The Influence of Islam on Political Preferences in the 2024 Legislative Elections in Kampung Arab Manado

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Abstract: Islam is an inseparable part of this nation, playing a massive role in the historical development of national civilization. As the country with the largest Muslim population in the world in 2023, Islam's influence on Indonesia, including its politics, is significant, particularly in political preferences. Within the abundance of Indonesia's resources lies the unique entity of Kampung Arab Manado, a Muslim community amidst a predominantly Christian population in Manado City. This article examines the influence of Islam on political preferences during the 2024 Legislative Elections in Kampung Arab Manado. This study employs a quantitative method (explanatory research) by conducting a simple regression analysis. The study's results indicate that the influence of Islam on political preferences in the 2024 Legislative Elections in Kampung Arab Manado yields a significance value of 0.000, which is smaller than the probability of 0.05. Therefore, the hypothesis of this study is accepted, confirming that there is an influence of Islam on political preferences in the 2024 Legislative Elections in Kampung Arab Manado. The magnitude of Islam's influence on political preferences reaches 13%, meaning that the higher the influence of Islam, the higher the political preference tendencies in the community. Additionally, if the value of Islam increases by 1%, it will increase political preferences by 0.697 in the 2024 Legislative Elections in Kampung Arab Manado.

Keyword: Islam, Political Preferences, Kampung Arab Manado

INTRODUCTION

Islam is an inseparable part of the civilization of this nation. The role of Islam in national civilization has been immensely significant throughout the history of Indonesia. Every aspect of Indonesia's formation is closely tied to the role of Islam. This influence extends deeply into the realm of national politics, where Islam's impact is substantial. Indonesia is the country with the largest Muslim population in the world (World Population Review, 2023). Such a vast Muslim populace inevitably influences the governance of the nation. However, Indonesia did not evolve into an Islamic state. Instead, Indonesia adheres to a symbiotic paradigm in the relationship between religion and state. This paradigm suggests

that religion and state engage in a reciprocal relationship, each depending on the other. This perspective upholds the principles and values of Islam in governance without necessitating the establishment of an Islamic state in the constitution (Naufal, 2017).

Bahtiar Effendy, in his book Islam and the State: The Transformation of Islamic Political Ideas and Practices, explains that Islam, as a religion, does not prescribe a specific system of governance for its adherents. Moreover, Islam does not present a rigid theory of state that must be followed, and even the term "state" itself is not found in the Qur'an. Instead, the Qur'an emphasizes substance, focusing on the social-political system and values that govern communal life, highlighting moral integrity principles such as justice, deliberation, equality, and freedom (Effendy, 2011). It can be concluded that while Islam does not provide explicit directives on the form of government, it places great importance on the ethical conduct of politics within society, including political preferences. Burhan Niode (2001) further elucidates that Islam significantly influences political preferences in society for three main reasons: first, Islam serves as a binding force between the Muslim community and their political preferences; second, Islam can act as a foundation for political identity; and third, Islam can be a central theme in political struggle.

Political preference is understood as an individual's tendency or alignment in political choices based on their belief in certain values, such as religion, to respond to political matters. This preference manifests in political actions, such as participation in elections (Meilinda, 2021). This aligns with the theory of voting behavior from the Columbia School, which posits that religion strongly influences political preferences. Lipset (1987) assumes in this theory that sociological factors shape an individual's political stance, with religion being a part of social class and elections analyzed within a social context (Amir, 2014). In Indonesia, political preferences are implemented during general elections (Pemilu). The definition of Pemilu is provided in the 1945 Constitution, Article 22E, Clauses 1-6, where Pemilu is understood as a means of exercising the people's sovereignty in the Republic of Indonesia, based on Pancasila and the 1945 Constitution, conducted directly, universally, freely, secretly, honestly, and fairly every five years to elect members of the DPR, DPD, President and Vice President, and DPRD (Indonesia, 1945).

The robustness of Indonesia's constitution is accompanied by significant human diversity. Within this diversity lies a unique entity known as Kampung Arab Manado (also referred to as Istiqlal Village), located in Wenang District, Manado City, North Sulawesi Province. It is called Kampung Arab because it is predominantly inhabited by Arabs from Yemen (Hadramaut), who migrated to Manado and established a settlement (Istiqlal, 2023). The village is considered unique because it represents a small minority Muslim community in the predominantly Christian city of Manado. In 2023, the Ministry of Home Affairs of the Republic of Indonesia recorded that the percentage of Christians in Manado City reached 68.12%, while Muslims comprised 31.03%. In the smaller context of Wenang District, the majority of residents are Christians (57.6%), followed by Muslims (31.2%). However, in Kampung Arab Manado, the population of 1,869 is predominantly Muslim, making up 96.25% of the residents (Kemendagri, 2023).

