and PPS members died during the 2024 election process, with 4,770 other officers experiencing work accidents or illnesses due to intensive physical and psychological exposure. Although this figure shows a decrease compared to the 2019 election, which recorded 553 deaths and 5,097 cases of illness, this

phenomenon still reflects systemic vulnerabilities in the recruitment, logistics and health protection mechanisms for officers.¹

Article 75 Law no. 7 of 2017 gives full authority to Bawaslu to supervise all stages of the election, including verifying voter data, securing logistics and taking action against violations. However, implementing supervision over the occupational health aspects of KPPS officers is still limited to administrative procedures, such as providing a health certificate (SKS) during recruitment, without a continuous monitoring mechanism during the implementation of their duties. This contradicts the principle of *hifdz al-nafs*, which demands progressive protection against health risks arising from work.

Draft *maqâsid al-syarî'ah* Jâsir 'Audah offers a multidimensional analytical framework by emphasising the protection of five fundamental values (*hifdz al-dîn, al-nafs, al-'aql, al-nasl, mud*) as a goal of Sharia.² In the electoral context, protecting *al-nafs* (soul) includes preventing death and fulfilling the right to occupational health and safety. Implementing this requires integrating state regulations and Sharia principles, especially in designing a monitoring system that is more responsive to the health risks of KPPS officers.

The non-optimal implementation of supervision by the Election Supervisory Body (Bawaslu) regarding the work health and safety aspects of KPPS officers has become a critical focus, especially considering the authority of Bawaslu as regulated in Articles 75-80 of Law No. 7 of 2017, which includes supervision of all stages of the election, including operational technical aspects. On the other hand, the Islamic perspective offers a holistic analytical framework through an approach, *maqâsid al-syarî'ah* Jâsir 'Audah, which emphasises the protection of five fundamental values (*hifdz al-dîn, al-nafs, al-'aql, al-nasl, mud*) as the main principle in assessing the legitimacy of the legal system. In the electoral context, this concept is relevant for evaluating how the Bawaslu supervision system can fulfil the principles of *hifdz al-nafs* (life protection) through integrating occupational health aspects and protecting the constitutional rights of KPPS officers.

The findings of this study identified three main challenges: (1) weak mechanisms for continuous health monitoring during work, (2) unclear responsibilities of relevant agencies in providing emergency health facilities, and (3) minimal community participation in monitoring the welfare of KPPS officers. Proposed policy recommendations include strengthening specific regulations on the health protection of election officials, integration of principles of *maqâsid al-syarî'ah* in monitoring system design, and increasing Bawaslu's capacity to monitor health risks through collaboration with local health offices.

This research aims to analyse the supervisory model for election organisers based on Law No. 7 of 2017 and evaluate the relevance of the concept *maqâsid al-syarî'ah* Jâsir 'Audah in strengthening the mechanism for protecting the rights of KPPS officers. By combining a juridical-normative approach and qualitative analysis based on an Islamic perspective, this study is expected to be able to identify regulatory gaps and supervisory practices that influence officers' health risks, as well as formulate policy recommendations that are in line with the principles of justice and protection of human rights. These findings are not only academically relevant but also strategic for strengthening the accountability of the Indonesian electoral system in meeting substantial democratic standards.

¹ Nicholas Ryan Aditya and Ihsanuddin, "KPU Reveals 181 Election Officials Died on 14-25 February," *kompas.com*, 2024, <https://nasional.kompas.com/read/2024/03/25/13462131/kpu-Reveal-181-pekerja-pemilu-meninggal-on-14-25-february>.

² Rukayah Rukayah, "Maqâsid Al-Syarî'ah's Review of Organizational Culture and Human Resources in the Indonesian Sharia Bank Merger Case," *Journal of Justisia Ekonomika: Master of Sharia Economic Law* 7, no. 2 (20 December 2023): 921–34, <https://doi.org/10.30651/justeko.v7i2.20443>.

2. Research Methods

This research uses descriptive qualitative methods to analyse the election supervision system in Indonesia based on Law No. 7 of 2017. It considers the perspective of *Youshid al-syar'ah* and contemporary Jasser Auda. The choice of this method is based on the need to understand the complexity of election supervision holistically, both from positive legal aspects and relevant Sharia values. Descriptive qualitative methods allow researchers to explore non-numerical data through document studies, legal text analysis, and related literature reviews. This approach is based on the characteristics of legal research, which requires in-depth interpretation of legal norms and interrelated philosophical concepts.

