



Navigating Islamic Politics among Young Muslims in the Digital Era

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Abstract

This article examines the orientation of Islamic political thought in fostering the political awareness of Muslim youth in the digital era. The rapid development of information technology and social media has significantly transformed the ways in which young people access information, shape their political perspectives, and participate in democratic processes. While digital platforms have expanded access to political information, they have also intensified challenges such as the spread of political misinformation, social polarization, and the decline of ethical conduct in the digital public sphere. This study employs a library research approach by reviewing scholarly literature related to Islamic political thought and contemporary political dynamics. The findings reveal that the fundamental values of Islamic political thought serve as a moral foundation for developing the political awareness of Muslim youth, enabling them to become critical, moderate, and responsible citizens. These values encourage constructive political participation in national and civic life. The study concludes that Islamic political thought remains relevant as a moral and intellectual framework for strengthening political literacy and democratic participation among Muslim youth in the digital era.

Keywords: *Islamic Political Thought; Muslim Youth; Political Awareness; Digital Era*

Abstrak: Artikel ini membahas orientasi politik Islam dalam membangun kesadaran politik generasi muda Muslim di era digital. Perkembangan teknologi informasi dan media sosial telah membawa perubahan terhadap cara generasi muda memperoleh informasi, membentuk pandangan politik, serta berpartisipasi dalam kehidupan demokrasi. Kemudahan akses informasi menghadirkan tantangan penyebaran hoaks politik, polarisasi sosial, serta menurunnya etika dalam ruang publik digital. Penelitian ini menggunakan jenis penelitian *library research* melalui telaah dokumen ilmiah yang berkaitan dengan pemikiran politik Islam dan dinamika politik kontemporer. Hasil penelitian menunjukkan bahwa nilai-nilai dasar dalam pemikiran politik Islam menjadi benteng politik untuk membentuk kesadaran politik generasi muda yang kritis, moderat, dan bertanggung jawab. Nilai landasan politik Islam mendorong partisipasi politik yang konstruktif dalam kehidupan berbangsa dan bernegara. Implikasi ini masih relevan sebagai kerangka moral dan intelektual dalam memperkuat literasi politik serta partisipasi demokratis generasi muda Muslim.

Kata Kunci: *Orientasi Politik Islam; Generasi Muda Muslim; Era Digital*

INTRODUCTION

The rapid advancement of digital technology has fundamentally transformed the socio-political landscape of Indonesian society. The proliferation of the internet, social media, and various digital platforms has reshaped how citizens access information, express opinions, and engage in political activities. As the primary demographic utilizing digital media, the younger generation stands at the forefront of this transformation. Social media has transcended its role as a mere communication tool, evolving into a public space for discourse, political campaigning, opinion formation, and the mobilization of political participation. This shift indicates that the digital era has established a new paradigm in the development of political consciousness among the youth (Andini, 2025).

Within a democratic system, the younger generation occupies a strategic position, as they are the cohorts who will determine the nation's future trajectory. Robust political awareness is essential to encourage active and responsible participation in the life of the nation. However, the digital era also presents significant challenges, including the spread of political hoaxes, social polarization, hate speech, and low levels of political literacy within digital spaces. Consequently, political participation often appears merely symbolic, lacking a profound understanding of substantive political issues (Hidayah, 2024).

From an Islamic perspective, politics is not merely understood as an activity confined to power and governance; rather, it serves as a vehicle for realizing the common good (*maslahah*) guided by moral and ethical values. The Qur'an emphasizes the principles of justice (*al-'adl*), consultation (*syura*), trust (*amanah*), and social responsibility in communal life. These values constitute an essential foundation for building political life that is oriented toward societal welfare and the preservation of human dignity.

Reflecting contemporary developments, modern Muslim scholars have actively sought to reinterpret Islamic political concepts to maintain their relevance within dynamic modern societies. Issues such as democracy, human rights, political participation, the nation-state, and digital political communication have become central to contemporary Islamic political discourse. Recent studies indicate that Islamic organizations and political actors are increasingly leveraging digital media as a platform for political communication and the shaping of public opinion (Mahendra, 2025).

