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Politics and Religion (Study of the Effect made by Ustadz Abdul Somad on the 2019 Presidential Election in Riau Province)

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Abstract: For the people of Riau, religious figures such as Ustadz Abdul Somad are some of the most influential figures. That is evidenced by the Riau Traditional Malay Institute (LAM) award: Datuk Seri Ulama Setia Negara, one of the highest titles for Riau traditional leaders of civil society. Even though Ustadz Abdul Somad did not come from a political background or a large Islamic social organization, he influenced the 2019 presidential election. It is evident from the LSI survey that Denny JA placed himself as the religious figure whose appeals were heard the most. This research uses the qualitative method with inductive thinking. In-depth interviews provided data collection, and data analysis was based on the subjective researchers' interpretation. The theory of religiosity by Glock and Stark is very relevant to be used as an analytical tool. That is also assisted by Hew Wai Weng's concept, which explores how the influence of UAS is built through visual aesthetics in social media. This study aims to provide an alternative solution regarding the importance of political evaluation and the combination of models of the influence of religious leaders as an effort to assess and measure the effectiveness of a political strategy in winning the presidential election contestation.

Keywords: influence, Ustadz Abdul Somad, 2019 presidential election.

政治与宗教 (乌斯塔兹·阿卜杜勒·索马德对廖内省 2019 年总统选举影响的研究)

摘要: 对于廖内人民来说, 乌斯塔兹·阿卜杜勒·索马德等宗教人物是最有影响力的人物之一。廖内传统马来学院的拿督斯里乌拉玛实达国家奖证明了这一点, 这是从廖内传统领袖到民间社会的最高头衔之一。尽管乌斯塔兹·阿卜杜勒·索马德并非来自政治背景或大型伊斯兰社会组织, 但他影响了2019年的总统选举。从生活方式清单的调查中可以明显看出, 丹尼·将自己视为最能听到呼吁的宗教人物。本研究采用具有归纳思维的定性方法。深度访谈提供了数据收集, 数据分析基于主观研究人员的解释。格洛克和斯塔克的宗教理论非常适合用作分析工具。这也得到了慧伟的概念的帮助, 该概念探索了乌斯塔兹阿卜杜勒·索马德的影响是如何通过社交媒体中的视觉美学来建立的。本研究旨在提供关于政治评估的重要性和宗教领袖影响力模型组合的替代解决方案, 以努力评估和衡量政治策略在赢得总统选举竞争中的有效性。

关键词: 影响, 乌斯塔兹·阿卜杜勒·索马德, 2019 年总统选举。

1. Introduction

Based on a survey conducted by the Populi Center from 2007 to 2015, it was stated that religious figures have a fairly strong influence in politics, and consequently in the presidential and vice-presidential elections in 2019 [1].

The influence of strong religious figures is "used" or the target of politicians to gain votes. So it is not uncommon for religious leaders to be directly involved in political practice. Various campaign tactics and strategies are issued to increase the votes of pairs carried or run by political parties. The intimacy of

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religious and political figures reflects an interesting dynamic, especially when viewed before 1945 [2].

For example, in the preparation process for the independence of the Unitary State of the Republic of Indonesia, which intensely included the large role of religious leaders, it continued in the post-independence period. For example, in the political transition process in gaining independence, religious figures such as Hasyim Asyari, TB Simatupang, and others noted the great contributions, especially in silencing the influence of the political forces of colonialism and communism, which moved massively at the end of Indonesia being declared. The important role of a religious figure in religious life in society cannot be separated from the religious teachings he carries as a guide to people's lives. Regarding this social reality, admit it or not, religious figures have enough power and authority to mobilize the masses. [3].

This assumption is reinforced by the facts so far, such as the general election example. Every party participating in the election tries to use religious figures such as *ulama* to increase the party's vote acquisition. The charisma of the *ulama* who gain support and position during people's lives lies in the stability of their attitudes and qualities, thus giving birth to attractive personality ethics. In the context of pesantren life, *ulama* also bears the title of the elite who has high authority in disseminating religious knowledge in an area. The role of religious figures is used as a political vehicle by parties who have political interests in power. [4].