This research integrates three main approaches: (1) *statutory approach* which examines the provisions for election supervision in Law no. 7 of 2017 and related regulations, ensuring conformity between legal norms (2) *conceptual approach* which refers to the doctrine of *maqāshid al-syar'ah* to build an argumentative framework for contemporary Islamic law, especially in assessing public benefits and human rights; and (3) *analytical approach* which analyzes data multidimensionally, comparing the implementation of election supervision with principles *hifz al-din* (religious protection), *hifz al-nafs* (soul protection), and *hifz al-māl* (property protection) within the framework *youshid*. Integrating these approaches ensures the analysis focuses on legal texts and their philosophical and social connections.³

Primary data sources include Law 7 of 2017 and Jasser Auda's works about *youshid al-syar'ah*.⁴ Secondary data includes law books, academic journals, and election implementation reports. Data collection techniques use *literature review* (library research) by studying legal documents, related literature and secondary sources to obtain a comprehensive picture. Data analysis was done qualitatively through thematic coding, followed by information synthesis to identify patterns and relationships between positive legal concepts and Sharia values. The analysis results are then organised in a structured narrative, ensuring a logical link between the empirical findings and the theoretical framework used.

3. Result and Discussion

3.1 Analysis of the Election Organizer Supervision Model in Indonesia Based on Law no. 7 of 2017

The history and development of election supervision in Indonesia significantly transformed from the New Order era to the reform era. The election supervisory institution was first formed in the 1982 elections as a response to massive vote manipulation in the 1971 and 1977 elections. The Election Implementation Supervisory Committee (Panwaslak) became the forerunner of the supervisory institution, which then evolved into Panwaslu in the reform era and then transformed into the Election Supervisory Body (Bawaslu) as a permanent institution through Law No. 22 of 2007 and Law No. 7 of 2017.⁵

Election supervision in Indonesia began in 1982 with the formation of the Election Panwaslak as a response to the crisis of public confidence following the manipulation of votes in the 1971 and

³ Ali Muchasan, M. Syarif, and Duhaa Rohmawan, "Maqāshid Al-Syar'ah in Review of Ibn 'Āsyūr's Thought," *INNOVATIVE: Journal of Education, Religion and Culture Research* 9, no. 1 (March 1, 2023): 127–45, <https://doi.org/10.55148/inovatif.v9i1.500>.

⁴ Mohammad Fauzan Ni'ami and Bustamin Bustamin, "Maqāshid Al-Syar'ah in Review of the Thoughts of Ibn 'Āsyūr and Jasser Auda," *JURIS (Shariah Scientific Journal)* 20, no. 1 (June 21, 2021): 91, <https://doi.org/10.31958/juris.v20i1.3257>.

⁵ Bawaslu RI, "History of Election Supervision," www.bawaslu.go.id, n.d., <https://www.bawaslu.go.id/index.php/id/profil/bisnis-pengawasan-pemilu>.

1977 elections. Protests from the United Development Party (PPP) and the Indonesian Democratic Party (PDI) forced the New Order government to improve the election mechanism through a law that allowed the participation of representatives of election participants in the election committee.⁶

In the reform era, demands for independent election organisers triggered structural changes. The General Election Institution (LPU), previously under the Ministry of Home Affairs, was transformed into an independent General Election Commission (KPU). Panwaslak also changed its nomenclature to Panwaslu through Law no. 12 of 2003, then upgraded to a permanent institution through Law no. 22 of 2007 under Bawaslu.⁷

UU no. 7 of 2017 strengthens Bawaslu's position as an election monitoring institution separate from the KPU. This change includes full authority in recruiting election supervisors through a Constitutional Court decision that separated recruitment authority from the KPU. This change marks the maturity of Indonesia's election monitoring system, which is in line with democratic practices in other countries.

Based on Law No. 7 of 2017, the election supervision structure consists of two main categories: permanent and ad hoc institutions. Permanent institutions operate continuously, including National Bawaslu, Provincial Bawaslu, and Regency/City Bawaslu. Meanwhile, ad hoc institutions such as the Subdistrict Panwaslu, Subdistrict/Village Panwaslu, Overseas Panwaslu (LN), and Polling Place Supervisors (TPS) were only formed according to election needs.

The supervisory hierarchy is designed vertically to ensure effective coordination. National Bawaslu acts as the highest authority that supervises the entire election process at the national level, while Provincial and Regency/City Bawaslu handle supervision in their respective regions. At the sub-district level, supervision is carried out by the Sub-district Panwaslu, which is responsible for 5-10 villages/kecamatan. At the lowest level, the TPS Supervisor is tasked with directly supervising the voting process at each TPS.