In the Indonesian context, the relevance of Islamic political thought is increasingly significant when integrated with the experiences of young Muslims navigating the rapid influx of digital information. While ease of access to information provides opportunities for youth to enhance their political literacy and participation, it simultaneously risks fostering disinformation, fanaticism, and uncritical political attitudes (Fatimah et al., 2025). Therefore, a moral and intellectual framework is required to guide the youth in navigating

political life with wisdom. The values embedded in Islamic political thought—such as justice, integrity, accountability, and consultation—can serve as a compass for cultivating critical, moderate, and responsible political awareness in the digital age (Katili, 2025).

Building upon this background, this article aims to analyze the relevance of Islamic political thought in shaping the political consciousness of young Indonesian Muslims in the digital era. This study is essential to understand how Islamic political values can contribute to strengthening political literacy, fostering constructive political participation, and empowering the youth to address the challenges of contemporary political life with greater critical awareness and responsibility.

METHOD

This study employs a qualitative approach through library research. Data were gathered from a diverse range of scholarly literature, including books, academic journals, and works by contemporary Islamic political thinkers relevant to the scope of this study. Data collection was conducted through documentation analysis, involving an in-depth review and examination of written sources pertaining to Islamic political thought. Furthermore, the data analysis method utilized is descriptive-analytical; this involves systematically describing the concepts and evolution of contemporary Islamic political thought, followed by a rigorous analysis to identify patterns, trends, and their relevance to modern socio-political conditions. This approach was selected to provide a comprehensive and critical understanding of the dynamics of Islamic political thought in the contemporary era.

RESULTS AND DISCUSSION

Contemporary Islamic Political Thought

Islamic political thought is fundamentally a branch of Islamic studies that examines the intersection between Islamic teachings and the socio-political life of society. In Islam, politics is not merely interpreted as a matter of power or the acquisition of office; rather, it encompasses the moral responsibility to regulate communal life to ensure justice, order, and the common good (*maslahah*). Consequently, political discourse in Islam is inextricably linked to ethical values derived from the Qur'an and the Sunnah. From an Islamic perspective, humans are perceived not only as social beings but also as individuals bearing moral accountability toward their fellow citizens (Shihab, 2007).

Islamic political thought can be understood as the product of *ijtihad*—the independent intellectual efforts of Muslim scholars and thinkers to articulate how Islamic principles are applied in the context of society and the state. Such thought arises from the endeavor of Muslim intellectuals to

interpret Islamic teachings contextually, in accordance with the evolution of time and societal conditions. Thus, Islamic political thought is not static; it is dynamic, continuously evolving alongside the social, cultural, and political changes experienced by humanity.

Historically, political issues became a focal point immediately following the passing of Prophet Muhammad (PBUH). During that era, the Muslim community was confronted with the challenges of succession and the governance structure. This period catalyzed the emergence of diverse concepts concerning power, leadership, and the relationship between religion and the state. From this foundation, various schools of political thought developed within the Islamic tradition, ranging from *fiqh siyasah* (Islamic political jurisprudence) to the works of Muslim philosophers (Azra, 2005).

The term "contemporary Islamic political thought" refers to the body of ideas that have emerged from the modern era to the present day. These ideas evolved as a response to major shifts in the Muslim world, including Western colonialism, the rise of the modern nation-state, the expansion of democracy, globalization, and the growing demands for human rights and political freedom. Such developments have compelled Muslim scholars to re-interpret Islamic political principles to ensure their continued relevance without compromising the foundational values of the faith (Madjid, 2008).

The evolution of contemporary Islamic political thought reflects a spectrum of perspectives and approaches. While some scholars emphasize the formal implementation of Sharia within state systems, others prioritize the integration of universal Islamic values—such as justice, equality, *syura* (consultation), and social responsibility—within modern political systems. This diversity underscores the dynamic nature of Islamic political thought, which remains open to various interpretations corresponding to the needs of evolving societies.

Furthermore, contemporary Islamic political thought demonstrates an effort to reconcile Islamic teachings with modern concepts such as democracy, constitutionalism, civil rights, and public participation. Many Muslim scholars argue that democratic values are inherently congruent with the Islamic principle of *syura*. Conversely, some maintain that Islamic political systems possess unique characteristics that distinguish them from Western models. Such debates remain a critical component of contemporary Islamic political discourse (al-Qaradawi, 2007).