Glock and Stark build a concept in the religiosity theory, which states that religion is a system of symbols, belief systems, value systems, and institutionalized behavior systems centered on internalized problems as ultimate meaning [5].

There are five dimensions of religiosity formulated by Glock and Stark, namely, First. The theory of religiosity put forward by Glock and Starck above is also strengthened by the results of research from the *Institute for Economic and Social Research* in 2004, which states that the role of religious leaders in the social system in Indonesian society makes the position of *Kiai* very important. The culture of the Indonesian people who are predominantly Muslim, religious leaders in this case the *ulama* are one of the figures who have a very respectable position and have a big influence on the development of the community, the *ulama* become one of the strategic elites in society because of their character as a figure who has broad and deep knowledge about Islamic teachings [6].

That shows that the influence of religious leaders is very important. It is also confirmed by the results of research conducted by the Indonesian Survey Circle, Denny JA, who released the results of his survey on October 10-19, 2018. So the conclusion is that religious leaders, namely Ustadz Abdul Somad, have been heard the most by the Indonesian people as much as 30.2

percent, 59.3 percent have heard of the religious figure, and 82.5 percent liked the character of UAS [7].

The survey results above prove that it is enough for UAS to hear its appeals in the 2019 presidential and vice-presidential elections, especially in Riau Province. However, there are several other factors why in the 2019 election, the pair not supported by UAS, namely Jokowi, lost. First, Riau province is one of the rubber producers. According to a survey conducted by Chartapolitika, Jokowi-Ma'ruf's defeat in Riau was partly due to the decline in rubber commodity prices.

People of Riau are not satisfied with the performance of the central government regarding revenue-sharing funds. Even the Oil and Gas Revenue Sharing Fund (DBH) budget of 1.9 trillion is still pending, and a surface water tax of Rp. 700 billion has not been paid by the Ministry of Energy and Mineral Resources (ESDM). Third, the decline in palm oil prices, making palm oil commodities in Riau disappointed [8].

According to the author, this is one of the factors that led to a decline in Jokowi's popularity in Riau province in 2019. Not to mention that Prabowo collaborated with a representative born from Riau province, namely Sandiaga Uno. Then the factor that is no less important is the study conducted by Weng, which shows that UAS is productive in carrying out social movements through social media in the form of text, images, and videos which are targeted mostly by young people, mainly spreading the understanding of Islam, so that this makes its religious authority increase [9].

Some research that several researchers have conducted has produced several studies on the role of religious leaders in local politics; [10] focuses on the political influence of kyai in the Rembang district elections from 1994 to 2009. This research focuses on the structure of the kyai's political function in the Rembang Regency and how the kyai interacts with the government and political figures. Next, [11] investigated the Riau Prosperous Justice Party's (PKS) Political Strategy in Winning the Syamsuar and Edy Natar. The researcher also undertook a study titled Functionary Views of Islamic Organizations on Ulama Involvement in Practical Politics. This research looks at and follows the involvement of the ulama in the practice of Islam.

Following the many reviews of prior research, it is clear that the study on this topic is highly thorough. What sets this study apart from others is that it focuses on the elements that determine the success of a religious figure named Ustadz Abdul Somad (UAS) in persuading the people of Riau to vote in the 2019 presidential election.

Based on the above phenomenon, the figure of UAS has become a magnet in itself among Riau Malays, so the Riau Traditional Malay Institute (LAM) gave the title of adat to UAS. The reason is that UAS in Riau

province is more accepted in all segments, both among NU, Muhammadiyah, and other groups such as Pemuda Pancasila, who gave himself an honorary title so that the mobility of UAS influence attracts more attention in all segments such as age and certain groups.

The remainder of the present paper is structured in the following manner. Section 2 contains the Literature Review used in this study. Section 3 explains the Research Method. Section 4 contains the results of the research and further discussed. Finally, Section 5 concludes the paper.

2. Literature Review

2.1. Religious Theories

Based on the abovementioned theories, the researcher enhances Glock and Stark's theory as the research's foundation. Religion serves as a value that contains specific rules in an individual's life, and religion aids in forming a value system in the individual. Religion is known by the terms *religion* (English), *religie* (Dutch), *religio* (Latin), and *deen* in Arabic [12].