This hierarchical structure reflects the decentralisation principle mandated in Law No. 7 of 2017. The formation of a special Overseas Panwaslu to supervise elections for representatives of the Republic of Indonesia abroad shows adaptation to the dynamics of diaspora voters. However, limited TPS supervisory personnel (one person per TPS) is a significant challenge in ensuring optimal supervision.

Based on Articles 93-95 of Law No. 7 of 2017, Bawaslu has three main functions: preventing election violations, supervising election stages, and taking action against election process disputes. In Article 101, Regency/City Bawaslu is given the authority to identify potential violations, coordinate supervision, and recommend follow-up actions to the National Bawaslu.

Bawaslu's authority includes investigating alleged administrative violations, such as violations of civil servants' neutrality, and enforcing sanctions in accordance with legal provisions. The main obligations include preparing monitoring evaluation reports and coordinating with the KPU, Police, and related agencies. Bawaslu must also conduct election outreach through various media to increase public participation.⁸

⁶ Verelladevanka Adryamarthanino and Tri Indriawati, "History of Election Supervision in Indonesia," *kompas.com*, 2023, <https://www.kompas.com/stori/read/2023/10/11/160000579/wisata-pengawasan-pemilu-di-indonesia>.

⁷ Adryamarthanino and Indriawati.

⁸ Faramadinah Rahmiz and H. M. Yasin, "Duties and Authorities of the General Election Supervisory Body in Resolving Presidential and Vice Presidential Election Disputes," *Al-Ishlah: Legal Scientific Journal* 24, no. 1 (May 26, 2021): 163–87, <https://doi.org/10.56087/aijih.v24i1.55>.

In the 2024 election, Bawaslu faces challenges in ensuring the health and safety of election observers. Even though Law No. 7 of 2017 emphasises the KPU's obligation to ensure the health of election officials, implementation in the field is still weak. Bawaslu recorded that 84 election observers died and 4,770 others became ill due to fatigue, extreme weather or natural disasters.⁹

The 2024 election exposed systemic weaknesses in election observers' health and safety oversight. The KPU and Bawaslu failed to meet the health standards mandated in Law No. 7 of 2017, especially regarding officer health screening and monitoring working conditions. The health screening process is carried out after registration, not before assignment, so it is ineffective in filtering out high-risk officers.¹⁰

The limited number of TPS supervisory personnel (one person per TPS) worsened working conditions. Election observers must work non-stop for 24 hours without adequate medical support, especially in areas prone to floods or heavy rain. Bawaslu recorded that 13 election observers died from exhaustion after supervising the voting process.¹¹

Failure to coordinate between Bawaslu and the regional Health Service is also critical. Even though Law no. 7 of 2017 mandates inter-institutional cooperation, implementation in the field is not optimal. Bawaslu can only provide recommendations, while the KPU and local governments are less proactive in providing health facilities and logistics.¹²

The death of an election supervisor in the 2024 elections shows the synchronisation between regulation and implementation. UU no. 7 of 2017 regulates the KPU's obligation to provide health facilities, but there is no strict sanction mechanism for this violation. Bawaslu can only impose administrative sanctions, while health crimes are not specifically regulated in the Election Law.

Based on the findings above, reform of the election supervision system is needed through:

1. Strengthening Bawaslu's authority to ensure that the KPU meets election officials' health and safety standards through strict administrative sanctions.
2. Increasing personnel capacity by increasing the number of TPS supervisors and providing mobile health teams in vulnerable locations.
3. Intensive outreach regarding health protocols and risk mitigation for election officials from the recruitment stage.
4. Preparation of special regulations regarding legal responsibility for election organisers who fail to comply with health and safety standards.

The 2024 election is an important moment to evaluate the effectiveness of the supervision model based on Law No. 7 of 2017. Structural and procedural reforms are needed to ensure the implementation of elections with more integrity and humanity in the future.

⁹ Aditya and Ihsanuddin, "KPU Reveals 181 Election Officials Died on February 14-25."

¹⁰ Silvana Febriari, "Ministry of Health Evaluates Health Screening Process for KPPS Officers," *metrotvnews.com*, 2024, <https://www.metrotvnews.com/play/N9nCnva9-kemenkes-evaluation-process-screening-kesehatan-pekerja-kpps>.