The results of the 2024 Legislative Elections in Istiqlal Village (Kampung Arab Manado) showed that the highest votes for the legislative election of the DPR RI were won by the National Mandate Party (PAN), with 45.3%. This is a dominant figure compared to the following parties: Nasdem (31.7%), Democrat (5.71%), and PDIP (5.49%) (KPU, 2024). This general overview suggests that Islam plays a varying role in influencing political preferences in Kampung Arab Manado. PAN, which emerged as the party with the most votes, does not adopt Islam as its sole foundational principle; instead, it incorporates Pancasila. Nevertheless, culturally, PAN is closely associated with Muhammadiyah and serves as the mass base for this Islamic organization. Parties that have a stronger Islamic foundation did not secure dominant votes, such as PKS (4.95%), PPP (0.32%), and PBB (0.21%) (KPU, 2019). This is

somewhat ironic considering the predominantly Muslim population in Kampung Arab Manado. Thus, it is deemed important to explore whether Islam influences political preferences in the 2024 Legislative Elections in Kampung Arab Manado.

In this study, Islam is viewed as a religion that plays a crucial role in shaping socio-political values within national life. Although it does not directly dictate the form of government, the Islamic principles found in the Qur'an—namely deliberation, justice, freedom, and equality—serve as the primary guidelines in political decision-making. These principles reflect the ethos of Islam within the context of nationhood and statehood. Political preference in this study refers to the tendency or alignment of political choices among the people of Kampung Arab Manado. The factors influencing these preferences are operationalized through social background characteristics (Meilinda, 2021), religious background (Niode, 2001), and political background (Ahdiat, 2023). This study examines how these factors interact to shape the community's political preferences.

Research on the influence of religion on political preferences has been a significant topic in political science studies in Indonesia. Previous studies, such as those by Salim (2022), Manese and Nurhamidin (2021), and Dawud (2014), have highlighted the role of religious sentiment in determining political preferences. For example, Salim (2022) found that religious sentiment influences Muslim political preferences in West Sumatra but is less significant in North Sulawesi. Meanwhile, Manese and Nurhamidin (2021) showed that Muslim voters tend to choose candidates who share their faith and religion in the Pilkada (regional election) in Ponosakan Belang Village, North Sulawesi. Dawud (2014), using quantitative methods, highlighted the low level of trust among Muslim communities towards Islamic-based political parties in Kebumen District, instead showing a more positive tendency towards mass-based Islamic parties.

However, despite the abundance of research discussing the relationship between religion and politics, in-depth studies on how Islam influences political preferences within minority Muslim communities, particularly in predominantly Christian environments like Kampung Arab Manado, remain limited. This study aims to fill this gap by introducing a new approach to elaborating the variable "Islam" as a determinant of political preferences. This variable is based on the concepts and indicators developed from Bahtiar Effendy's work in Islam and the State (2011), and Hamzani and Aravik's Politics of Islam: History and Thought (2021). Therefore, this study is expected to provide a deeper understanding of Islam's influence in the context of the 2024 Legislative Elections in Kampung Arab Manado and enrich the existing literature on the relationship between religion and politics, especially in the context of minority Muslim communities in Christian-majority regions. This study is also expected to offer valuable insights for the general reader and related stakeholders, serving as a reference in policy development that considers empirical data on the role of Islam in shaping political preferences. Additionally, this research provides the researcher with firsthand experience in observing Islam's influence on political preferences in this area, and it may serve as a reference for similar studies in different contexts. The following are the hypotheses of this study:

1. H0: There is no influence of Islam on political preferences in the 2024 Legislative Elections in Kampung Arab Manado.
2. H1: There is an influence of Islam on political preferences in the 2024 Legislative Elections in Kampung Arab Manado.

METHOD

This study employs a quantitative method with an explanatory research approach to explore the influence of Islam on political preferences in the context of the 2024 elections in Kampung Arab Manado. The research site, Kampung Arab Manado, a minority Muslim community within a predominantly Christian city of Manado, North Sulawesi, was selected

due to its demographic relevance to the study. The research population consists of 928 registered voters out of a total of 1,838 residents, with a sample size of 90 respondents determined using simple random sampling and the Slovin formula with a 10% margin of error. Data collection techniques involved the use of questionnaires with a Likert scale to measure the level of agreement with statements related to the studied variables. Validity and reliability tests were conducted to ensure the accuracy and consistency of the research instruments, while normality, linearity, and heteroscedasticity tests were used to verify the eligibility of the simple linear regression model. A simple linear regression analysis was applied to measure the extent of Islam's influence on political preferences, with results expected to provide deep empirical insights and significant contributions to the literature on the relationship between religion and politics in Indonesia.

