



Re-Voting for The Election of Regents and Deputy Regents (Analysis Study of The Constitutional Court Decision Number: 58/Php. Bup-Xix/2021 Siyasah Qadhaiyah Perspective)

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Abstract - This study aims to conduct an in-depth analysis of the Constitutional Court Decision No. 58/PHP.BUP-XIX/2021, which ordered a re-vote in the 2020 Labuhanbatu Regent and Deputy Regent Election, from the perspective of Siyasah Qadhaiyah (Islamic judicial politics). The focus of this research is to examine how the Constitutional Court's decision can be understood within the framework of Islamic legal principles, such as justice ('adl), responsibility (amanah), and public interest (maslahah), and to assess whether the ruling aligns with or deviates from the concept of Fiqh Siyasah Qadhaiyah. The main question addressed in this study is whether the Constitutional Court's action in ordering a re-vote adheres to Siyasah Qadhaiyah principles, particularly in ensuring justice, transparency, and accountability in the electoral process. Using a normative approach by reviewing both Indonesian positive law and *Fiqh Siyasah Qadhaiyah* literature, this study also explores how Islamic principles can be applied in a modern context to safeguard the integrity and fairness of the democratic process. By employing judicial decision analysis, the research aims to understand the impact of the Constitutional Court's ruling on the protection of voters' rights and its contribution to the enforcement of substantive justice in elections. The results of this study are expected to provide theoretical contributions to the development of Islamic legal thought in relation to modern legal systems, particularly in resolving regional election disputes in Indonesia.

Keywords: Disputes, Number of Votes, Election of Regent and Deputy Regent, Fiqh Siyasah Qadhaiyah

I. INTRODUCTION

The stages of voting and vote counting are among the most important parts of the electoral process for the Election Commission (KPU), voters, and electoral participants. Voting is the pinnacle of the long series of electoral implementation, and for most electoral participants, this stage is considered a decisive point in their political fate. For the KPU and its entire team, professionalism and integrity in conducting elections are at stake during this stage. Clear, firm, and detailed regulations will help ensure that the voting process runs smoothly, fairly, and transparently. (Amin, 2011). In KPU Regulation Number 3 of 2019 on Voting and Counting Votes in Elections, various provisions related to voting are regulated in great detail. These provisions include the procedures for conducting activities at polling stations (TPS), such as TPS preparation by the Voting Organizing Group (KPPS), the division of tasks among KPPS members, voting and vote counting procedures, mechanisms for addressing objections, and rules regarding repeat voting and vote recounting. All these regulations are designed to guarantee the principles of honesty, transparency, and accountability in the electoral process.

These provisions are put into practice via a representation system, and general elections are used to staff representative institutions (elections). Therefore, it can be claimed that general elections are one of the instruments to actualize people's sovereignty with the objective of building a legal administration and as a means of ambition and interests of the people. The practice of counting votes at polling places (TPS) or repeating the voting process is known as re-voting (PSU). In accordance with the rules of Law No. 7 of 2017 Governing General Elections, Article 372 paragraph (1), PSU at polling places may be repeated in the case of a riot or natural catastrophe that prevents the results of the vote from being utilized or the vote counting from taking place. Additionally, voting at polling places must be repeated in accordance with Article 372 paragraph (2) of Law No. 7 of 2017 Governing General Elections.

1. The processes outlined in the rules and regulations are not followed while opening voting boxes, filing cabinets, or tallying votes;
2. KPPS officers request that voters make a unique mark, sign, or write their name or address on the used ballot;
3. KPPS officials destroyed more than one ballot that had been used. by the voter so that the ballot becomes invalid, and/or;
4. Voters who are not listed on the supplemental and permanent voter lists, nor do they possess an electronic identity card. Apart from specifying the circumstances surrounding the origin of the incident, the law also stipulates that PSU must be implemented no later than ten (10) days following the vote based on the Regency/City KPU's decision.

The process outlined in article 373 of the same statute is as follows:

1. The KPPS advocated the re-vote and listed the reasons why it was necessary.
2. The KPPS proposal is sent to the PPK, which decides whether to organize a re-vote and submits it to the Regency/City KPU for consideration.
3. Depending on the Regency/City KPU's decision, a second vote at the polling place will be held no later than ten days following the original vote day. d. The planned re-vote as stated in paragraph (1) is only conducted once.

