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RESEARCH ARTICLE

The Appropriation of Religiousity in the 2024 Indonesian Presidential

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Abstract: Religious appropriation is a phenomenon that is continually reproduced in every electoral contestation. However, this context has not been discussed comprehensively in previous studies. In addition to responding to the shortcomings of previous studies, this study also focuses on explaining the characteristics, factors, and latent dangers of religious appropriation that occured in the 2024 Indonesian presidential election. This study reveals three important findings regarding the religious appropriation in the 2024 Indonesian presidential election. First, religious appropriation frequently manifests in the context of doctrine, language, and religious behaviors expressed outside the values and norms of religion. Second, cultural, spiritual, and structural factors have dominantly influenced the occurance of religious appropriation in the 2024 Indonesian presidential election. Third, the latent dangers of religious appropriation in the 2024 Indonesian presidential election often leads to intolerance, polarization, and persecution against religious communities even after the 2024 Indonesian presidential election. This study also recommends the importance of further studies that explain the attitudes of both formal and informal authorities in responding to religious appropriation in political contestation by conducting intensive interviews.

Keywords: The appropriation of religiousity; Politicization of religion, Election, Presidential election.

***Abstrak**: Apropriasi agama merupakan fenomena yang terus direproduksi dalam setiap kontestasi pemilu. Namun, konteks ini belum dibahas secara komprehensif dalam penelitian-penelitian sebelumnya. Selain untuk menjawab kekurangan dari penelitian-penelitian sebelumnya, penelitian ini juga berfokus untuk menjelaskan karakteristik, faktor, dan bahaya laten dari apropriasi agama yang terjadi pada Pilpres 2024. Studi ini mengungkapkan tiga temuan penting terkait apropriasi agama dalam Pilpres 2024. Pertama, apropriasi agama seringkali mewujud dalam konteks doktrin, bahasa, dan perilaku keagamaan yang diekspresikan di luar nilai dan norma agama. Kedua, faktor kultural, spiritual, dan struktural secara dominan mempengaruhi terjadinya apropriasi agama dalam Pilpres 2024. Ketiga, bahaya laten dari apropriasi agama pada Pilpres 2024 seringkali berujung pada intoleransi, polarisasi, dan persekusi terhadap umat beragama bahkan setelah Pilpres 2024. Penelitian ini juga merekomendasikan pentingnya penelitian lanjutan yang menjelaskan sikap otoritas formal dan informal dalam merespons apropriasi agama dalam kontestasi politik dengan melakukan wawancara intensif.*

***Kata kunci**: Apropriasi agama; Politisasi agama, Pemilihan umum, Pemilihan presiden.*

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1. Introduction

Religious appropriation is a phenomenon that is continually reproduced in every electoral contestation. In this study, religious appropriation is conceptualized as a behaviors and actions that accomodates religious doctrines, language, and behaviors outside the ideal values and norms of religion. In the context of the 2024 Indonesian presidential election, religious appropriation frequently manifests in the form of doctrines, language, and religious practices used to gain sympathy and support from constituents (Aditiya, 2024; Lufaefi, 2024; Rozie, 2023). In addition to appearing with complex yet contextual characteristics and being influenced by various factors, the latent danger of religious appropriation have had long term implications on public attitudes and behaviors post-election. Therefore, Fernando et al. (2023) argue that religious appropriation in political contestation is crucial phenomenon that must be explained and reflected upon to evaluate its characteristics, factors, and latent dangers of religious appropriation, as seen in the 2024 Indonesian presidential election.

Religious appropriation frequently occurs in presidential election contestation in countries that adhere to democratic system, making it a crucual topic for explaination and reflection. However, so far, studies that discuss the relationship between religion and presidential election contestation have only focused on three contexts. First, studies that discuss the existence of religion in the campaign process during presidential elections (Azevedo & Jost, 2021; Pajarianto et al., 2022; Vaggione & Machado, 2020). Second, studies that discuss the politicization of religion in the campaign process during presidential elections (Blühdorn & Deflorian, 2021; Mpofu, 2022; O'Brien & Noy, 2020). Third, studies that discuss religion-based black campaigns conducted in the campaign process during presidential elections (Drake, 2020; Genc & Baptist, 2020; Smith, 2021). From these three contexts, it is evident that studies on the relationship between religion and presidential election contestations have not yet been conducted comprehensively, particularly studies that discuss the latent dangers of religious appropriation that occur in the 2024 Indonesian presidential election.