¹¹ Adhyasta Ihsanuddin and Dirgantara, "13 2024 Election Supervisors Died, Exhausted After Working All Day Supervising TPS," *national.kompas.com*, 2024, <https://nasional.kompas.com/read/2024/02/19/17565901/13-pengawas-pemilu-2024-meninggal-kelelahan-usai-kerja-scharian-awasi-tps>.

¹² Febriari, "Ministry of Health Evaluates Health Screening Process for KPPS Officers."

3.2 Maqâsid Al-Syarî'ah Jâsir 'Audah's Survey of Election Supervision in Indonesia

Jasser Auda's thoughts on *maqâsid al-syarî'ah* modern offer a relevant conceptual framework for analysing the election supervision system in Indonesia. By emphasising a systems approach that is holistic, dynamic, and oriented towards the substantial goals of Sharia, this theory highlights the importance of integration between the universal principles of Islam and contemporary challenges in democratic governance. In the context of the Indonesian election, implementation of *maqâsid al-syarî'ah* not only strengthens the legal-formal aspects of supervision, but also ensures the realisation of the values of justice, transparency and protection of human rights, which are the core objectives of Sharia.¹³

Jasser Auda reconstructs *maqâsid al-syarî'ah* through six interrelated features of the systems approach. First, the cognitive aspect (*cognitive nature*) emphasises the need for a contextual understanding of legal texts, not just a literal reading. Second, the principle of connectedness (*interrelated hierarchy*) demands understanding law as a network of interdependent values. Third, system unity (*wholeness*) rejects the fragmentation of law into separate parts. Fourth, openness allows the adaptation of law to developments over time. Fifth, multidimensionality emphasises the need for a cross-disciplinary approach. Sixth, goal orientation (*purposefulness*) emphasises that every policy must be in harmony with the broader objectives of the Shari'a.¹⁴

This thought emerged as a criticism of the traditional ushul fiqh methodology, which was considered too textual and less responsive to the complexity of modern society. Auda gave an example of how excessive focus on linguistic aspects in legal interpretation has ignored the *maslahah* principle, which is Sharia's spirit.¹⁵ This systems approach offers an integrative perspective in the context of election supervision, combining Islamic ethical principles with modern technical monitoring mechanisms.

Holding democratic elections with integrity is an important foundation for state life. As a vital instrument in democracy, elections must be guarded by an effective monitoring system. This article analyses election monitoring through the perspective of *Maqâsid Al-Syarî'ah*, a comprehensive approach that sees the objectives of Islamic law in protecting the fundamental values of human life. Through five aspects of protection known as *al-kulliyat al-khams*, this article describes how election monitoring can be optimised by protecting religion, life, mind, lineage and property.

3.2.1 *Hifz and al-Din* (Religious Protection)

Election supervision must guarantee religious freedom while preventing the politicisation of religious issues. Data from the Inclusive Foundation (2024) shows a 23% increase in the use of religious symbols for political mobilisation during the 2024 election.¹⁶ This phenomenon is worrying because it can create tension between social groups and threaten religious harmony, an important pillar in national life. As stated in the Ministry of Religion's 2024 Outlook, the

¹³ Fatimawali Fatimawali, Zainal Abidin, and Gani Jumat, "The Modern Maqâshid Al-Syari ' Ah Theory: The Perspective of Jasser Auda," in *Proceedings of Islamic Studies and Science Integration in the Era of Society 5.0 (KIHES 5.0) Postgraduate Datokarama State Islamic University Palu 2024*, vol. 3, 2024, 232–37, <https://jurnal.uindatokarama.ac.id/index.php/kiies50/article/view/3236>.

¹⁴ Ah. Soni Irawan, "Maqâshid Al-Shari'ah Jasser Auda as an Alternative Study of Contemporary Problems," *The Indonesian Journal of Islamic Law and Civil Law* 3, no. 1 (April 26, 2022): 39–55, <https://doi.org/10.51675/jaksya.v3i1.192>.

¹⁵ Fatimawali, Abidin, and Friday, "Maqâshid Al-Syari' Ah Modern Theory: Jasser Auda's Perspective."

¹⁶ Tumpal Daniel S, "2024 Presidential Election: Islamic Populism and Identity Politics," *Alasma Journal: Scientific Information and Communication Media* 5, no. 2 (2023): 94–107.

politicisation of religion in the electoral context has become a recurring challenge in organising elections in Indonesia.¹⁷

Auda emphasised that religious protection in *maqâsid* must be interpreted as safeguarding the essence of divine values, not just symbolic formalism. This approach offers a more holistic perspective in understanding religious protection, not limited to ritual aspects but also substantial values such as justice, human dignity, and societal cooperation. This paradigm encourages election monitoring institutions to focus more on monitoring religious narratives that can potentially divide and create social polarisation.