Religion is a symbol system, belief system, value system, and symbolized behavior system, according to Glock and Stark, all of which are concentrated on internalized issues as the most important, ultimate meaning.

There are five dimensions of religiosity formulated by CY Glock and R. Stark, namely, First: *a* dimension of belief (religious belief). *Second: the* dimension of worship or religious practice (religious practice). *Third: the* dimension of experience *religious feeling*, Fourth, dimension of intellectual and religious *knowledge*, Fifth, *the* dimensions of the application of the *religious effect* [13].

2.2. Concept of Influence

Influence is the power that exists or arises from something (person or thing) that helps shape a person's character, beliefs, and actions. From the above understanding, it has been previously stated that influence can shape or change something else and submit or follow because of the power and strength of others [14].

Several theories about the concept of influence have emerged since 20 years ago, such as Kipnis (1980), Schriesheim (1990), Yukl (1992), and Ferris (1997) [15]. A research [16] was used to develop a method from the existing theory by formulating 9 strategies and techniques to influence people.

Observing the views of the theory above, the concept of influence can change a person; if initially, they do something bad, it can turn out to be good. Alternatively, if a person has not previously voted in political choices, then the power of influence can change a person's choice [17].

The latest theory to support this research is the one proposed by Hew Wai Weng concept. Weng explores how the influence of UAS is built through visual aesthetics in social media. Weng's study shows that UAS is productive in carrying out social movements through social media in text, images, and videos targeted more from young people, mainly spreading the understanding of Islam [18].

3. Methods

The form of research carried out in this study is qualitative research. Qualitative research is research on descriptive research. According to David Williams, as quoted by Lexi J. Moleong, qualitative research collects data in a natural setting, using natural methods, and is carried out by people or researchers who are naturally interested. This definition clearly illustrates that qualitative research prioritizes natural backgrounds, natural methods and is carried out by people who have genuine concerns [19].

In collecting data, several techniques were used, one of which was in-depth interviews. In-depth interviews were conducted with Ustadz Abdul Somad (UAS). In addition, observations were made to present a realistic picture of the behavior of the *kyai* or events in his political role as a cleric in his capacity as a citizen, to answer questions, to help understand human behavior, and for evaluation, namely taking measurements of certain aspects, providing feedback on measurements [20].

For this research, the technique used is based on documents. The documents needed are photos of Ustadz Abdul Somad's (UAS) activities in state politics, written notes from interviews, newspapers, magazines related to the Political Role of UAS.

The data analysis carried out is making field notes, making research notes, grouping data, and making themes or drawing conclusions from the findings. The analyzed data is then checked for validity using the four criteria namely: the degree of trust (credibility), transferability (transferability), dependability (dependability), and certainty (confirmability) [19].

4. Results and Discussion

4.1. Political Effect of UAS on the 2019 Presidential Election

Ustadz Abdul Somad answered about the meaning of politics "so far I have only lectured only to apply the contents of my lectures, namely improvements in 3 aspects, firstly improving education, secondly improving the economy and third on politics" being asked in original research unpublished interview.

This question conveys that the message of UAS *da'wah* is not only related to religious rituals but also touches the political aspect, so the lecture makes listeners politically literate. As a result, his influence is quite heard regarding the 2019 presidential election.

The factors that influence UAS politics in the 2019 presidential and vice-presidential elections are as follows: First, Religious Ceremonies. The congress of Indonesian Muslims was renamed or before Indonesia became independent called "the Islamic Council of A'la Indonesia" is a large meeting held by representatives of Islamic Organizations and Islamic leaders to determine the strategic steps of Muslims in determining the future direction. The HTI congress or congress is a large meeting held by *Hizbul al-Tahrir* which more than 10,000 worshipers attended by inviting representatives of Islamic organizations and Islamic figures in Riau Province, including Prof. Alaidin Kotto, Buya Hamka Riau, and Ustadz Abdul Somad himself in dealing with problems of the people in the country, especially in Riau Province.

This congress is one of the steps of the *ulama* who are members of Muslim organizations in Riau Province to unite the people, both in the form of thoughts and aspirations, to advance the people of Riau Province in various fields, be it *ukhuwah*, economics and politics. Through this congress, which was held from various levels of Muslims in Riau Province, it is hoped that it can produce several important recommendations in increasing the unity of the people, the political role of the people in economic issues. National Islamic leaders explained the problems faced by the Indonesian people and the political power of Islam in this country, including the important role of the caliphate.