The advancement of information technology and globalization has also influenced the trajectory of contemporary Islamic political thought. The increasing accessibility of information has facilitated the rapid exchange of ideas across national borders, resulting in a diverse range of approaches—from moderate to more textualist orientations. This underscores the ongoing dynamism of Islamic political thought as it navigates the contemporary challenges faced by the Muslim community. In sum, contemporary Islamic

political thought represents an intellectual effort to synthesize Islamic teachings with modern political life. This study is essential, as it allows Muslims to understand how values derived from the Qur'an and the Sunnah can be applied to foster a social and political life that is relevant, equitable, and congruent with the demands of the modern era

Political Consciousness from the Qur'anic Perspective

Political consciousness in the Qur'anic perspective cannot be reduced to an awareness of political participation or the struggle for state power. Rather, it represents an ethical consciousness that shapes the relationship between individuals, society, and authority within the framework of divine responsibility. The Qur'an consistently positions politics as an extension of moral obligation rather than as an autonomous sphere governed solely by pragmatic interests. Consequently, political engagement is measured not by the ability to acquire power but by the capacity to realize justice, protect human dignity, and preserve public welfare (*maslahah*). This perspective distinguishes the Qur'anic political paradigm from secular political traditions that often separate morality from governance. As a result, political consciousness in Islam emerges through the internalization of Qur'anic values that transform political participation into an act of ethical accountability before both society and God.

The most fundamental principle underlying Qur'anic political consciousness is justice (*al-'adl*), which functions not merely as a legal standard but as the ontological foundation of political order. The Qur'an repeatedly portrays justice as the indispensable condition for the legitimacy of authority because power derives its moral validity only when exercised fairly. This principle is clearly articulated in QS. An-Nisa:58, where believers are instructed to deliver trusts to those entitled to them and to judge with justice whenever authority is exercised. The verse indicates that political leadership is inseparable from moral responsibility. Justice therefore extends beyond procedural fairness to encompass equal recognition of human dignity, protection of rights, and impartial treatment regardless of social, economic, or political affiliations. From this perspective, political legitimacy is continuously evaluated through the realization of justice rather than through electoral victory or institutional authority alone. The Qur'an thus shifts the locus of political evaluation from power acquisition to ethical performance, suggesting that injustice ultimately undermines both social cohesion and the moral credibility of governance.

The emphasis on justice subsequently gives rise to another essential dimension of political consciousness, namely collective participation through the principle of *syura* (consultation). Unlike political systems that concentrate authority within elite institutions, the Qur'an conceptualizes public decision-making as a shared moral responsibility. QS. Asy-Syura:38 characterizes

believers as those whose affairs are conducted through mutual consultation, indicating that participation constitutes a defining feature of the Islamic political community rather than a procedural option. Consultation, therefore, is not simply an institutional mechanism but a process through which diverse perspectives are integrated to pursue the common good. The significance of *syura* lies in its recognition that political wisdom emerges through dialogue rather than unilateral domination. In contemporary democratic discourse, this principle resonates with deliberative democracy, civic engagement, and participatory governance. Nevertheless, the Qur'anic conception transcends procedural participation because consultation is ultimately guided by ethical commitments rather than majoritarian interests alone. Political consciousness, therefore, requires citizens not only to participate actively but also to cultivate moral responsibility within public deliberation.

Complementing the principles of justice and consultation is the Qur'anic concept of *amanah*, which reconstructs political leadership as an ethical trust instead of a source of privilege. Modern political competition frequently equates leadership with authority, prestige, and institutional control, whereas the Qur'an reverses this orientation by emphasizing responsibility over entitlement. Political authority is portrayed as a burden whose legitimacy depends upon integrity, honesty, and accountability toward society. This ethical framework substantially alters the understanding of leadership because authority is evaluated by the extent to which public trust is protected rather than by the capacity to consolidate power. Consequently, political consciousness from the Qur'anic perspective demands continuous self-restraint among leaders and encourages citizens to assess political performance through ethical standards instead of personal charisma or populist narratives. In this regard, *amanah* becomes the moral infrastructure upon which public confidence in political institutions can be sustained.