RESULTS AND DISCUSSION
Research Result

The subject of this research is Kampung Arab Manado, also known as Kelurahan Istiqlal, located in Wenang District, Manado City. Since the 19th century, this village has had a history closely linked to the existence of the Manado port as a trading center, which subsequently attracted migration from Hadramaut, serving as intermediaries for international trade under Dutch colonial rule. This Arab community not only played a significant role in economic activities but also in spreading Islam in the region. According to 2023 demographic data from the Ministry of Home Affairs, the population of Kampung Arab reached 1,838 people, with a majority adhering to Islam and most being between 18 and 45 years of age. This demographic supports social-economic and educational activities, as reflected in the dominance of high school education and university students, as well as employment in the entrepreneurial sector and homemaking.

The description of the respondents, consisting of 90 residents of Kampung Arab Manado in the 2024 elections, aligns with the demographic data, indicating a predominance of millennial voters and a majority of non-working individuals, such as housewives and retirees. However, there is a discrepancy in the gender distribution; male respondents outnumber females despite the female population being larger. This difference is due to the simple random sampling technique employed, resulting in a random distribution of respondents. The data analyzed were processed using IBM SPSS Statistics 23.

Validity Test

The validity test is used to determine the extent to which the questionnaire accurately measures what it is intended to measure. This test was conducted using an initial sample of 30 respondents. The criterion for the validity test is that if the calculated r-value (r hitung) is greater than the table r-value (r tabel) and positive, then the question is considered valid, and vice versa.

Table 1. Validity Test of the Islam Variable

Pertanyaan	r-tabel	r-hitung	Keterangan
P1	0,361	0,462	**Valid**
P2	0,361	0,601	**Valid**
P3	0,361	0,640	**Valid**
P4	0,361	0,689	**Valid**
P5	0,361	0,832	**Valid**
P6	0,361	0,689	**Valid**
P7	0,361	0,757	**Valid**
P8	0,361	0,614	**Valid**

Source: SPSS, 2024

Based on the table above, it can be seen that each statement point on the Islam variable has a calculated r-value (r hitung) greater than the table r-value (r tabel) and is positive. Therefore, the results of the instrument validity test for the Islam variable are declared valid.

Table 2. Validity Test of the Political Preference Variable

Pertanyaan	r-tabel	r-hitung	Keterangan
P9	0,361	0,652	**Valid**
P10	0,361	0,361	**Tidak Valid**
P11	0,361	0,764	**Valid**
P12	0,361	0,580	**Valid**
P13	0,361	0,804	**Valid**
P14	0,361	0,807	**Valid**
P15	0,361	0,855	**Valid**
P16	0,361	0,810	**Valid**
P17	0,361	0,896	**Valid**
P18	0,361	0,650	**Valid**
P19	0,361	0,634	**Valid**
P20	0,361	0,619	**Valid**

Source: SPSS, 2024

Based on the table above, it can be seen that for point 10, the calculated r-value (r hitung) equals the table r-value (r tabel), so this particular statement must be discarded. The other statements on the Political Preference variable have calculated r-values greater than the table r-values and are positive. Therefore, the validity test results for the Political Preference variable are declared valid, except for point 10.

Reliability Test

The reliability test in this research is used to measure the consistency of the questionnaire in measuring. This test was conducted using an initial sample of 30 respondents. The criterion for the reliability test is that if the Cronbach's Alpha value is greater than 0.60, the questionnaire is considered reliable or consistent, and vice versa.

Table 3. Reliability Test

Indikator	Cronbach's	Keterangan
Islam	0,810	**Reliabel**
Preferensi Politik	0,909	**Reliabel**

Source: SPSS, 2024

Based on the table above, it can be seen that each variable has a Cronbach's Alpha value greater than 0.60, so each item in the questionnaire is declared consistent or reliable.

Normality Test

The normality test aims to determine whether the data used in the research is normally distributed or not. A good normality is one that is normally distributed. The criterion for the normality test is that if the significance value is greater than 0.05, the research data is normally distributed, and vice versa.