In addition to emerging with complex yet contextual characteristica and factors, the latent danger of religious appropriation has also have had long term implications for the lives of religious communities. Galuh Larasati et al. (2023) also argue that cultural and religious appropriation not only leads to disharmony among religious communities during election periods, but also frequently contributes to inter-religious conflicts post-election. However, the characteristics, factors, and latent danger of religious appropriation in election tend to be overlooked in political science, culture, and religious studies. This context also emphasized by Jubba et al. (2023) who state that studies exploring the affiliation between religion and politics have not been conducted comprehensively and tend to be dichotomous. In addition to responding the shortcomings of previous studies, this study also explains the characteristics and factors influencing the emergence of religious appropriation, as well as reflecting on the latent dangers of religious appropriation in the 2024 Indonesian general elections, which have been largely overlooked in academic discussions.

Religious affiliation in the 2024 Indonesian presidential election has led to the appropriation of ideal religious values and norms. Therefore, religious appropriation in the 2024 Indonesian presidential election is a phenomenon that is crucial to explain and reflect upon by focusing on three questions. First, what are the characteristics of religious appropriation occuring in the 2024 Indonesian presidential election? Second, what are the factors that influnce the occurance of religious appropriation in the 2024 Indonesian presidential election? Third, what are the implications of religious appropriation in the 2024 Indonesian presidential election? This study is also based on the argument that religious appropriation occured in the 2024 Indonesian presidential election presents characteristics

and factors that are highly contextual, leading to increasingly complex implications for the harmony of religious life, even after the general election

2. Literature review

Appropriation is a concept related to activities, expressions, and acions carried out outside the normal context of collective value and norm standards (Cattien & Stopford, 2023). According to Lenard & Balint (2020), appropriation frequently occurs in the domains of art, culture, and religion, expressed outside the ideal values and norms upheld by the community. Appropriation involves the transformation or recontextualization of existing values and norms to create new patterns or meaning different from the original source. McGrath (2023) also argue that while appropriation of art, culture, and religion is considered to produced innovative and critical works, such practices frequently provoke controversy regarding the values, norms, and ethics in communal society. This context is also common in political arenas, where political actors often exploit elements of art, culture, and religion without proper permission or recognition. Consequently, the values and norms of art, culture, and religion tend to transform from sacred to profane.

Religious appropriation in the political process can be observed through actors' expressions using religious symbols, teachings, or rhetoric to achieve goals beyond the interests of the community (Wai Weng, 2022). Alvian & Ardhani (2023) also note that the use of religion outside of its ideal values and norms is often employed by the politicians to gain support, legitimize policies, or build national identity in a democratic contestation. In this context, religion is frequently politicized, not only as a tool to attract religious voters and supporters, but also to condolidate power or to discredit political opponent (Achfandhy et al., 2024). Even though the use of religious values and norms in political contestation can strenghten social and moral solidarity, such appropriation has the potential to cause increasingly massive polarization. According to Azca (2024), this occurs due to religious appropriation in political contestation blurs the boundaries between spiritual and wordly interests, and threatens pluralism and religious freedom, as seen in Indonesian presidential election.

Presidential elections are activities aimed at structural government reform, serving as important moment that symbolize the vitality of democracy (Ekawati, 2019). Presidential elections involve various communities, including not only the candidates and relevant parties, but also general public. In order to seek support and shape public opinion in presidential elections, political parties engage public communication with various strategies, including organizing a range of political agendas (Sofyan et al., 2020). These political agendas include direct engagement with the public, site visits (blusukan), public festivals, participation, and grassroots campaigns (Damayanti & Hamzah, 2017). With the rise of disruptive era, political agnedas are conducted via social media to reach a broader and cross-generational audience. Furthermore, Wadipalapa (2015) mentioned that the main issue in the presidential election is not the contestation of political practices, but rather the contestation of political messages in the media. This is due to the media, initially used as a campaign medium, has transformed its function into a winning tool to create positive framing of specific parties and candidates (Dahlia & Permana, 2022).