Regarding the disagreement over the election of regional leaders in Labuhanbatu in 2020, this subject will be examined. Regarding the situation at hand, one of the candidates for Regent/Deputy Regent is the focus of displeasure. In the main issue, namely declaring null and void the Decree of the General Election Commission of Labuhanbatu Regency Number 176/PL.02.6-Kpt/1210/KPU-Kab/IV/2021 concerning the Determination of the Recapitulation of Vote Counting Results After the Constitutional Court Decision Number 58/PHP. BUPXIX/2021 In the 2020 Labuhanbatu Regent and Deputy Regent Election at TPS 007 and TPS 009 in Bakaran Batu Village and Rantau Selatan District and asked the Labuhanbatu Regency General Election Commission to carry out a re-vote for the 2020 Labuhanbatu Regency Regent and Deputy Regent Election at 2 (two) polling stations, within a maximum of 30 (thirty) working days following the issuing of this court decision, specifically TPS 007 and TPS 009 Kelurahan, Bakaran Batu, and Rantau Selatan District, and submit it to the court within 7 (seven) working days following the conclusion of the re-voting.

It was noted in the report that the applicant suffered because of many election-related irregularities and frauds. In South Rantau and North Rantau Districts, voters are permitted to cast ballots using a Family Card (KK) instead of an electronic ID card (KTP-el) or Certificate (Suket). Some voters from outside the district also exercise their right to vote at the Polling Station (TPS) 007 Bakaran Batu Village, South Rantau District. These are just a few examples of the violations and fraud that occur there. The Court believes that there have been electoral process irregularities that do not comply with rules and regulations after reviewing the decision's legal framework. The concept of justice and honesty (*jurdil*), as stated in Article 22E, Paragraph (1) of the 1945 Constitution, should especially direct the implementation process. Therefore, according to the Court, in order to obtain the purity of the votes and for the validity of the votes obtained which will increase the legitimacy of the votes obtained by each candidate pair as well as to realize the principle of democracy that respects every vote of the voter and to uphold the principle of justice, the Court ordered a re-vote at 9 polling stations in Labuhanbatu Regency (Penetapan Rekapitulasi Hasil Penghitungan Suara Pasca Putusan Mahkamah Konstitusi Nomor 58/PHP.BUPXIX/2021 Dalam Pemilihan Bupati dan Wakil Bupati Labuhanbatu, 2020)

Fiqh siyāsah is a combination of the terms *fiqh* and *siyāsah*. Linguistically speaking, the phrase "*faqaha-yafqahu-fiqhan*" (meaning "deep understanding") is the source of the term *fiqh*.

According to fiqh, it is "the practical knowledge or understanding of sharia law that is derived from specific postulates (tafsili)". From this perspective, it becomes clear that fiqh is an actual attempt by the scholars (mujtahidin) to investigate sharia law in order for Muslims to follow it. In contrast to fiqh, the word siyāsah derives from the phrase "sasa-yasusu-siyasatan" which means to control, manage, rule (government) politics and set policies. Abdul Wahhab Khallaf describes siyāsah as a legal structure that is intended to benefit and manage the situation while upholding order. Fundamentally speaking, fiqh siyāsah is a branch of Islamic law that addresses the issue of controlling human existence in a state for the sake of the people (Iqbal, 2014).

Drawing from the aforementioned definition, fiqh siyāsah is a science that examines the issues and complexities of governing the state and ummah through laws, rules, and policies formulated or decided upon by those in positions of authority. To ensure advantages for all people, the laws (policies) established by those in positions of authority must unquestionably be in line with the spirit and tenets of shari'a (Pulungan, 1994). Fiqh siyāsah has several branches, one of which is Qadhā'iyah Siyāsah. Qadhā'iyah siyāsah adalah siyāsah yang terkait dengan kebijakan peradilan. The focus of siyāsah qadhā'iyah is mostly on demonstrating compliance with hukum regulations (laws that have been created or even approved by legislative bodies. Additionally, it is often referred to as the "suliah al-qadhā'iyah" (kekuasaan kehakiman) siyāsah qadhā'iyah. Istilah suliah al-qadhā'iyah in Indonesian is more commonly associated with judiciousness (Zada, 2008).