Table 4. Normality Test

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		90
Normal Parameters[a,B]	Mean	.0000000
	Std. Deviation	6.51158687
Most Extreme Differences	Absolute	.088
	Positive	.088
	Negative	-.066
Test Statistic		.088
Asymp. Sig. (2-Tailed)		**0.083[c]**
A. Test Distribution Is Normal.		
B. Calculated From Data.		
C. Lilliefors Significance Correction.		

Source: SPSS, 2024

Based on the normality test table, the significance value is 0.083. This indicates that the data is normally distributed because the significance value is greater than 0.05.

Linearity Test

The linearity test aims to determine whether the independent and dependent variables have a significantly linear relationship or not. A good correlation is one where there is a linear relationship between the two variables. The linearity test criterion for the linearity test is that if the deviation from linearity significance value (Sig.) is greater than 0.05, then there is a significantly linear relationship between the variables, and vice versa.

Table 5. Linearity Test

Anova Table							
			Sum Of Squares	Df	Mean Square	F	Sig.
Preferensi Politik* Islam	Between Groups	(Combined)	1133.841	14	80.989	1.897	.040
		Linearity	561.988	1	561.988	13.164	.001
		Deviation From Linearity	571.854	13	43.989	1.030	**.432**
	Within Groups		3201.814	75	42.691		
	Total		4335.656	89			

Source: SPSS, 2024

Based on the linearity test table between the two variables, Islam and Political Preference, the deviation from linearity significance value (Sig.) is 0.432, which is greater than 0.05. Therefore, it is concluded that there is a significantly linear relationship between the Islam variable and the Political Preference variable.

Heteroscedasticity Test

The heteroscedasticity test aims to determine whether there is an inequality of variance in the residuals from one observation to another in the regression model. If the variance of the residuals from one observation to another is constant, it is called

homoscedasticity, but if the variance of the residuals differs, it is called heteroscedasticity. A good regression model should not exhibit heteroscedasticity. The criterion for the heteroscedasticity test is that using the Glejser test, if the significance value is greater than 0.05, the conclusion is that heteroscedasticity does not occur, and vice versa.

Table 6. Heteroscedasticity Test

		Coefficients^a				
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.386	4.314		.553	.582
	Islam	.074	.123	.064	.600	**.550**
A. Dependent Variable: Abs_Res						

Source: SPSS, 2024

Based on the heteroscedasticity test table, the significance value is 0.550. Since the significance value (Sig.) is greater than 0.05, the conclusion is that heteroscedasticity does not occur.

Simple Linear Regression Analysis

Simple linear regression analysis is used to measure the magnitude and significance of the influence of one independent variable on a dependent variable. In this study, the general equation for simple linear regression is as follows:

$$Y = \alpha + \beta x$$

Where:
Y = Political Preference
α = Constant
β = Regression Coefficient
x = Influence of Islam

To determine the values of the constant (α) and the regression coefficient (β), we refer to the output of the linear regression shown in the following table:

Table 7. Simple Linear Regression Analysis Results

		Coefficients^a				
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	**14.445**	6.729		2.147	.035
	Islam	**.697**	.192	.360	3.620	.000
A. Dependent Variable: Preferensi Politik						

Source: SPSS, 2024

α (Constant): From the Unstandardized Coefficients in the table, the value is 14.445. This figure indicates that if there is no influence of Islam (X), the Political Preference (Y) is 14.445. β (Regression Coefficient): From the table, the value is 0.697. This means that for every 1% increase in the level of Islam (X), the Political Preference (Y) will increase by 0.697.

Hypothesis Testing

Hypothesis testing is critical in determining whether there is a significant relationship between the independent variable (X) and the dependent variable (Y), as well as the significance of the regression coefficient. This test is performed by comparing the

significance value with the probability level. If the significance value (Sig.) is less than the probability level of 0.05, it indicates an effect of X on Y; otherwise, no effect is present.

Table 8. Hypothesis Testing Results

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	14.445	6.729		2.147	.035
	Islam	.697	.192	.360	3.620	**.000**
A. Dependent Variable: Preferensi Politik						

Source: SPSS, 2024

Based on the hypothesis testing results, the significance value is 0.000, which is smaller than the probability level of 0.05. Therefore, it can be concluded that the null hypothesis (H0) is rejected, and the alternative hypothesis (H1) is accepted, indicating that Islam has a significant influence on political preference in the 2024 Legislative Elections in Kampung Arab Manado.

Determining the Influence Percentage
To determine the percentage of the influence of the Islam variable on political preference, the simple linear regression analysis refers to the R Square value in the Model Summary section, which translates into the percentage of the influence of Islam (X) on Political Preference (Y).