The Qur'anic understanding of humanity as *khalifah* further broadens political consciousness by situating governance within the larger framework of stewardship. QS. Al-Baqarah:30 affirms that humanity has been entrusted with the responsibility to cultivate and maintain order on earth. This designation implies that political authority is fundamentally derivative rather than absolute because sovereignty ultimately belongs to Allah, while human beings function only as trustees. The concept of *khalifah* therefore integrates political responsibility with social, environmental, and humanitarian obligations, extending the scope of governance beyond administrative efficiency toward comprehensive human flourishing. From this perspective, political action becomes inseparable from efforts to maintain justice, social harmony, ecological balance, and sustainable development. Such an understanding challenges contemporary political practices that frequently prioritize short-term electoral gains over long-term public welfare. Political consciousness informed by the concept of *khalifah* consequently encourages

leaders and citizens alike to recognize that governance entails moral accountability across generations.

Taken together, the Qur'anic principles of justice (*al-'adl*), consultation (*syura*), trust (*amanah*), and stewardship (*khalifah*) reveal that political consciousness in Islam is fundamentally ethical rather than merely institutional. These principles collectively construct a comprehensive moral architecture in which power functions as an instrument for realizing justice and promoting the common good instead of serving particularistic interests. The Qur'an does not prescribe a rigid constitutional model; instead, it establishes enduring ethical norms capable of guiding political institutions across diverse historical contexts. This flexibility explains why contemporary Muslim scholars have continued to reinterpret Qur'anic political values in response to evolving democratic systems without abandoning their normative foundations. Accordingly, the Qur'anic perspective offers not only theological guidance but also a critical framework for evaluating modern political practices. Political consciousness thus emerges as the capacity of individuals and societies to align political participation, leadership, and governance with universal ethical values rooted in divine revelation, thereby fostering democratic life that is simultaneously participatory, accountable, and morally grounded.

The Trajectory of Political Thought among Young Muslims

The trajectory of political thought among young Muslims reflects a continuous transformation in the way Islamic teachings are interpreted and translated into political engagement. Rather than representing a linear progression, this trajectory is characterized by negotiation between religious norms, democratic institutions, and rapidly changing social realities. The expansion of digital communication has fundamentally altered how young Muslims access religious authority, political information, and ideological narratives. Consequently, political understanding is no longer monopolized by traditional institutions but is increasingly shaped through multiple digital spaces where diverse Islamic perspectives interact, compete, and evolve. This condition has generated a generation of Muslims whose political consciousness is more reflexive and pluralistic, while simultaneously exposing them to ideological fragmentation and contestation. Political thought among young Muslims, therefore, should be understood as a dynamic process of constructing meaning at the intersection of Islamic values, democratic citizenship, and digital culture (Azra, 2005).

The transformation of political thought is closely associated with the diversity of contemporary Islamic intellectual traditions that offer different conceptions of the relationship between religion and the state. Instead of presenting a single political doctrine, modern Islamic scholarship provides competing paradigms through which Muslims interpret governance,

authority, and civic responsibility. This plurality demonstrates that Islamic political thought is not static but continuously reconstructed according to historical and sociopolitical contexts. For young Muslims, exposure to these diverse paradigms expands intellectual horizons while simultaneously demanding greater critical capacity to distinguish between normative religious principles and contextual political interpretations. The development of political consciousness thus depends not merely on acquiring religious knowledge but on cultivating the ability to critically engage with competing intellectual traditions that claim Islamic legitimacy.