In Islam, the duty of a leader is extremely essential to remember, as the leadership position is earned via an election process by the people who delegate power to him to conduct government matters. One of the most important qualities that a leader has to possess is fairness. This quality helps determine what constitutes fair government. The Quran provides a general overview of how justice should be applied. As stated in Q.S. An-Nisa/4:58, Allah SWT (Fridiyanto, 2019).

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

Meaning: *Indeed, Allah tells you to convey the mandate to those who are entitled to receive it, and if you establish a law among men, you should establish it justly. Indeed, Allah is the best to teach you. Indeed, Allah is All-Hearing, All-Seeing. (Q.S. An-Nisa/4:58)*

The aforementioned verse makes it evident that, in the framework of Siyāsah qadhā'iyah, a leader must be chosen fairly in order for the community to make an informed and prudent choice. One duty that must be fulfilled in the life of the country and state is the safeguarding of justice. This is to be able to maintain justice, making it difficult to create a just law in the absence of a judicial institution.

The inclusion of judicial institutions (qadhā'iyah) in the Islamic constitution is an absolute need. The truth can only be upheld as justly as feasible through judicial institutions, which will lead to the creation of legal justice and advantages for all people (Muslikhah, 2023). Imam Shafi'i asserts that the principles of justice and equality (Al-'adlu wa al-musawah) in the process of choosing leaders lay a great focus on the significance of justice and equality. Imam Al-Mawardi concurs. He maintained that selection of leaders should not be influenced by extraneous considerations like class, income, or race, but rather by objective and quantifiable standards. An excellent leader, in Imam Shafi'i's opinion, should possess the following three qualities:

1. Expertise (al-kifayah): In order to perform their jobs well, leaders need to possess the necessary skills and knowledge.
2. Virtue (al-birr), a strong majority and a dedication to upholding righteousness and justice are required of the leader.
3. The capacity for leadership (qudrah 'ala al-qiyadah); a leader needs to be able to guide, inspire, and encourage others (Zaini, 2021)

Imam Shafi'i believes that selecting leaders based on this criterion will assist ensure that the elected leaders are the most qualified and capable of leading the community. Additionally, it will lessen the possibility of swaying votes in favor of the candidate based on unfavorable characteristics like money or ties in the political system. This notion is a crucial basis for

constructing a fair and equitable democracy, where everyone has the equal chance to contribute to the decision-making process (Setyawan, 2022)

The public's involvement in the re-vote is crucial. Because if it declines, the people's sovereignty as guaranteed by the 1945 Constitution will not function effectively. Since a democratic society is one that wishes to let its citizens to directly participate in general elections in this example, regional heads it follows that a democracy places the highest authority in the hands of its citizens.

Based on this background, the researcher plans to perform a more thorough investigation of the challenges and gaps that arise in the field. The following queries will be used to formulate this study:

1. Why is there a re-vote in the Labuhanbatu Regency to elect the regent and deputy regent?
2. What is the status of the judge's consideration in Decision Number 58/PHP. BUP-XIX/2021 of the Constitutional Court?
3. How is the Siyasaq Qadhayah Perspective Analysis of the Constitutional Court's Decision Number: 58/PHP. BUP-XIX/2021 on the Re-Vote for the Election of Regents and Deputy Regents going?

II. METHOD

The method employed is Normative research is a type of research that focuses on analysis based on existing rules, norms, or principles, such as laws, ethics, or religious teachings. In normative research, the researcher seeks to understand how a problem should be addressed according to established normative guidelines, rather than merely describing the phenomenon empirically. The main goal is to provide judgments or recommendations based on widely accepted norms, such as laws, religious rules, or moral standards. (Marzuki, 2010). In the context of *siyasaq qadhayah* (Islamic judicial politics), the normative method would be applied to understand how a particular case or issue should be resolved according to Islamic legal principles (Sharia) and relevant interpretations. *Siyasaq qadhayah* pertains to the role and responsibility of judges in adjudicating cases based on Sharia rules, as well as how Islamic judicial policies are implemented within society.

