

The Transformation of Muslim Young Generation's Political Participation in the Digital Era: The Shift in Political Engagement from Organizations to Social Media

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Abstract

This study aims to analyze the transformation of the political participation of the young generation of Muslims in the digital era, specifically the shift in political involvement from formal organizations to social media as a new arena of political participation. The development of digital technology and the increasing use of social media have changed the political engagement patterns of the younger generation from an organization-based model to a more flexible, personalized, and network-based model. This research uses a qualitative method with a library *research approach* sourced from books, journal articles, research reports, and statistical data on the use of the internet and social media in Indonesia. Data analysis was carried out in a descriptive-analytical manner using the theory of political participation from Verba and Nie, the *theory of network society* from Manuel Castells, the *theory of connective action* from Bennett and Segerberg, and the *theory of digital citizenship* from Mossberger. The results show that social media has become a new space for the younger generation of Muslims to obtain political information, build public opinion, conduct political mobilization, and engage in various social movements without having to rely on formal organizations. This transformation shows that the younger generation of Muslims is not experiencing a decline in political participation, but rather a shift in form of participation from a collective and organized model to a more individualized and issue-based digital participation. However, these developments also present various challenges for democracy, such as disinformation, political polarization, *echo chambers*, and the weakening of the process of political regeneration through formal organizations. This research offers the concept of Digital Muslim Political Participation, which is a form of political participation of the younger generation of Muslims built through digital networks and social media interactions, where political involvement is no longer

dependent on formal institutions, but is increasingly determined by digital connectivity, issue-based mobilization, and decentralized political participation

Keywords : *political participation, young Muslims, social media, digital democracy, digital politics.*

Introduction

The transformation of digital technology in the last two decades has fundamentally changed the pattern of political participation of the community, especially among the younger generation. The development of the internet and social media not only presents new communication spaces, but also creates an alternative political arena that allows people to access information, express their aspirations, and engage in various political activities more quickly and openly (Achmad Zaky Nauval et al., 2024). In Indonesia, this development is taking place very rapidly along with the increasing number of internet and social media users. Data from the Indonesian Internet Service Providers Association (APJII) shows that the number of internet users in Indonesia in 2024 will reach 221.5 million people or around 79.5 percent of the total national population. In addition, internet users in Indonesia are dominated by the younger generation, especially millennials and generation Z who have the highest internet penetration rate.

This development has a significant impact on the pattern of political participation of the young generation of Muslims. For decades, the political involvement of the younger generation has generally been carried out through formal

organizations, such as student organizations, youth organizations, religious organizations, and political parties. These organizations are the main space for the process of political education, identity formation, and leadership regeneration. However, the development of digital media has slowly shifted the pattern of participation. Today's young generation tends to be more active in expressing political views, building social networks, and conducting political mobilization through social media than through conventional organizations.

This phenomenon is increasingly seen in the young generation of Muslims in Indonesia. As the largest demographic group, the younger generation of Muslims are not only active internet users, but also important actors in the dynamics of digital politics. Data shows that more than 94 percent of Indonesian youth aged 16–30 years have accessed the internet and most use the internet to access social media and actual information. This condition shows that social media has become a new social space that influences the interaction patterns, identity formation, and political behavior of the younger generation (Hannan, 2024).

These changes also show a transformation in the practice of political participation. In the classical perspective,

political participation is understood as the involvement of citizens in the political process through formal activities, such as being a member of a political organization, participating in party activities, or participating in community organizations. However, the development of digital technology has given birth to a more flexible, individual, and network-based form of political participation (Ahmad & Sheikh, 2020). The younger generation no longer has to be tied to hierarchical organizational structures to be able to participate in politics. They can express opinions, advocate, gather support, and build social movements through digital platforms.

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In the perspective of *network society* theory put forward by Manuel Castells, the development of digital technology has changed the structure of social relations from an organization-based model to a *network-based society*. In a networked society, individuals have the ability to build social and political relationships directly through digital media without having to rely on formal institutions. This phenomenon explains why the younger generation of Muslims prefer social media as an arena for political participation over conventional organizations (Creswell & Creswell, 2018).

In addition, Bennett and Segerberg explain that the digital era has given birth to a new form of participation called *connective action*, which is political action built through digital networks and individual involvement without the need for a strong organizational structure (Bennett & Segerberg, 2013). In the context of the young generation of Muslims in Indonesia, political participation is

increasingly personal, issue-based, and strongly influenced by the flow of digital information and interaction on social media.

However, most previous research has focused on the relationship between social media and political behavior in general. Studies that specifically analyze the transformation of the political participation of the younger generation of Muslims and the shift in political involvement from organizations to social media are still relatively limited. In fact, these changes have important implications for the future of democracy, the pattern of political regeneration, and the formation of the leadership of the young generation of Muslims in Indonesia.

Based on these conditions, this study aims to analyze the transformation of the political participation of the young generation of Muslims in the digital era, identify the factors that drive the shift in political involvement from organizations to social media, and explain the implications of these changes on the development of democracy and the political participation of the young generation of Muslims in Indonesia.

Research Methods

This research uses a qualitative method with a library research approach. The qualitative approach was chosen because this study aims to deeply understand the transformation of the political participation of the young generation of Muslims in the digital era as well as analyze the change in patterns of

political involvement from formal organizations to social media. Meanwhile, the literature study approach is used because the research focuses on conceptual analysis and interpretation of various literature that discusses political participation, young generations, social media, and digital democracy.