Table 9. Influence Percentage Results

Model	R	R Square	Adjusted R Square	Std. Error Of The Estimate
1	.360[a]	**.130**	.120	6.548
A. Predictors: (Constant), Islam				

Source: SPSS, 2024

Based on the table above, the R Square value is 0.130. This indicates that the influence of Islam on Political Preference in the 2024 Legislative Elections in Kampung Arab Manado is 13%, while the remaining 87% of Political Preference is influenced by other variables not studied in this research.

Research Discussion
The variable of Islam here is not viewed as a religion with its own form of governance system. As researched by Bahtiar Effendy (2011) in his book Islam and the State, Islam does not prescribe a fixed pattern of state theory that its followers must implement. Instead, the Qur'an focuses on the substance of social-political guidance systems, emphasizing moral integrity principles, including:

Principle of Deliberation
The community in Kampung Arab Manado leans toward leaders who frequently engage in idea exchanges (Strongly agree 43.3%, Agree 38.6%, and Neutral 17.8%) and leaders who prioritize consultation grounded in faith in Allah (Strongly agree 61.1%, Agree 33.3%, and Neutral 5.6%). The results reflected in P1 and P2 of the questionnaire align with the content of the Qur'an in Surah Ash-Shura, verse 38, indicating that Islam interprets the

principle of consultation within a social-political context, not merely as a numerical majority "half plus one" as a policy determinant, but rather as how well the wisdom of that policy serves the public interest.

Principle of Justice

The Kampung Arab Manado community prefers leaders who uphold justice based on transcendental or religious values (Strongly agree 64.4%, Agree 28.9%, and Neutral 6.7%) and those who resolve disputes peacefully and impartially (Strongly agree 44.4%, Agree 52.2%, and Neutral 3.3%). The results reflected in P3 and P4 align with the content of the Qur'an in Surah An-Nisa, verse 58, which states that the principle of justice in Islam is theocentric. Hence, the regime is commanded to implement regulations fairly without alienating transcendental values.

Principle of Freedom

The Kampung Arab Manado community favors leaders who responsibly uphold individual rights (Strongly agree 44.4%, Agree 38.9%, Neutral 15.6%, and Disagree 1.1%) and leaders who do not impose their will and avoid excessive reverence (Strongly agree 60%, Agree 27.8%, and Neutral 12.2%). The results reflected in P5 and P6 align with the content of the Qur'an in Surah Ali Imran, verse 144, which explains that individuals are granted freedom of conscience in governance and stresses the prohibition of excessive reverence toward the Prophet, avoiding attitudes that could lead to idolatry.

Principle of Equality

The Kampung Arab Manado community manifests its preference for leaders who eliminate racial discrimination (Strongly agree 56.7%, Agree 31.1%, Neutral 10%, and Disagree 2.2%) and leaders who view all genders as having equal rights and responsibilities (Strongly agree 24.4%, Agree 40%, Neutral 28.9%, Disagree 5.6%, and Strongly Disagree 1.1%). The results reflected in P7 and P8 align with the content of the Qur'an in Surah An-Nahl, verse 97. This principle guarantees the fair treatment of all individuals, regardless of their status. It also nullifies racial discrimination and promotes the equality of men and women, as Islam considers both to have equal rights and responsibilities without discrimination.

Besides the Islamic variable and its sub-variables (Islamic principles) explained above, this study also reveals and elaborates more deeply on what influences the political preference variable of the Kampung Arab Manado community. The following are the backgrounds of the political preferences of the Kampung Arab Manado community:

Social Characteristics Background

The Kampung Arab Manado community affirms leaders based on their social characteristics, divided into four sections: (1) Choosing a leader who aligns with their beliefs and values (Strongly agree 11.1%, Agree 55.6%, Neutral 21.1%, Disagree 10%, and Strongly Disagree 2.2%); (2) Choosing a leader who is widely discussed by the community and surrounding environment (Strongly agree 12.2%, Agree 11.1%, Neutral 36.7%, Disagree 36.7%, and Strongly Disagree 13.3%); (3) Choosing a leader based on rational considerations and available information (Strongly agree 20%, Agree 52.2%, Neutral 18.9%, and Disagree 8.9%); (4) Choosing a leader based on political identity and emotional considerations (Strongly agree 8.9%, Agree 5.6%, Neutral 27.8%, Disagree 48.9%, and Strongly Disagree 8.9%).