III. RESULT AND DISCUSSION

1.Re-Voting for the Election of Regent and Deputy Regent of Labuhanbatu Regency

The following factors contributed to the re-voting in the Labuhanbatu Regency's election of the regent and deputy regent:

1. Due to the fact that certain voters may cast ballots using a Family Card (KK) rather than an electronic ID card (KTP-el) or a certificate (Suket).
2. The enormous number of illegitimate or canceled ballots owing to fraud.
3. Voting rights are exercised by inhabitants from outside the area at South Rantau area's Polling Station (TPS) 007 Bakaran Batu Village.
4. Given the high level of political knowledge, it is strongly anticipated that low voter turnout and low political awareness will make the election easier. The book "No Easy Choice: Political Participation in Developing" by Samuel P. Huntington and Joan Nelson defines participation as any individual or group activity that seeks to influence government agencies' decision-making processes. This influence can be organized or unstructured, stable or sporadic, peaceful or confrontational, legal or illegal, and effective or ineffective.
5. Some ballot blanks remain unvoted after being placed in the voting box. When a ballot is opened incorrectly, all the columns are voted out, leaving more ballot holes in one column. As a result, the ballot is deemed illegitimate and cannot be tallied.
6. The applicants for deputy and regent positions were not chosen due to their brief introductions. This kind of circumstance is frequently brought about by a lack of socialization; voters hear the candidate's voice less often or not at all, despite the fact that their images are widely distributed, but there are no real attempts to socialize the candidate with the community.

7. A voter's failure to comprehend the proper voting process may result in illegitimate votes; this may happen to anyone.
8. Notably, elderly voters may have additional challenges due to the procedure, despite their very small number.
9. It is not unusual for incentives provided by potential lawmakers in the form of cash or commodities to sway voters' decisions to result in illegitimate votes.

2.The basis for the judge's consideration in rejecting the lawsuit from the plaintiffs is based on the Constitutional Court Decision Number: 58/PHP. BUP-XIX/2021

The outcome of the most recent ruling on the selection of the Labuhanbatu Regency Regent and Deputy Regent Candidate Pair is Constitutional Court Decision Number 58/PHP. BUP-XIX/2021, which was released by the Labuhanbatu Regency General Election Commission in 2020. The debate surrounding the displeasure of one of the candidates running for governor or deputy governor gave rise to this lawsuit. Declaring the General Election Commission of Labuhanbatu Regency's Decree 176/PL.02.6-Kpt/1210/KPU-Kab/IV/2021 regarding the Determination of the Recapitulation of Vote Counting Results Following the Constitutional Court Decision Number 58/PHP. BUPXIX/2021 null and void is the main issue at hand. In the Labuhanbatu Regency General Election Commission, a request was made to conduct a re-vote for the 2020 Labuhanbatu Regency Regent and Deputy Regent Election at two polling stations, specifically TPS 007 and TPS 009 Kelurahan, in Bakaran Batu Village and Rantau Selatan District. Bakaran Batu and Rantau Selatan District within a maximum of 30 (thirty) working days from the issuance of this Court Decision and report it to the Court within 7 (seven) working days from the completion of the re-voting.

The actions made by the Petitioner to issue Objects of Dispute 1 and 2 were said to have broken a number of fundamental rules for the efficient control of public administration in the Legal Considerations section. The following standards have all been broken: the principles of utility, thoroughness, openness/transparency, and legal certainty. Since the Plaintiff's activities were driven by a personal desire to get rid of the Defendant, who was viewed as a barrier, they were deemed to be against the Principle of Usefulness. The defendant is permitted to render a decision about the Dispute over voting rights. The goal of this choice was to enhance performance while adhering to the requirements of all relevant laws and regulations. The Constitutional Court issued its ruling after considering the evidence and the re-election, which is suspected of being rigged. The court rejected the applicant's application in its entirety and declared it valid for voting at TPS 007 and TPS 009, as well as determining the outcomes of the legitimate recapitulation issued by the KPU of Labuhanbatu Regency; directing the respondent to carry with this judgment and directing the Labuhanbatu Regency General Election Commission to provide a fresh ruling on the determination of candidate pairs for Regents and Deputy Regents Elected in the 2020 Labuhanbatu Regent and Deputy Regent Elections. Justice-based decisions can be made when the Constitutional Court has the jurisdiction to settle disagreements about the election of Regents.

This is in line with the Constitutional Court's Decision Number 58/PHP. BUPXIX/2021, which states that number 3 is the winner of the contest for the positions of Regent and Deputy Regent of Labuhanbatu Regency. The decision also includes an amar stating that the judge has declared the re-vote valid at TPS 007 and TPS 009. This is also evident from the outcomes of the legal recapitulation published by the KPU of Labuhanbatu Regency, where 88,130 voting rights were cast to choose the winner. All parties to the dispute will be greatly impacted by this judgment, which was reached after an impartial discussion and legal procedure and is founded on relevant law. It also has the potential to influence future administrative policy.