This aligns with Komnas HAM's findings regarding expanding the definition of vulnerable groups to include religious minorities and believers. Election supervision that pays attention to the *Hif aspect* *zu al-Dîn* will ensure that religious minority groups receive adequate protection from intimidation and discrimination during the electoral process. Election monitoring institutions need to develop special protocols to handle violations involving religious minority groups, as well as build an early warning system to identify potential religious-based conflicts during elections.

3.2.2 *Hifzu al-Nafs* (Protection of the Soul)

This aspect requires guaranteeing the safety and health of election officials. BPJS Employment data (2024) reveals that the social security program covers only 5.52% of the 5.7 million KPPS officers. This low percentage indicates significant gaps in protecting the health and safety of election officials. It is important to remember that KPPS officers work in very challenging conditions, with long hours and high pressure, which can impact their health.

The Chairman of the KPU has emphasised the importance of providing BPJS Employment for KPPS officers in the 2024 Election. This is a positive step, but it still requires more thorough implementation. Life protection in the context of holding elections includes health insurance and providing a safe and healthy work environment, comprehensive security protocols, and effective health monitoring mechanisms.

Auda will emphasise the importance of a systems approach that integrates regulatory, budgetary, and field implementation aspects to ensure comprehensive protection. Through system features *such as 'wholeness'* or as a whole, Auda invites us to view life protection as a complete system, where each component is interrelated and influences the others. This approach requires election monitoring institutions to coordinate effectively with the Ministry of Health, BPJS, and other stakeholders in developing a comprehensive protection strategy for election officials.

In the context of the 2024 election, the *Hif aspect* *zu al-Nafs* also includes protecting voters from public health threats, physical security at polling stations, and preventing intimidation that could endanger safety. Election monitoring institutions need to develop strict security standards and effective monitoring mechanisms to ensure that all aspects of life protection are met in the administration of elections.

3.2.3 *Hifzu al-'Aql* (Protection of Reason)

The education of new voters is key to building rational political awareness. A study in West Java showed that 68% of first-time voters decided based on the influence of social media rather than considering political platforms. This high percentage indicates an urgent need for a comprehensive voter education program, especially for the younger generation. First-time voters, a significant

¹⁷ Research and Development and Training Agency, "Ministry of Religion 2024 Outlook is Increasingly Digital and Increasingly Reaching the People" (Jakarta, 2024), https://balitbangdiklat.kemenag.go.id/upload/files/buku_outlook_2024.pdf.

number in Indonesia's voter demographic, require an adequate understanding of the political system, the electoral process, and how to evaluate candidates critically.¹⁸

The West Java KPU has developed a strategy to attract first-time voters through social media and special applications. This initiative should be appreciated, but it needs to be developed further with deeper political education substance and more interactive delivery methods. Intellectual protection in the electoral context is not only about providing information but also about building voters' critical and analytical thinking capacity.

Auda suggests a cognitive approach that combines formal education with local wisdom to build substantive political literacy. Drafting '*cognitive nature*' or cognitive character introduced by Auda emphasises the importance of understanding the process of internalising knowledge. In the context of voter education, this approach encourages the use of learning methods that suit the cognitive characteristics of voters, including considering the diversity of educational, social and cultural backgrounds.

Election monitoring institutions must ensure that the information circulating during the campaign is factual and not misleading. Monitoring campaign content on social media, eradicating hoaxes and disinformation, and monitoring narratives that have the potential to manipulate voters are important aspects of protecting reason in election monitoring.

3.2.4 *Hifzu al-Nasl* (Protection of Descendants)

The protection of vulnerable groups in elections must cover the 18 categories identified by Komnas HAM, including people with disabilities and Indigenous peoples. Komnas HAM stated that the majority of voters in the 2024 elections are classified as vulnerable groups, with 101,589,505 female voters out of a total of 204,807,222 national voters. This data shows the importance of prioritising the protection of vulnerable groups in organising and monitoring elections.

The KPU has committed to holding inclusive and disability-friendly 2024 elections. KPU member Betty Epsilon Idroos mentioned six rights of persons with disabilities in elections, including the right to be registered as voters, the right to information about elections, and the right to accessible polling stations. This commitment needs to be balanced with consistent implementation and strict supervision to ensure these rights are fulfilled in the field.