Political power is so important for the people compared to a myriad of intelligence because political power greatly determines its policies. At the same time, he also reminded the Muslims in Riau that politics and Islam are like sugar and cannot be separated. Alaidin Kotto, in his speech, said that Muslims must choose a leader who is also Muslim. The Riau HTI congress was a historic event for the dynamics of politics in this province, also attended by UAS.

4.1.1. Congregational Fajr Prayer Movement

Many Muslims and the success teams initiated the *Fajr* prayer in the congregation ahead of the voting to guard the votes of the people at the Polling Station. "Indeed, it is in line with the principles practiced by Muslims, the Fajr Movement in congregation is highly recommended, especially in dealing with certain events. The ustadz not only convey verses about choosing a leader but also other verses regarding the *siyasa*. This is done by the *Ummah* to guard against unwanted things such as cheating and stealth of voices that can interfere with the smooth running of the presidential election process" [21].

Then was an interview with the secretary of the Islamic *Ummah* Forum, who was also accompanied by Khalid Tobing from the Pembela Forum Lancang Kuning and the Riau Islamic Defenders Front, appealed to Muslims in Riau province in the 2019 presidential and vice-presidential election process. No one

abstained based on the *Ijtima'* of the Central Islamic Ulema Council that abstaining was unlawful. Then he invited Muslims to vote based on religious guidance, choose a leader who believes and fears Allah. Of course, this choice is the correct choice of our religion; therefore, there is no hesitation in choosing our candidate, who is a perfect match.

During last year's election, he also reminded all Muslims must not to be tempted by various forms of bribery. This strategy is an attempt to eliminate the fraud that will occur (as follows from original research unpublished interview taken at 17 February 2021).

4.1.2. Tabligh Akbar

Etymologically, the Tabligh Akbar Event, "tabligh akbar" is a combination of two words derived from Arabic, "tabligh" means to convey while "akbar" means great. So the meaning of "tabligh akbar" in terminology is an activity that aims to deliver something in the form of a talk to the general public. In a moment like this, it is a very strategic moment for the community to provide the values of political education. Political education is very rare. It is found in systematic studies or weekly *wired*. Dominantly it can be said that education in studies only often discusses the issue of worship. At the moment of Tabligh Akbar, many scholars, community leaders, and scholars conducted a serious study of *Fiqh Siyasa* because of the situation that asked the people to understand all aspects of religious teachings, especially the election of leaders.

4.1.3. Through Banners and Posters

Calls to the people not to abstain from abstentions in Riau province and elect leaders of choice "*ulama*" through lectures and using banners can also be seen on most roads in Riau province.

4.1.4. Factors of High Religiosity in the 2019 Presidential Election

Several things are the main factors that religious leaders contribute, including. First, the election event that was appointed in the 2019 presidential election contains a high religious value. Even in a scientific meeting held by political observers at the University of Riau, Mexaxai Indra stated that the UAS effect had a significant influence, especially in Riau. They often mention that this year's presidential election is like the Badr war that occurred in the past (as follows from original research unpublished interview taken at 17 February 2021).

4.1.5. Ideological Factors

The 2019 presidential election in Riau province has undeniably revived ideological competition. In the context of Riau as the object of this research, as a Malay country identical to Islam also has its characteristics in the 2019 presidential election. The ideological factor also adorns the Jokowi-Amin vote,

which is lower than that of Prabowo. One of the research results in the field is that religious leaders participate either directly or not to win the Prabowo-sandi. One of them is UAS.

The complexity of UAS's ideology can also be seen from the textual sources quoted in each of his lectures. Based on the data that the researchers obtained, UAS is an inclusive type of religious authority. In *fiqh*, UAS does not lead to the understanding of certain schools of thought but gives the congregation the choice to choose and follow certain schools of thought. In terms of faith, UAS is a religious authority who is very firm, straightforward, and strong with the arguments of the Koran and its hadiths. This ideology is indeed an ideology brought by Riau Malay clerics from a long time ago, even from the kingdom of Sultan Syarif Kasim [22].