One influential trajectory within contemporary Islamic political thought is represented by Abul A'la Maududi, whose concept of *theo-democracy* seeks to reconcile divine sovereignty with public participation. Maududi argues that ultimate authority belongs exclusively to Allah, whereas human beings exercise political authority as trustees obligated to implement justice through the mechanisms of *syura* and Sharia. His framework redefines politics as a form of religious stewardship rather than secular administration, emphasizing that political legitimacy derives from obedience to divine guidance instead of popular sovereignty alone (Maududi, 2011). For many young Muslims, particularly those seeking a comprehensive integration between religion and politics, this perspective offers a coherent ethical framework capable of resisting the secularization of public life. Nevertheless, within contemporary democratic societies, Maududi's ideas continue to stimulate debate concerning the balance between religious authority, constitutional pluralism, and democratic inclusivity. Consequently, his intellectual legacy contributes not only to Islamic political activism but also to ongoing discussions regarding the compatibility between Islamic governance and modern democratic institutions.

A different trajectory emerges from Yusuf al-Qaradawi, who approaches democracy through the lens of Islamic ethics rather than institutional formalism. Instead of perceiving democracy as an imported Western system incompatible with Islam, al-Qaradawi argues that democratic mechanisms can serve Islamic objectives when they uphold *syura*, justice, accountability, equality, and *maslahah*. This perspective shifts the focus of political discourse from establishing an explicitly Islamic state toward ensuring that political institutions embody Islamic moral values (al-Qaradawi, 2007). Such an approach resonates strongly with contemporary Muslim youth living within democratic nation-states because it allows active political participation without generating tension between religious commitment and constitutional citizenship. Political engagement consequently becomes an ethical obligation aimed at improving governance, strengthening public accountability, and protecting social welfare. Through this framework, democracy is interpreted not as an ideological rival to Islam but as a procedural instrument capable of realizing Qur'anic principles within pluralistic societies.

Within the Indonesian context, Nurcholish Madjid introduces a more contextual and substantive understanding of Islamic politics by emphasizing ethical values over institutional symbolism. Rejecting the assumption that Islam requires a formally Islamic state, Madjid contends that the essence of Islamic politics lies in realizing universal values such as justice, freedom, equality, tolerance, and respect for human dignity (Madjid, 2008). This perspective significantly reshapes the political imagination of Indonesian Muslim youth because it relocates Islamic commitment from constitutional form to public morality. Politics, therefore, is evaluated according to its contribution to democratic governance and social justice rather than by the symbolic implementation of religious identity. Madjid's intellectual contribution is particularly relevant within Indonesia's multicultural democracy, where religious diversity necessitates an inclusive political framework capable of accommodating differences while preserving ethical integrity. His ideas encourage young Muslims to participate constructively in democratic institutions without reducing Islam to political symbolism alone.

The coexistence of these intellectual traditions demonstrates that the trajectory of Islamic political thought among young Muslims is inherently multidimensional. Rather than producing ideological uniformity, the interaction between formalistic, substantive, and ethical paradigms generates a continuous process of reflection through which young Muslims negotiate their political identities. This plurality should not be interpreted as evidence of fragmentation but as an indication of the richness of Islamic intellectual heritage. Political maturity emerges precisely from the ability to engage critically with competing perspectives while maintaining commitment to the fundamental objectives of Islamic ethics. Consequently, political consciousness develops not through ideological conformity but through informed deliberation, intellectual openness, and ethical reasoning capable of responding to increasingly complex political realities.

The emergence of digital political spaces further accelerates this transformation by redefining how political ideas are produced, disseminated, and contested. Social media platforms have become new arenas where religious narratives, political ideologies, and global Islamic movements circulate without geographical limitations. While this digital environment democratizes access to knowledge, it also facilitates the rapid spread of misinformation, ideological polarization, religious populism, and identity-based political mobilization. Young Muslims consequently occupy a dual position as both producers and consumers of political discourse. Their political orientation is shaped not only by formal education or religious institutions but also by algorithmically curated information ecosystems that privilege emotional engagement over rational deliberation. This transformation makes digital literacy an essential component of contemporary political consciousness. The ability to verify information,

evaluate competing narratives, and distinguish ethical political participation from ideological manipulation has become indispensable for sustaining democratic citizenship grounded in Islamic values.