The results reflected in P9-P12 indicate that the majority of Kampung Arab residents choose leaders according to their beliefs, accompanied by rational considerations and information. Interestingly, the community there does not choose leaders based on emotional

considerations, nor are they influenced even if the figure is widely discussed by the community and surrounding environment. This social characteristic description aligns with the study by Meilinda (2021) in the journal titled Political Preferences of Millennial Voters in the 2018 Padang City Regional Election.

Islamic Background

The Kampung Arab Manado community has a strong preference for leaders with an Islamic background, divided into four sections: (1) Choosing a leader with an Islamic religious background (Strongly agree 34.4%, Agree 28.9%, Neutral 31.1%, and Disagree 5.6%); (2) Choosing a leader from an Islamic political party as a bond with the Muslim community (Strongly agree 24.4%, Agree 31.1%, Neutral 35.6%, and Disagree 8.9%); (3) Choosing a leader from an Islamic political party as self-identification as a Muslim (Strongly agree 21.1%, Agree 36.7%, Neutral 36.7%, Disagree 3.3%, and Strongly Disagree 2.2%); (4) Choosing a leader from an Islamic political party as a form of political struggle (Strongly agree 31.1%, Agree 28.9%, Neutral 32.2%, and Disagree 7.8%).

The results reflected in P13-P16 illustrate how dominant the preference is for leaders with an Islamic background. It is concluded that the Kampung Arab community chooses leaders with an Islamic background, considering it a bond with other Muslims and, more importantly, as self-identification as Muslims. Most respondents view this as their form of political struggle, which they interpret as a choice of Islamic political parties. This portrayal strongly correlates with the research conducted by Burhan Niode (2001) in his thesis titled Islam and the General Election: A Study of Muslim Voter Behavior in the 1999 General Election in DKI Jakarta.

Political Background

The Kampung Arab Manado community manifests support based on certain political backgrounds, divided into three sections: (1) Choosing a leader from a party based on Islam, namely PKS, PBB, PPP, and Partai Ummat (Strongly agree 24.4%, Agree 26.7%, Neutral 41.1%, Disagree 6.7%, and Strongly Disagree 1.1%); (2) Choosing a leader from a party based on Pancasila-Islam, namely PAN and PKB (Strongly agree 12.2%, Agree 26.7%, Neutral 57.8%, and Disagree 3.3%); (3) Choosing a leader from a party with Islamic programs (Strongly agree 13.3%, Agree 52.2%, Neutral 28.9%, Disagree 2.2%, and Strongly Disagree 3.3%).

The results reflected in P17-P19 reveal a subtle pattern of support background for certain political parties that form part of the preference of the Kampung Arab Manado community. It is concluded that the community slightly leans towards choosing a party based on Islam compared to a party based on Islam-Pancasila. However, the author considers this result inconclusive, given the high percentage of neutral responses. This is also supported by the 2024 Legislative Elections results in Kampung Arab, which are inconsistent with parties based on Islam and Islam-Pancasila. For instance, at the national level of the DPR RI, PAN received the most votes, but at the provincial and city DPRD levels, PKS received the most votes. Similarly, many people agreed with the party's Islamic program, but many also chose the neutral option.

This analysis is supported by previous research conducted by Salim (2022) in a study titled Muslim Voter Preferences in the 2020 Simultaneous Regional Elections in West Sumatra and North Sulawesi. The study summarizes that the sentiment of the North Sulawesi community towards Islamic political parties and their programs does not have a strong influence. Still, the community there only focuses on and wants leaders who help with religious activities.

CONCLUSION

The influence of Islam on political preferences in the 2024 Legislative Elections in Kampung Arab Manado concludes that: (1) The influence of Islam on political preferences yields a significance value of 0.000, which is smaller than the probability of 0.05. Therefore, the hypothesis of this research is accepted, indicating that Islam has an influence on political preferences in the 2024 Legislative Elections in Kampung Arab Manado. (2) The influence of Islam on political preferences reaches 13%, meaning that the higher the influence of Islamic values, the stronger the political preferences of the people in Kampung Arab Manado. (3) The influence of Islam on political preferences shows that if Islamic values increase by 1%, political preferences will increase by 0.697.

It has been found that Islam indeed has an influence on the political preferences of the people in the 2024 Legislative Elections in Kampung Arab Manado. Therefore, stakeholders are encouraged to develop policies that can enhance political literacy and awareness by considering the influence of Islam in shaping political preferences. Additionally, the people of Kampung Arab Manado should remain active in the ongoing political processes.

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