Presidential elections can be examined not only from a political perspectives, but also through various approaches such as economics, communication, religious sociology. (1) The presidential elections from the economic-philanthropic perspective is a widely studied topic. For instance, Rahmanto et al. (2021), show in their findings that presidential elections are closely linked to philanthropic economic activities. The social assistance budgets are considered as a form of Pork Barrel politics in Indonesia, as they are aimned

at enhancing the electability of presidential candidates. Correspondingly, Aji & Dartanto (2018) mentioned that voter behaviour is not only determined by group identity but also social status marked by differences in economic class, social class and infrastructure conditions. (2) In addition, technological developments also provide another perspective in the presidential election moment. Rizki Putra & Nurcholis (2021) stated that the millennial generation, who are classified as first time voters, tend to support candidates who are actively campaigning on social media due to they are seen attractive and easily accessible. Social media has a significant impact on vote acquisition in presidential election (Farida & Yoedtadi, 2020).

3. Method

This study was conducted amidst the massive religious issues that emerged in the 2024 Indonesian presidential election. However, this study specifically focuses on explaining the characteristics, factors, and latent dangers of religious appropriation that emerged during the 2024 Indonesian presidential elaction as disseminated through online news. Fernando et al. (2022) also noted that issues of religious affiliation that arise in political contestation disseminated through online news represent characteristics, factors, and implications that are highly complex yet contextual, making them particularly signifficant to analyze. This study is also based on three fundamental considerations. First, religious issues that arise in the 2024 Indonesian presidential election are sentral issues that have not been comprehensively examined. Second, religious issues that arise in the 2024 Indonesian presidential election have led to religious appropriation, making it important to explain. Third, religious appropriation has characteristics, factors, and implications that are highly complex yet contextual, therefore it is important to be reflected and evaluated.

In explaining and reflecting on the phenomenon of religious appropriation that occured during the 2024 Indonesian presidential election, this study is employed descriptive qualitative approach based on both primary and secondary data. Primary data in this study was obtained through an investigation process of 1,500 online news articles disseminated via Google. The process of searching and reading the online news began from April 1st to March 14th, 2024, using the search keyword ‘Religious affiliation in the 2024 Indonesian presidential election’. The reading process was conducted rapidly and focussed on three contexts. First, the reading of the characteristics of religious appropriation that occurred in the 2024 Indonesian presidential election resulted in 498 online news articles. Second, reading on the factors that influence the occurrence of religious appropriation in the 2024 Indonesian presidential election resulted in 503 online news articles. Third, the reading of the implications of religious appropriation in the 2024 Indonesian presidential election resulted in 499 online news articles. Secondary data in this study was obtained from relevant websites, books, and journal articles.

Data analysis in this study follows the process conducted by Miles and Huberman (2014), focusing on three processes. First, data reduction process is conducted by reorganizing the data into a more systematic form, classified according to characteristics, factors, and implications represented by the data. Second, the data verification process involves summarizing the reduced data based on the questions raised. Third, the data description process involves presenting the obtained data in tables containing descriptions of online news texts that have been verified according to the relevance of the arguments presented. The interpretation stage of the data is conducted by restating and reflecting on the data in accordance with the ideas, patterns, and socio-cultural context represented by the collected data. These stages and processes of analysis enable the drawing of

conclusions regarding the phenomenon of religious appropriation that occured during the 2024 Indonesian presidential election.

4. Result

The findings in this study show that religious appropriation in the 2024 Indonesian presidential election not only exhibits contextual characteristics and influencing factors but also carries highly complex implications. The characteristics, factors, and implications of religious appropriation in the 2024 Indonesian presidential election will be discussed comprehensively below.

4.1. Characteristics of religious appropriation in presidential elections in Indonesia

The characteristics of religious appropiation in the 2024 Indonesian presidential election are in highly complex and contextual forms. Fernando et al. (2023) also noted that religious appropriation that occurs in political contestation are often manifests in the forms of doctrines, language, and religious behaviors that are used outside their ideal values and norms. The forms of religious appropriation that occurred during the 2024 Indonesian presidential election process can be observed in Table 1.

Table 1. Forms of religious appropriation in presidential elections in Indonesia.