Taken together, the trajectory of political thought among young Muslims illustrates an ongoing intellectual movement from rigid ideological formulations toward more contextual, participatory, and ethically grounded understandings of politics. The contributions of Maududi, Yusuf al-Qaradawi, and Nurcholish Madjid reveal different yet complementary pathways through which Islam continues to engage with modern political realities. Rather than prescribing a single political model, these intellectual traditions collectively encourage young Muslims to interpret politics as a moral enterprise directed toward justice, public accountability, human dignity, and social welfare. Within the context of globalization and digital transformation, this plurality of perspectives equips the younger generation with the intellectual resources necessary to navigate increasingly complex political environments. Political thought, therefore, evolves beyond ideological preference into a form of ethical consciousness that enables young Muslims to participate critically, responsibly, and constructively in democratic life while remaining firmly anchored in the normative principles of Islam (Effendy, 2011).

Political Consciousness of the Young Muslim Generation

Digital technological advancement has fundamentally transformed the way the younger generation perceives, acquires, and disseminates political information. Social media has evolved beyond its traditional role as a mere communication tool; it has become a new public sphere where various ideas, ideologies, and political interests converge. In the Indonesian context, the youth represent the most active demographic utilizing digital media in their daily lives. This reality positions them as pivotal actors in shaping public opinion, while simultaneously rendering them the most vulnerable to the influx of unverified information. Consequently, robust political consciousness has become an indispensable necessity in contemporary democratic life (Alamri, 2023).

Political consciousness transcends mere knowledge of political systems or electoral processes; it encompasses the ability to critically analyze public issues, evaluate information objectively, and adopt political stances based on rational and ethical considerations. In the current digital landscape, the youth frequently encounter the phenomenon of "information overload," which often blurs the distinction between fact and opinion. As a result, many young individuals engage in digital political activism without a sufficient understanding of the issues they choose to support or oppose (Katili, 2025).

Within this framework, Islamic political thought holds significant relevance as a moral and intellectual foundation for cultivating political consciousness among young Muslims. Islamic political thought extends

beyond the domains of power and governance, emphasizing the values of justice (*al-'adl*), integrity (*amanah*), consultation (*syura*), social responsibility, and the preservation of human dignity. These values serve as an ethical compass for the youth in navigating the political dynamics of the digital space, ensuring that political engagement is oriented toward the common good (*maslahah*) rather than driven by sectarian sentiments or transient interests.

The principle of justice in Islamic political thought, for instance, dictates that individuals must prioritize truth over personal or group interests. In the digital era, this principle is crucial, as social media is frequently exploited to disseminate provocative, manipulative, and misleading content. A political consciousness rooted in justice will encourage the youth to practice information verification, refrain from spreading hoaxes, and maintain objectivity in assessing political events (Fatimah, 2024).

Furthermore, the concept of *syura* (consultation) in Islamic politics is highly relevant to fostering a healthy digital political culture. *Syura* promotes dialogue, respect for diverse perspectives, and the pursuit of collective solutions through rational deliberation. This value is essential in a digital space often characterized by polarization, hate speech, and intergroup conflict. The presence of young Muslims who uphold the principles of *syura* can facilitate the creation of more inclusive, civil, and productive discussions (Mahendra, 2025).

Islamic political thought also places *amanah* as a cornerstone of public life. For the younger generation, *amanah* is not solely the responsibility of leaders toward their constituents; it is the moral obligation of every individual to exercise their political rights judiciously. Recognizing that every action in the digital space carries significant social consequences will encourage the youth to exercise greater caution in disseminating information, posting comments, and endorsing political movements. This sense of accountability is vital in preventing social conflict triggered by the misuse of digital media.

Conversely, digital technology offers vast opportunities for young Muslims to participate actively in political life. Social media empowers them to voice their aspirations, monitor public policy, and engage in social and political movements more effectively than previous generations. However, high-quality political participation requires more than mere online activity; it demands critical thinking, adequate political literacy, and a steadfast commitment to ethical values. In this regard, Islamic political thought serves as a normative framework that guides the youth in directing their political participation toward more constructive outcomes (Dharta, 2025).

In summary, the relevance of Islamic political thought in the digital era does not lie in reclaiming past political practices, but in its capacity to provide universal values that remain pertinent to the challenges of modern political life. Justice, integrity, consultation, and social responsibility are principles that can strengthen the political consciousness of young Indonesian Muslims,

transforming them from passive consumers of digital media into critical, wise, and responsible citizens within the democratic process.