4.2. UAS Relationship to the 2019 Presidential Election in Riau Province

When he was in the province of Riau, the author's observations, Ustadz Abdul Somad found many media following him. How is its authority built and implemented in the online space, how is the connection between its lectures in the offline and online spaces, how its fans legitimize UAS's authority in the online space, and what resistance UAS faces so that with this UAS builds its political influence, especially in the 2019 presidential and vice-presidential elections in Indonesia? That makes researchers more or less aware of the subject of research in offline and online spaces. What is displayed in the online room is taking pictures when UAS is lecturing in the offline room.

Weng [18] explained that online and offline contexts compliment and complement each other. What is displayed in the online space is a form of spread of offline activity. This popular speaker from Riau has gained popularity thanks to his videos uploaded on Youtube. Robert P. Weller calls the formation of centripetal charisma, namely the formation of charisma by bringing followers to the center of charisma or charisma sites.

It is different from other social media preachers such as Aa Gym, who creates a unique *da'wah* concept in the online space to mobilize followers to attend religious meetings in offline rooms. In addition, what distinguishes the online and offline context lies in the media that packs the lectures. In the online room, the audience can directly see the figure of UAS and feel the atmosphere that occurred during the lecture. In the online room, it is also possible to watch movies and listen to what UAS is saying on a computer screen or the like, without feeling the situation presented by UAS when delivering his lectures in mosques, open fields, or other invited places. In contrast to UAS lectures in offline rooms which only reach the congregation in attendance, UAS lectures in online rooms can reach wider congregations, both local and transnational.

Therefore, public space is not defined physically but is a social space (social space) resulting from communicative actions.

In the online space, UAS's charisma can be seen from the many UAS videos produced by its *da'wah* media team and other *da'wah* communities. In turn, these activities reflect what is known as charisma routinization, namely charisma that is continuously disseminated and distributed to others to maintain the continuity of a figure's charisma [23].

According to posters spread on social media, the UAS recitation at the Nurul Ashri Mosque begins at 19.20 Wib. Then the researcher was there at 16.00 because he saw the committee's appeal on social media to come early to get a comfortable place.

After arriving at the Nurul Ashri Mosque, it turned out that the inside of the mosque and the mosque's courtyard was already filled with worshipers who were going to take part in the UAS recitation. Then, at the same time, the access road to the mosque was closed by the committee. In the crowds of worshipers in attendance, there was the sound of the Koran chanting from inside the mosque, which was read by the Sahabat Quran Islamic boarding school students, a modern Islamic boarding school located in front of the Nurul Ashri Mosque. At the same time, more and more worshipers attended. After the *Isha* prayer, each congregation present looked for the nearest place with an in-focus screen. That is, in theory, flew called enthusiastic in witnessing religious figures in the media [24].

UAS online lectures are produced by the media team of Tafaquh Study Club, who have skills in media. Not only tafaquh as the main media, but the media of the Pekanbaru Grand Mosque Youth Forum (Fodamara), Sahabat Hijrah, and not left behind with Da'wah with Books.

4.3. UAS and His Charity Idea

Several UAS ideas have made an impact in the province of Riau. Among them, UAS invites *da'wah* in the city and *da'wah* in the interior of the Talang Mamak tribal village, builds mosques, and distributes questions and answers in the online world. According to Biagi [25], this is due to the impact of the power of the media that drives a person's influence.

Furthermore, research related to how UAS is building its influence on the people of Riau is to build social ideas such as *da'wah* in the interior of foreign tribes. This idea aims to raise a sense of solidarity and concern for others. Among them is that UAS massively spreads its charitable ideas by helping a certain person or group solve the problems they face directly. The idea of charity promoted by UAS is to invite the congregation to give alms by quoting the texts of the Koran and hadith about the reward that will be received for someone who does alms.

Therefore, it is not surprising that UAS often promotes the lives of rural communities to urban Muslims in Indonesia to help the people there through alms. In a lecture on Youtube, UAS explained the virtues of giving charity to build a mosque. He recorded his lecture in front of the mosque, located in the Batang Gansal Inland Village, Bukit Tiga Puluh National Park Forest area, Indragiri Hulu Regency [26].