Auda's approach emphasises the multidimensionality of protection, which involves legal, social, and cultural aspects. The feature '*multidimensionality*' or multidimensionality introduced by Auda invites us to view the protection of vulnerable groups from various interrelated dimensions. This approach requires election monitoring institutions to consider not only legal-formal aspects but also the social, cultural, and structural context that influences the participation of vulnerable groups in elections.

Election supervision that pays attention to aspects *Hifzu al-Nasl* will ensure that all groups in society, including vulnerable groups, have equal opportunities to participate in the electoral process. Election monitoring agencies need to develop special protocols to monitor polling stations from an accessibility perspective, check the availability of assistive devices for voters with disabilities, and ensure that election information is available in formats accessible to all societal groups.

¹⁸ Dian Purwanti et al., "Sukabumi City KPU Strategy in Increasing the Number of Rational Voters in the 2024 Simultaneous Elections," *Journal of Regional Development Policy* 8, no. 1 (July 25, 2024): 78–93, <https://doi.org/10.56945/jkpd.v8i1.283>.

3.2.5 *Hifzu al-Mâl* (Protection of Property)

Monitoring campaign finances requires a transparent and accountable system. Bawaslu recorded 1,245 violations related to money politics during the 2024 elections, with new modes such as distributing electronic vouchers. This data indicates that money politics is still a serious challenge in organising elections in Indonesia. The practice of money politics not only violates the principles of fairness in competition and threatens the legitimacy of election results and public trust in the democratic system.

New modes of money politics, such as the distribution of electronic vouchers, show the evolution of this illegal practice following technological developments. This requires election monitoring institutions to continue updating their capacity and supervisory methods, including strengthening supervision in the digital and electronic realm. Property protection in the election context also includes supervision of using state assets and public resources for campaign purposes and monitoring the procurement process of goods and services related to the implementation of elections.¹⁹

Auda will recommend a systems approach that combines financial auditing, digital monitoring, and community participation. The feature '*openness*' or openness and '*interrelated hierarchy*' or the hierarchy of mutual influence introduced by Auda emphasise the importance of a monitoring system that is open to innovation and involves various levels of society. This approach encourages election monitoring institutions to collaborate with anti-corruption institutions, financial institutions, civil society organisations, and other stakeholders to develop comprehensive campaign finance monitoring strategies.

In the context of *Maqâsid Al-Syarî'ah*, protecting assets also means ensuring that public resources allocated for elections are used efficiently and effectively. Election supervisory institutions must strengthen their capacity to audit and monitor election finances, including developing a transparent and accessible reporting system.

Analysis of election supervision through the perspective of five aspects, *Maqâsid Al-Syarî'ah*, provides a comprehensive framework for understanding and optimising the election monitoring system in Indonesia. Jasser Auda's approach emphasises system features such as '*wholeness*', '*multidimensionality*', '*openness*', '*interrelated hierarchy*', '*cognitive nature*', and '*purposefulness*', offering a new perspective in developing holistic and goal-oriented monitoring strategies.

Implementation of the five aspects of protection: *Hifzu al-Dîn*, *Hifzu al-Nafs*, *Hifzu al-'Aql*, *Hifzu al-Nasl*, and *Hifzu al-Enil*. Election supervision will ensure that the electoral process not only complies with formal regulations but also upholds fundamental values, which are the main objectives of Islamic law. This approach also enriches discussions about election monitoring by including ethical, moral and social considerations often overlooked in a purely legal-formal perspective.

Election monitoring institutions need to develop strategies and mechanisms that explicitly accommodate these five aspects of protection, including strengthening capacity to prevent the politicisation of religion, protecting the safety of officials and voters, increasing public political education, ensuring accessibility for vulnerable groups, and combating the practice of money politics. Thus, election supervision can contribute significantly to the implementation of democratic, integrity-based elections in accordance with the principles of *Maqâsid Al-Syarî'ah*.

¹⁹ Mohammad Arqon, Danil Mustafa, and Muhammad Gogon, "Prevention of Money Politics in Indonesia," *Adagium: Legal Scientific Journal* 2, no. 1 (January 31, 2024): 12–22, <https://doi.org/10.70308/adagium.v2i1.17>.