Forms	Naration
Doctrine	Beni Pramula, Co-captain of the AMIN National Team for Anies Baswedan and Muhaimin Iskandar stated that it would be considered ingratitude if someone does not vote for the candidate pair number 01... Beni mentioned that Anies-Cak Imin as a complete package to lead Indonesia (Rahmawati, 2024).
Doctrine	We, 265 scholars in West Java, see that the *ummah* should not be left in confusion when determining the fate of this nation. The Muslim community must be guided and directed declaring that it is obligatory to vote for Amin (Anies Muhaimin) with accountability in this world and the hereafter (Aditiya, 2024).
Lamguage	The presidential candidate of the Coalition for Change, Anies Baswedan, stated that the acronym for Anies Baswedan and Muhaimin Iskandar, AMIN, did not originate from a consultant's suggestion. Rather, it was due to the will of Allah SWT, as Anies mentioned during a campaign event (Rozie, 2023).
Language	In his victory speech, presidential candidate Prabowo Subianto invoked the phrase “takbir” and the slogan “merdeka” (freedom)... Prabowo encouraged the public and his supporters to echo the phrase “takbir.” He stated that the phrase “takbir” was particularly fitting to be voiced during the holy month of Ramadan (Saubani, 2024).
Behavior	Presidential candidate number 01, Anies Baswedan, has been referred to by some of his supporters as exhibiting behavior and resembling the figure of Imam Mahdi. Is it true that Anies Baswedan exhibits the behavior and resembles Imam Mahdi, as attributed by a scholar (Lufaefi, 2024)?
Behavior	Khofifah Indar Parawansa stated that the presidential and vice-presidential candidate pair number 02, Prabowo Subianto and Gibran Rakabuming Raka, exhibit behavior similar to two of the Prophet’s companions. The pair is said to share similarities with the Prophet’s companions (Musthafa, 2024).

Sources. Online news via Google.

Table 1 shows the forms of religious appropriation that occured in the 2024 Indonesian presidential election and there are three important contexts regarding these forms of religious appropriation can be observed. First, religious appropriation that occurred in the 2024 Indonesian presidential election frequently manifested the form of religious doctrines, as reported by Rahmawati (2024). Second, religious appropriation that occurred in the 2024 Indonesian presidential election also appeared in the form of religious languages, as reported by Saubani (2024). Third, religious appropriation that occurred in the 2024 Inonesian presidential election appeared in the form of religious behaviors, as reported by Musthafa (2024). From these three contexts, it can be reflected that religious appropriation that occurred in the 2024 Indonesian presidential election was expressed through doctrines, language, and religious behaviors that were expressed outside the context of their ideal values and norms.

4.2. Influencing factor of occurrence religiousity appropriation in presidential election

Religious appropiation in the 2024 Indonesian presidential election is influenced by factors that are both complex and contextual. Galuh Larasati et al. (2023) also state that the issues of religious appropriation emerging and evolving in political contestation are not solely influenced by cultural, spiritual, and structural factors that apply dominantly in the constituent culture. The factors that influence the emergence of religious appropriation in the 2024 Indonesian presidential election can be observed in Table 2.

Table 2. Factors influencing the occurrence of religious appropriation in the presidential election.

Factors	Naration
Cultural	The culture of wearing a sarong among the *santri* (Islamic students) is that it can wake the sleeping, energize the tired, and remind the heedless. "*Slepet* is like this sarong I am holding," Muhaimin said while demonstrating a strike with the sarong he was carrying (Gideon, 2024).
Cultural	The Chairwoman of PDIP, Megawati, presented a black *kopiah* (cap) to Ganjar Pranowo, the presidential candidate endorsed for the 2024 general election. Megawati gave the cap in recognition of the Islamic culture in Indonesia (Firmansyah, 2023).
Spiritual	Edy Rahmayadi urged the public to vote for the pair Anies Baswedan and Muhaimin Iskandar, also known as Cak Imin. Edy asserted that a person of faith would certainly cast their vote for Anies. "Those who are faithful, those who wish for change, choose Anies." (Rahyuni, 2024).
Spiritual	Gus Miftah revealed his reasons for deciding to support Prabowo Subianto, candidate number 02, in the 2024 general election. Gus Miftah admitted that he has a friendship with Prabowo and received guidance from Allah regarding his decision. This was reported by Detik News (Hutajulu, 2023).
Structural	The influence of religious organization affiliations has proven to be quite significant in shaping the public decision-making process in choosing the presidential and vice-presidential candidates in the 2024 general election. This was recorded in a survey conducted by Tirto in collaboration with a survey service provider (Akbar, 2024).
Structural	The *Ijtima* Ulama's support for the Anies Baswedan-Muhaimin Iskandar pair greatly benefits for the candidate pair number one... The *Ijtima* Ulama in the Anies-Imin group further strengthens their position as a religious couple capable of garnering the support of the Muslim community (BBC, 2024).

Sources. Online news via Google.