In addition to promoting its charitable ideas for constructing a mosque in the Talang Mamak Inland Village, UAS also promoted its charitable ideas through the case of the construction of the At-Taufiq Mosque, Sidomulyo Timur, Pekanbaru. When he was invited by the administrators of the At-Taufiq Mosque on 12 September 2018, he chose the theme of his lecture about the spirit of hijrah with alms.

Many found several comments describing online prayers from UAS fans on Youtube. Some of the comments above show that the online space has become a new ritual space for UAS fans. They openly express their prayers in the comments space. In addition, at the same time, the netizens above build arguments about the authority of UAS as a preacher who has different charisma from other preachers. They claimed to enjoy listening to UAS lectures more than other preachers. In turn, the online prayer shows new ritual practices and a form of support for UAS fans in the online space. Then another viewer mentioned that he became pious and received guidance thanks to the UAS lecture, as shown in the Fig. 1.

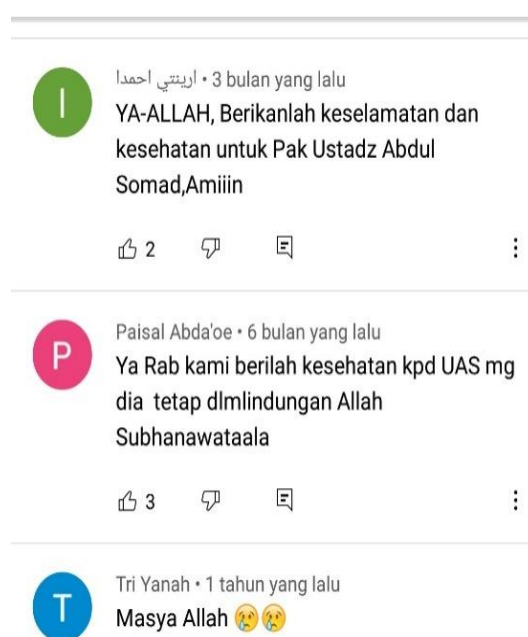


Fig. 1 Original research in 2020

This phenomenon shows that the prayer ritual has changed from being private to being public. The meaning of the public space, which was initially neutral, was contested for its meaning, mainly through the expression of piety by the audience. In the case of UAS Youtube, the fans are fighting over the comments space to strengthen UAS's authority as a preacher in Indonesia and represent his piety.

4.4. Forms of Support on the UAS and his Political Influences in the 2019 Elections in Riau

Among the people of Riau Province, there are so many who support Ustadz Abdul Somad; with this support, UAS automatically has its magnetic power so that it has an influence. Here are some of the supports given to him. The following are some of the support provided to UAS.

4.4.1. The Riau Traditional Malay Institute (LAM)

The Riau Malay Customary Institution, abbreviated as LAM Riau, is a social organization that, because of its history or origin, enforces customary law and encourages its members to carry out activities for the preservation and development of cultural customs in Riau.

There are figures in Riau Malay originating from various backgrounds and professions, namely government officials, scholars, scientists or scholars from Riau, cultural experts, artists, writers, and worthy people from the traditional Riau Malay power environment. From the government, the main figure in establishing this institution was the Governor of Riau at that time, Arifin Achmad. The submerged trunk is the identity or cultural identity in the dynamics of Indonesia [27].

Based on the Regional Regulation of Riau Province Number 1 of 2012 concerning the Riau Malay

Customary Institution Article 17 paragraph 3, the Riau LAM may grant adat titles to a good figure, following his services to the people and the Riau region [28].

The awarding of customary honorary titles is a form of the services of Ustadz Abdul Somad, who has advanced Riau customs and culture through his *da'wah*. Outstanding service to Malay customs and culture as well as humanity.

4.4.2. The Honorary Degree from Pemuda Pancasila Riau

Based on AD/ART article 13, Pemuda Pancasila, an Honorary Member, is any person who is deemed worthy of an Honor from the Organization because of his position, dedication, contribution, or character. When the researcher attended the *tabligh akbar* event, Wan Thamrin, as the Acting Governor of Riau, said that UAS is an asset of Riau Province that must be maintained in every *tausiyah* and *da'wah* [29].