3.3 Analysis of the Jâsir 'Audah System Approach in Election Surveillance

Elections as a democratic mechanism require a monitoring system that is responsive to social complexity, technology and ethical values. This article examines the application of systems theory, *maqâsid al-syarî'ah* Jâsir 'Audah, in the context of election monitoring, by combining cognitive, structural and multidimensional analysis. This approach offers a holistic framework to increase accountability, public participation, and harmony between democratic principles and universal Islamic values.

Elections as an instrument of modern democracy face multiple challenges: manipulation of campaign funds, discrimination against marginalised groups, and data integrity in the digital era. On the other hand, the gap between static regulations and societal dynamics increasingly threatens public trust. Theory *maqâsid al-syarî'ah* Jâsir 'Audah, which integrates a systems approach with Sharia values, offers innovative solutions. Through six system features - cognition, connectedness, openness, multidimensionality, holism and purposefulness - election supervision can be used as an instrument of social justice that is adaptive to changing times.²⁰

Theoretical Framework: Six Features of the Maqâsid al-Sharî'ah System

1. Cognition (*Cognitive Nature*)

'Audah's systems approach emphasises the transformation of the supervision paradigm from a procedural mechanism to an instrument of social justice. Election witness training by Bawaslu, for example, needs to undergo a cognitive shift from a technical focus to a philosophical understanding of the purpose of supervision. 'Audah emphasised that Islamic law is cognitive (*your hands*), the result of human interpretation of the text, not just literal application.²¹ In the context of election monitoring, this means witnesses verify procedures and understand the social implications of violations.

Concrete example: Election witness training must include an analysis of the impact of financial violations on economic inequality. By understanding the objectives of Sharia (for example, protection of assets *hifdz al-mâl*), witnesses can identify patterns of corruption that undermine distributive justice. This aligns with the 'Audah concept that fiqh results from human ijtihad, which is open to reinterpretation.²²

2. Connectedness (*Interrelated Hierarchy*)

The interlocking hierarchical system in Auda's theory prevents overlapping authority. Synergy between the KPU, Bawaslu and DKPP needs to be realised through a collaborative platform based on real-time data. Audah exemplifies how an integrated system ensures inter-agency coherence, avoids resource duplication, and accelerates response to violations.²³

Case study: A campaign finance monitoring system connected between the KPU (regulation) and Bawaslu (supervision) can minimize money politics violations. With AI-based risk analysis, these institutions can identify suspicious transaction patterns from the campaign stage rather than after the election. This approach reflects the concept of *kulliyah* (holism), where each element of the system reinforces the others.

²⁰ M. Sholihin, "Maqâsid As-Shariah and the Philosophical Approach to Law as-Shariah as Philosophy of Islamic Law," *Turast: Journal of Research & Service* 1, no. 1 (2013): 95–101, <https://doi.org/10.15548/turast.v1i1.476>.

²¹ Sholihin.

²² Ita Musarrofa and Husnul Muttaqin, "Maqâsid Sharia Jasser Auda Theory: Systems Approach to Islamic Family Law in the Digital Era," *Al-Hurriyah: Journal of Islamic Law* 9, no. 2 (2024): 194–208, <https://doi.org/10.30983/al-hurriyah.v9i2.8979>.

²³ Musarrofa and Muttaqin.

3. Openness (*Openness*)

The technology adaptation of the *blockchain* monitoring campaign funds implements the principle of openness in the Audah theory. This system allows for real-time transparency and public participation through open feedback mechanisms. 'Audah emphasised that the legal system must be responsive to *'urf* contemporary (customs) as long as they do not conflict with *maqâsid*. Blockchain, as a new technology, can be used to legitimise Sharia in a modern context.²⁴

Application example: Blockchain-based fund monitoring applications allow the public to monitor the flow of campaign funds in real time, while ensuring compliance with maximum donation limits. This mechanism is in line with the objectives of the Sharia for property protection (*hifdz al-mâl*) and preventing political exploitation.

4. Multidimensionality

Integrating gender, disability and environmental sustainability perspectives in monitoring criteria reflects 'Audah's multidimensional approach. This system avoids reductionism by considering the complexity of the issue. For example, monitoring polling station accessibility for people with disabilities must combine infrastructure and social and psychological analysis. Audah emphasised that multidimensional analysis must disentangle conflicts between propositions and achieve substantive justice.

Case study: Digital campaigns need to be monitored to assess their impact on the mental health of young voters, the quality of local wisdom-based content, and the environmental effects of disposing of campaign materials. This approach reflects the concept of *maqâsid*, which is responsive to the complexity of modern society.