Table 2 shows the factors influencing religious appropriation during the 2024 Indonesian presidential election and there are also three significant contexts regarding these factors. First, religious appropriation in the 2024 Indonesian presidential election is often influenced by cultural factors, as reported by Firmansyah (2023). Second, religious appropriation in the 2024 Indonesian presidential election is also often influenced by spiritual factors, as reported by Hutajulu (2023). Third, the appropriation of religion in the 2024 Indonesian presidential election is often influenced by structural factors, as reported by Akbar (2024). From these three contexts, it can be reflected that religious appropriation in the 2024 Indonesian presidential election is often influenced by dominant cultural, spiritual and structural factors within the constituents' culture.

4.3. The latent danger of religious appropriation in the presidential election

The latent danger of religious appropriation that occurred in the 2024 Indonesian presidential election have given rise to various implications for societal attitudes and behaviors. Jubba et al. (2023) also state that the latent danger of religious appropriation that occurs in political contestation has the potential to create intolerant attitudes and behaviors, persecution, and polarization among religious people. The latent danger of religious appropriation that occurred in the 2024 Indonesian presidential election can be observed in Table 3.

Table 3. The implications of religious appropriation in presidential elections.

Implication	Naration
Intolerance	Cases of intolerance towards religious minority groups have been recorded as escalating since the beginning of 2023. The closure of the Virgin Mary statue in Kulonprogo serves as evidence that cases of such intolerance occuring in the lead-up to the election (Wahidin, 2023).
Intolerance	The state of religious life in Indonesia continues to produce intolerance in the form of discriminatory treatment towards minority religious adherents. This context is evident from the numerous reports of religious practices being conducted in inappropriate ways, which could potentially occur during the 2024 election (Salam, 2023).
Persecution	The increase in hate speech cases during the presidential and vice-presidential campaign period for the 2024 election has the potential to lead to persecution. This began with hate speech targeting nine minority groups, with incidents raising after the debates (Wakang, 2024).
Persecution	Issues of religious freedom often intertwine with issues of religious appropriation, leading to persecution against certain religious groups. Such actions consistently emerge and draw attention in every election, particularly concerning religious freedom and belief (Wiryono, 2022).
Polarization	Polarization due to religious sentiments always triggers tensions in society and poses significant risks. Religious polarization occurs when communities come into conflict and tend to reinforce their religious identities, and this is also a potential issue in the 2024 election (Cahya, 2023).
Polarization	Religious moderation and polarization have become threats and continue to increase during the general election. This situation has become serious concern from various government agencies. It is hoped that electoral polarization will not resurface as it did in previous elections (Halim, 2024).

Sources. Online news via Google.

Table 3 shows the latent dangers of religious appropriation that occur during the 2024 Indonesian presidential election and there are three significant contexts regarding these latent dangers. First, the latent danger of religious appropriation that occurs in the 2024 Indonesian presidential election often leads to intolerance in society, as reported by Wahidin (2023). Second, the latent danger of religious appropriation that occurs in the 2024 Indonesian presidential election frequently result in acts of persecution in society, as reported by Wiryono (2022). Third, the latent danger of religious appropriation that occurs in the 2024 Indonesian presidential election can also polarization in society, as reported by Halim (2024). From these three contexts, it can be reflected that the latent danger of religious appropriation that occurs in the 2024 Indonesian presidential election often leads to intolerance, polarization, and acts of persecution that occur massively in society.

5. Discussion

The characteristics of religious appropriation that occured in the 2024 Indonesian presidential election indicate that doctrines, language, and behaviors are frequently employed to attract support from constituents. This context is also confirmed by Moorman (2020) that culture and religion appear in political activism that are expressed beyond the context of ideal religious values and norms, have the potential to form an appropriation of religious doctrines, language, and behaviors that are used to attract the attention of constituents. The use of identical doctrines, language and behaviours in the 2024 Indonesian presidential election is a form of political strategy that is often reproduced to attract sympathy from constituents. Religion-based political strategies not only blur the boundaries of religious values and norms (Habermas, 2022), but also also dominantly formed a religious appropriation in doctrines, language, and religious behaviours in the 2024 Indonesian presidential election.