3.Analysis of the Constitutional Court's Decision Number: 58/PHP. BUP-XIX/2021 concerning Re-Voting on the Election of Regents and Deputy Regents from the Siyasaah Qadhaiyah Perspective

The following hypotheses are based on the judge's evaluation in Constitutional Court Decision Number: 58/PHP. BUP-XIX/2021 in fiqh siyasah:

According to theoretical research, fiqh siyasah is a field that examines ways to manage state affairs, such as formulating rules that are consistent with Islamic principles and identifying matters that are not governed by certain postulates. Muhammad Iqbal's book defines Fiqh siyāsah as a mixture of the words fiqh and siyāsah. Linguistically speaking, the phrase "faqaha-yafqahu-

fiqhan" (meaning "deep understanding") is the source of the term fiqh. According to fiqh, it is "the practical knowledge or understanding of sharia law that is derived from specific postulates (tafsili)". From this perspective, it becomes clear that fiqh is an actual attempt by the scholars (mujtahidin) to investigate sharia law in order for Muslims to follow it. Unlike fiqī, the term siyāsah is derived from the phrase "sasa- yasusu-siyasatan" in language, meaning to control, oversee, rule, manage politics, and create policies. In words, According to Abdul Wahhab Khallaf, a siyāsah is a legal arrangement that is made to benefit and manage the situation while also upholding order. Fundamentally speaking, fiqh siyāsah is a branch of Islamic law that addresses the issue of controlling human existence in a state for the sake of the people. Fiqh siyāsah dusturiyyah encompasses siyāsah qadha'iyyah. Siyāsah Qadha'iyyah addresses a number of topics pertaining to justice and legal processes in this particular environment. According to its definition, siyāsah qadha'iyyah refers to an Islamic approach or technique that enhances communal well-being by utilizing the institutional framework of the court or judicial institutions.

In the context of this Constitutional Court decision, the theory of *siyāsah qadhaiyah* is relevant to analyze how the judiciary (Constitutional Court) implements principles of justice and public interest in resolving election disputes. Key principles of *siyāsah qadhaiyah* that can be applied include. Justice ('Adl) The principle of justice in Islam is not limited to individuals but also applies to society as a whole. In the case of the re-vote, this justice is reflected in the Constitutional Court's effort to correct violations that unfairly affected one party and to ensure that voters' constitutional rights are respected, Maslahah (Public Interest) The Constitutional Court acted in the public interest by ordering the re-vote at problematic polling stations. This indicates that the Court was not only focused on the individual dispute or the disadvantaged candidate but also considered the broader good, namely the integrity of the election process.

Maslahah serves as the foundation of *siyāsah qadhaiyah*, ensuring that decisions are fair not only for the disputing parties but also for the public at large. Ijtihad Qadhi (Judicial Reasoning) In *siyāsah qadhaiyah*, a judge (qadhi) has the authority to exercise ijtihad, or innovative legal reasoning, in cases that require new solutions. In this decision, the Constitutional Court used a fact-based and empirical approach to direct the re-vote, in line with the principle of substantive justice. Principle of Responsibility (Amanah) *Amanah* in the judicial context refers to the obligation of the judge to act responsibly in resolving disputes, upholding truth and justice. In this decision, the Constitutional Court fulfilled its *amanah* by upholding procedural fairness and ensuring that the election process adhered to legal standards. One area of fiqh that deals with management and management in the sphere of government, which encompasses aspects of justice and law under the purview of state administration, is the study of Fiqh Siyāsah Qadha'iyyah. The key element of worry is the fairness and honesty provided in the decision-making procedures and law enforcement in the government sector.