3.4 Reconstruction of the Election Supervision Model Based on Maqâsid al-Syari'ah

1. KPPS Officer Health Monitoring System

Integrating IoT technology with regional health facilities aims to ensure the physical and mental health of KPPS officers. This system reflects the objectives of the law on life protection (*hifdz al-nafs*) and reason (*hifdz al-aql*). *Real-time* data about stress, fatigue, and medical needs can form the basis of rapid intervention. Audah emphasised that workers' health is part of the *problem*; public interest must be prioritised.

2. Gamification-Based Voter Education Platform

Gamification-based voter education that adapts local wisdom (for example, the tradition of cooperation or deliberation) can increase the participation of young voters. This approach aligns with the objectives of the Shari'a for protecting religion (*hifdz add-in*) through strengthening cultural identity. 'Audah emphasises the importance of blending *'urf* local with sharia principles to achieve *falah* (worldly and spiritual success).

3. Campaign Fund Audit Mechanism

Technology-*distributed ledgers* (like blockchains) enable transparent auditing and anti-manipulation. This system reflects the objectives of the law on property protection (*hifdz al-mâl*) and distributive justice. Audah exemplifies how technology can be used to address *problems* without contradicting Nash.

²⁴ Musarrofa and Muttaqin.

4. Rapid Response Protocol for Protection of Vulnerable Groups

Collaboration between religious, traditional institutions, and Bawaslu in rapid response to violations against women, people with disabilities, or minorities ensures protection of *hifdẓ al-nafs* and *hifdẓ al-aql*. This approach reflects the concept of *Kulliyah 'Audah*, where the interests of individuals and society are mutually integrated.

Updates to the Election Law must include the principle of *maqâsid* as a legal consideration in supervision. This is in line with the concept of 'Audah', which states that the objectives of the Shari'a must be the basis for legal interpretation. For example, articles regarding sanctions for violations need to evaluate their impact on *the* public.

AI-based specialised agencies for election data analysis can increase the efficiency and accuracy of supervision. This system reflects the principle of purposefulness (*purposefulness*), *Audah*, where technology is directed to achieve the goals of the Shari'a. An example is AI for money politics detection based on transaction patterns.

The application of 'Audah's systems theory in election monitoring offers a holistic solution to contemporary democratic challenges. By integrating critical cognition, institutional connectedness, technological openness, and multidimensionality of issues, this model not only increases accountability but also maintains harmony between Islamic values and democratic principles. This implementation requires synergy between technological innovation, cultural transformation and policy-based *maqâsid*.

4. Conclusion

This research develops a model of election supervision in Indonesia based on the perspective of *maqâsid al-syariah* Jâsir 'Audah, focusing on protecting the five fundamental values (religion, soul, reason, lineage and property). This study identified three main challenges in implementing supervision of the 2024 election: (1) weak continuous health monitoring mechanisms for KPPS officers, (2) unclear responsibilities of relevant agencies in providing emergency facilities, and (3) minimal community participation in monitoring the welfare of election officers. This finding shows the synchronisation between the regulations of Law No. 7 of 2017 and field implementation, especially in protecting the constitutional rights of election officials.

Integrating *maqâsid al-syariah* principles offers a holistic framework to strengthen the supervisory system. This approach emphasises protecting *hifdẓ al-nafs* (soul) through occupational health, *hifdẓ al-'aql* (reason) with political education, *hifdẓ al-nasl* (descendants) through inclusion of vulnerable groups, and *hifdẓ al-mâl* (treasures) through campaign finance transparency. The analysis shows that the monitoring model based on *maqâsid* can minimise the risk of ethical violations and ensure the legitimacy of the electoral process per the principles of substantive justice.

The proposed policy recommendations include: (1) strengthening special regulations regarding the health protection of election officials with strict sanctions, (2) integrating *maqâsid* principles in the design of monitoring systems through collaboration between Bawaslu and local health services, (3) developing IoT-based technology for real-time monitoring of officials' working conditions, and (4) preparing rapid response protocols for vulnerable groups. This research also emphasises the importance of gamification-based political education in increasing the literacy of first-time voters and preventing information manipulation.

This study enriches academic discussions about the synergy between positive law and Sharia values in democratic governance. The findings show that the *maqâsid al-syariah* system approach can answer the complexity of modern election challenges by integrating cognitive, multidimensional, and technological openness aspects. Implementing these recommendations can strengthen the

accountability of the Indonesian electoral system and meet the standards of substantive, just democracy.

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