Religious appropriation that occurs in the 2024 Indonesian presidential election does not merely arise and evolve spontaneously but is influenced by highly complex and contextual factors. Carvalho & Duarte (2020) also state that the politicization or appropriation of religion does not appear and develop in a culture of society that tends to be fanatical, so that religious values and norms are often used as a tool to achieve political goals. This context has become the dominant factor influencing the appropriation of religion in the 2024 Indonesian presidential election. In other words, cultural, spiritual and structural factors are the dominant factors that can influence the emergence of religious appropriation in political contestation, manipulating religious values and norms in a multicultural society (Hidayat, 2024; Santoso et al., 2023). The factors that influence the occurrence of religious appropriation in the 2024 Indonesian presidential election, in Latif's view (2021), significantly influenced by conservative socio-cultural conditions in a multicultural society.

The latent dangers of religious appropriation that occured in the 2024 Indonesian presidential election has led to massive intolerance, persecution, and polarization within society. In addition to having consequences for the democratic process and religious freedom (Gagnon & Larios, 2021), these implications can also trigger conflicts among religious communities after the 2024 Indonesian presidential election. Larsson (2023) also states that cultural and religious issues, apart from having implications for the ideology and status quo of the state in the electoral process, but also potentially drive society towards contradictions with democratic principles and values post-election. In other words, religious appropriation that occurs in the electoral process has the potential to give rise to attitudes of intolerance, polarization, and acts of persecution within society extending intothe post-election period. Braunstein (2022) further notes that religious disaffiliation that occurs in the electoral process has long term implications for religious life and may even lead to forced cultural and religious appropriation following the elections.

The findings in this study differ from previous studies. In general, studies in political issues in the Indonesian presidential elections have focused on the characteristics and inplications of black campaign in a normative and situational manner. However, the findings in this study show that the political campaign in the Indonesian presidential election has led to an appropriation of religious values and norms, resulting in long term implications for the quality and attitude of politicians in democratic contestation, driving them in an increasingly negative direction. This context, in the view of Fernando et al. (2023) occurs due to actors and politicians use religious values and norms to gain support and legitimize every slogan they propose in democratic contestation, leading to political decisions and policies that may foster polarization. Hidayat (2024) also satate that the consequences of religious appropriation not only contextually apparent, but also influenced the conditions and social integration of a country in future political contestations.

Religious appropriation that occured in the Indonesian presidential elections has demonstrated complex characteristics and implications for the values, norms, and attitudes of a nation's religious community in the future. Therefore, raising the awareness among political actors, citizens, and both formal and informal institutions is crucial to early preventionof the increasingly massive appropriation of art, culture, and religion in every presidential election process in the future. Schritt & Voß (2023) also state that to minimize and prevent the potential for massive appropriation of art, culture and religion, a systemic evaluation of all groups in manifesting democratic principles and values is needed. This can help realize a more effective and efficient electoral process. In addition to systemic evaluation, ideological reflection is also a very crucial context in shaping the attitudes of political actors and citizens in actively participating in the presidential election process. Therefore, the appropriation of art, culture and religion can be prevented in future electoral processes.

6. Conclusion

This study reveals three significant findings. First, religious appropriation often manifests in the context of doctrine, language, and religious behaviors express outside the ideal religious values and norms. Second, cultural, spiritual, and structural factors predominantly influenced the occurrence of religious appropriation during the 2024 Indonesian presidential election Third, the latent dangers of religious appropriation often lead to intolerance, polarization, and acts of persecution towards religious communities, extending even beyond the 2024 Indonesian presidential election. These three contexts reflect that the religious appropriation occurring during the 2024 Indonesian presidential election emerged by highly contextual characteristics and factors, thereby complicating the harmonization of religious life well into the post-election period.

The findings in this study differ from previous studies. Earlier studies on religious affiliation inpolitical contestations have generally been descriptive and normative. However, the findings in this study show that religious affiliation in political contests has led to the appropriation of ideal religious values and norms, as seen in the 2024 Indonesian general election. The findings of this study are expected not only to serve as a dialogical foundation for future studies in political science, religion, and culture, but also provide a reference for reflecting on and evaluating the system, process, and implementation of future presidential elections in order to prevent the appropriation of ideal religious values and norms.

This study also has limitations in the data collection process, which was conducted solely through the investigation of online media reports disseminated via Google. In other words, the data obtained and presented in this study are based only from archives of online news descriptions. However, this limitation is expected to serve as a foundation or reference

for future studies, particularly for those aiming to explain the responses of formal or informal authorities to the religious appropriation occurring in political contests by conducting intensive interviews. Through this process, it is hoped that a more comprehensive understanding can be gained regarding religious affiliation in political contests that has led to the appropriation of ideal religious values and norms.

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