4.4.3. UAS Gets Support after Ijtima Ulama

The result of the *ijtima* was that UAS was asked to become the vice president of Prabowo Subianto, but recently UAS itself did not accept the offer. Finally Prabowo paired with Sandiaga Uno. After *Ijtima Ulama 2*, support for Prabowo – Sandi rose and fell. Up in the 212 Alumni Brotherhood segment. Down in the Nahdlatul Ulama segment. Up from the segment that wants Indonesia to be like the middle east. It was descending from the segment that wants Indonesia to be typical of Pancasila. For the Jokowi–Ma'ruf and Prabowo–Sandi Muslim segments, they both experienced an increase in support [30].

However, the support for the non-Muslim segment for Jokowi–Ma'ruf has increased dramatically, while for Prabowo–Sandi, it has decreased dramatically. After *Ijtima Ulama 2*, support for Prabowo–Sandi rose in the PA 212 segment. In August 2018, support for this segment for Prabowo–Sandi was at 61.1%. The opposite happened to Jokowi–Ma'ruf; in August 2018, support from this segment was at 27.8%. The support of the PA 212 segment for Prabowo – Sandi increased after *Ijtimak Ulama 2*, with the PA 212 population base of 3.7%.

4.4.4. Republican Change Leader

In 1997, Republika first operated the Remote Printing System. This annual event is held to appreciate figures who can show their work and dedication in their respective fields of work and provide benefits and inspiration to the wider community. One of the inspirational figures who received this award in 2017 was Ustadz Abdul Somad. According to the results of the study, the reason UAS received the award was because of its active preaching both directly (offline) and through other social media.

Ustadz Abdul Somad is now a rising young dai. In the last two years, his name soared. According

to the cleric who holds the customary title of Datuk Seri Ulama Setia Negara, the benefits of preaching through the internet can penetrate the limitations of space and time. On the one hand, lecturers can avoid obstacles often encountered in the real world, such as funds or the availability of schedules and locations to reach congregations [31].

4.4.5. Survey Results from LSI Denny JA

There are three main requirements in determining the criteria for scholars who are considered influential. First, the level of recognition of religious figures or scholars is above 40%. Second, the level of preference for ulama is above 50%. Based on these criteria, LSI found five religious figures or ulama who had influence, namely Ustaz Abdul Somad, Ustaz Arifin Ilham, Ustaz Yusuf Mansur, Ustadz Abdullah Gymnastiar, and Habib Rizieq Shihab. These five figures, UAS was considered the most influential.

Even though 53.9% of voters know him, the level of preference for UAS is the highest. Those who said they liked Ustadz Somad were 82.5 percent. Those who stated that they heard his appeal were 30.2 percent. Ustadz Somad is the scholar whose voice or appeal has been heard the most out of the five figures. Alternatively, at least his voice was heard from all the ulama figures. While in the second position, Ustadz Arifin Ilham is known by 41.2% of voters and is liked by 84.4% of those who know him. "25.9% stated that they heard Ustadz Arifin Ilham's appeal," he said. Respondents who stated that they heard Aa Gym's appeal were 23.5% [32].

5. Conclusion

As a religious figure who departs from a local preacher, does not have an important position in large organizations, whether Islamic-based community organizations or not, but can have a vote-getter in the 2019 presidential election

Not only that the support of the community in Riau, but the traditional leaders also flooded him with support such as getting a customary title from the Riau Malay traditional institution as the *datuk* of the state *ulama* series, the only title is given specifically to civilians, not only the Pancasila Youth organization also awarded him an honorary degree.

Ustadz Abdul Somad is not like other preachers who sometimes only favors beauty, good looks, and popularity. In contrast to UAS, which has the capacity in the field of religion and even in politics. That was reflected in his support, who was running for the vice president to accompany Prabowo Subianto.

The choice of UAS II *ijtimak* was based on the background of adequate UAS education; besides that, UAS had already proven their performance for the community, such as building mosques and civilization

in rural villages in Riau. So that UAS for the people of Riau can carry out a mandate and responsibility, fight for the rights and fate of the people, prosper the people. So that UAS, with the help of media powers, such as tafaquh, fodamara, friends of *hijrah*, etc., built their charisma so that they influenced Riau province.

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