Challenges in the Political Landscape for Young Muslims

Although the digital era has created expansive spaces for youth political participation, the process of cultivating a mature and responsible political consciousness still faces significant challenges. The ease of access to information does not always correlate with an improvement in the quality of political understanding. Amidst the deluge of information circulating on social media, the younger generation is frequently confronted with political narratives that conflate facts, opinions, propaganda, and disinformation. This condition renders the formation of political consciousness far more complex than in previous eras (Suswandy et al., 2025).

A primary challenge is the low level of political and digital literacy among segments of the youth population. Many social media users engage in political debates without verifying the information they consume. Information that aligns with personal preferences is often accepted uncritically, while dissenting views are frequently dismissed without adequate examination. This phenomenon not only degrades the quality of public discourse but also risks fostering emotional and irrational political attitudes. In this context, critical thinking skills have become an essential requirement to prevent the youth from being swayed by misleading information (Nurjanah, 2025).

A subsequent challenge is the prevalence of "slacktivism"—a form of performative digital activism. While social media provides a significant platform for youth to express political views, such participation often remains limited to symbolic actions—such as "liking" posts, sharing content, or using hashtags—without a deep understanding of the issues at stake. Consequently, high levels of online political engagement do not necessarily translate into substantial political awareness in the real world (Katili, 2025).

Furthermore, political polarization poses a serious challenge to the political consciousness of young Muslims. Social media algorithms tend to present information that mirrors user preferences, thereby creating "echo chambers" that narrow an individual's perspective on complex issues. In such environments, the youth risk falling into group fanaticism and struggle to accept diverse viewpoints. Democracy, however, requires the capacity for dialogue, respect for differences, and the pursuit of common ground amidst a plurality of political perspectives (Suardi, 2025).

Moreover, the rise of identity politics in the digital space warrants serious attention. Religious identity is frequently weaponized as an instrument for political mobilization, influencing how the youth perceive other groups. When religious identity is excessively exploited for practical political interests, it risks fostering exclusivism, stereotyping, and social conflict. Therefore, young Muslims must possess a comprehensive understanding of

Islamic teachings to avoid being trapped by religious narratives exploited for specific political agendas (Mahendra, 2025).

Another critical issue is the lack of sustained political education. Historically, political education has been episodic, appearing primarily during election cycles or specific political events. Consequently, the political understanding of the younger generation tends to be situational rather than systematically developed. Political consciousness is a long-term process requiring learning, experience, and active involvement in social and communal life. Without adequate political education, it becomes difficult for the youth to distinguish between constructive participation and manipulative political activity (Suswandy et al., 2025).

From the perspective of Islamic political thought, these challenges can be addressed by reinforcing the values of justice (*al-'adl*), integrity (*amanah*), consultation (*syura*), and social responsibility. These values are not only relevant in the context of governance but are also vital in shaping the political character of the youth in the digital age. A political consciousness built upon an Islamic ethical foundation will cultivate a generation of young Muslims who are less susceptible to provocation by misinformation, capable of respecting dissenting opinions, and actively engaged in democratic life in a critical and responsible manner.

CONCLUSIONS

This study concludes that Islamic political thought possesses significant relevance to the formation of political consciousness among young Indonesian Muslims in the digital era. The values embedded within Islamic political discourse provide a robust moral and intellectual foundation for the younger generation to critically interpret political information, participate responsibly, and maintain ethical standards within the digital public sphere. In the face of widespread misinformation, political polarization, identity politics, and low political literacy, Islamic principles—such as justice (*al-'adl*), integrity (*amanah*), and consultation (*syura*)—offer an ethical framework that can enhance the quality of youth political participation.

The study further emphasizes that the political consciousness of the young Muslim generation continues to confront multifaceted challenges. Therefore, strengthening this consciousness cannot be achieved solely through improved access to information; it requires sustained political education, the enhancement of digital literacy, and the internalization of moderate and inclusive Islamic values. Ultimately, Islamic political thought remains a vital normative framework for shaping a young Muslim generation that is critical, prudent, and responsible, thereby contributing constructively to the democratic life of Indonesia in the digital age.

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