Regarding the overview that was previously described, the idea of Siyāsah qadha'iyyah in the Islamic constitutional system still applies to Indonesia's current judicial system. Because both are autonomous, free and independent courts. It is equivalent to Indonesian conceptions of justice. Equal rights under the law, or what is now called the idea of equality before the law, is also given priority in the notion of Islamic justice. The Constitutional Court is one of Indonesia's judicial institutions, and one of its responsibilities is to investigate, adjudicate, and rule on the DPR's charges of legal infractions committed by the President and/or Vice President. In this instance, the Constitutional Court performs judicial tasks to protect law and justice as an independent and autonomous judicial institution. Consequently, the idea of *siyāsah qadha'iyyah* has been in line with the Re-Vote for the Election of the Regent and Deputy Regent of Labuhanbatu, where judges are granted complete autonomy in the performance of their duties and are not subject to the influence or meddling of any political party, including the caliph or head of state. The Constitutional Court is one of Indonesia's judicial organizations, and one of its functions is to investigate, arbitrate, and rule on the DPR's allegations of legal violations by the President and/or Vice President.

In this case, as an independent and autonomous judicial body, the Constitutional Court carries out its judicial duties to uphold justice and the law. As a result, the concept of *siyāsah qadha'iyyah* has been consistent with the Re-Vote for the Election of the Regent and Deputy

Regent of Labuhanbatu, in which judges are allowed total autonomy in carrying out their responsibilities and are not susceptible to the interference or influence of any political party, including the head of state or caliph. This research emphasizes the significance of honesty, justice, and accountability in decision-making in the sphere of government, demonstrating the applicability of the idea of *Fiqh Siyāsah Qadha'iyyah* in modern scenarios connected to administrative conflicts.

IV. CONCLUSION

In the context of the Re-Voting for the Election of the Regent and Deputy Regent of Labuhanbatu, based on the Constitutional Court Decision Number: 58/PHP. BUP-XIX/2021 and a review of *Fiqh Siyāsah Qadha'iyyah*, the following conclusions can be expressed:

1. Using a Family Card (KK) in South Rantau District and North Rantau District, voters are permitted to cast ballots without presenting an electronic ID card (KTP-el) or Certificate (Suket), according to the study, which details many election-related breaches and fraud activities.
2. Voting rights are exercised by inhabitants from outside the district at South Rantau District's Polling Station (TPS) 007 Bakaran Batu Village. The election violations involving voters not presenting valid identification and out-of-district residents voting where they are not eligible represent deviations from the principles of justice, transparency, and accountability in *siyāsah qadhaiyyah*. The principle of *'adl* requires equal treatment and substantive justice, while *amanah* and *hisbah* demand responsibility and accountability in preserving the integrity of the election process. These violations reflect abuses of the process that not only violate positive legal rules but also contradict the principles of justice in Islamic law.
3. The judge decided not to accept the applicant's application on the grounds of good governance, stressing the importance of utility, completeness, legal clarity, and openness.
4. The Constitutional Court's actions in resolving the Labuhanbatu regional election dispute through Decision No. 58/PHP.BUP-XIX/2021 can be viewed as consistent with the principles of justice in *Fiqh Siyāsah Qadha'iyyah*. The authority held by the MK under Indonesian law, especially in elections, reflects the principles of justice, responsibility, and *maslahah* that are also prioritized in Islamic governance. However, to achieve a more ideal balance between the two legal systems, improvements could be made in moral and ethical aspects and higher accountability, as regulated in the *Fiqh Siyāsah Qadha'iyyah* framework. By more explicitly integrating both legal systems, courts can become more responsive to the need for balanced substantive justice in both formal legal rules and Islamic ethical values.
5. *Siyāsah qadhā'iyyah* review of the re-vote for the election of the Regent and Deputy Regent of Labuhanbatu, based on the Constitutional Court Decision Number: 58/PHP. BUP-XIX/2021 is in accordance with the concept of *Qadhaiyyah siyāsah*, where the judge's decision is the result of deliberation and is declared valid for voting at TPS 007 and TPS 009; ascertain the outcomes of the valid recapitulation issued by the Labuhanbatu Regency; and direct the General Election Commission of Labuhanbatu Regency to issue a new decision on the determination of candidates for Regents and Deputy Regents Elected in the 2020 Labuhanbatu Regent and Deputy Regent Elections. In this instance, the judiciary of judges is granted complete autonomy and is not subject to the influence or meddling of any political entity, even the head of state or caliph. This research emphasizes the significance of honesty, justice, and accountability in decision-making in the sphere of government, demonstrating the applicability of the idea of *Fiqh Siyāsah Qadha'iyyah* in modern scenarios connected to administrative conflicts.

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