The data sources in this study consist of primary data and secondary data. Primary data were obtained from books, journal articles, and scientific publications that discuss the theory of political participation, *network society*, *connective action*, and *digital citizenship*. The secondary data was obtained from reports from official institutions, such as the Central Statistics Agency (BPS), the Indonesian Internet Service Providers Association (APJII), *the Digital 2024 Indonesia report*, as well as various publications and research results related to the political behavior of the younger generation and the use of social media in Indonesia.

Data collection techniques are carried out through documentation studies and literature review systematically by identifying, classifying, and selecting various literature sources that are relevant to the research focus. The literature used includes research on the transformation of political participation, digital activism, political behavior of the younger generation, and the development of social media as a new arena of political engagement.

Data analysis was carried out using a descriptive-analytical method through three stages. First, data reduction, which is selecting and simplifying data that is relevant to the focus of the research. Second, data categorization, which is grouping data into several themes, such as changes in political participation patterns, shifts in political involvement from organizations to social media, and the implications of digital transformation on democracy. Third, data interpretation, which is to analyze and interpret research findings using the political participation theory of Verba and Nie, the theory of *network society* from Manuel Castells, the *theory of connective action* from Bennett and Segerberg, and the *theory of digital citizenship* from Mossberger to explain the change in the character of political participation of the young generation of Muslims in the digital era.

To improve the validity of the data, this study uses source triangulation, which is comparing information obtained from various books, scientific articles, research reports, and official statistical data so that a comprehensive understanding of the transformation of the political participation of the young generation of Muslims in Indonesia is obtained.

As a literature-based research, this study has limitations because it does not involve direct field data collection. Therefore, the findings of this study are more directed to build an analytical framework regarding the changing patterns of political participation of the young generation of Muslims and provide a

conceptual basis for empirical research on the political behavior of the young generation in the digital age.

Result and Discussion

Transforming the Political Participation of the Young Generation of Muslims in the Digital Era

The development of digital technology in the last two decades has brought fundamental changes to the pattern of political participation of the young generation of Muslims in Indonesia. The internet and social media are not only changing the way people communicate, but they are also reconstructing the relationships between citizens, public spaces, and political activity. If in the previous period, the political participation of the younger generation was more realized through formal channels, such as student organizations, youth organizations, religious organizations, and political parties, then in the digital era, political involvement is increasingly shifting to virtual spaces that are more open, flexible, and interactive. These changes show that social media is no longer just a means of communication, but has developed into a new arena for the political participation and mobilization of the younger generation (Saud et al., 2020).

In a classical perspective, Verba and Nie define political participation as a citizen activity that aims to influence the political decision-making process, either directly or indirectly. This form of participation is manifested through various activities, such as participating in elections, joining

political organizations, attending political meetings, conducting campaigns, and participating in community organization activities. The definition was born in the context of industrial society when formal institutions became the main channel in the process of articulation and aggregation of political interests (Verba & Nie, 1972).

However, the development of digital technology has changed the basic assumptions about how political participation is conducted. The digital era presents new forms of participation that no longer depend on organizational membership, hierarchical structures, or institutional attachments. The younger generation can be involved in politics through simpler activities, such as sharing political information, commenting on public issues, participating in online campaigns, signing digital petitions, and building social movements through social media. Thus, political participation undergoes a transformation process from an organization-based model to a digital network-based model (Faryal, 2024).

This phenomenon is evident among the young generation of Indonesian Muslims. As the largest demographic group in the national population structure, the young generation of Muslims are the most active group using the internet and social media. They grew up in an environment that was heavily influenced by digital technology so that they had different patterns of social and political interaction compared to previous generations. Social media is the main source of political information, a public discussion space, as

well as an arena for expressing political and religious identities.

In this context, social media has created a new form of political engagement that is more individual and personal. The younger generation of Muslims no longer have to be members of a particular organization to be able to participate in politics. They can access various political information, build networks, and voice political views directly through digital platforms. The openness of digital space allows individuals to become political actors without having to go through a formal cadre process that has been the main character of political organizations and community organizations.

These changes can be explained through the network society theory put forward by Manuel Castells. According to Castells, the development of information technology has changed the structure of society from an institution-based model to a *network-based society*. In a networked society, social, economic, and political relations are no longer determined by formal institutions alone, but are increasingly shaped by connectivity and information exchange through digital networks (Castells, 2021).

In the context of political participation, this theory explains that the younger generation of Muslims have the ability to build political relations and engage in various public activities without having to rely on formal organizations. Social media provides a space that allows individuals to access information, build solidarity, and

organize collective action more quickly and efficiently. As a result, the organizational structure that was previously the main intermediary of political participation began to lose some of its role.

This transformation shows that the younger generation of Muslims does not experience the political apathy that is often assumed in conventional political studies. Instead, they remain concerned about public issues, but express them in different ways. Political participation is no longer realized through physical presence in political organizations or meetings, but rather through more flexible and issue-based digital interactions (Nibrosu Rohid et al., 2025).

This phenomenon can also be explained through the connective action theory put forward by Bennett and Segerberg. According to this theory, the development of digital media has given birth to a more personal and network-based form of political action than traditional collective action that relies on formal organizations. Individuals can participate in social and political movements through social media without the need for a strong organizational structure (Bennett & Segerberg, 2013).

In the context of the younger generation of Muslims, political involvement is increasingly based on concern for certain issues, such as social justice, the environment, education, Palestine, democracy, and civil rights. Political mobilization is no longer built through loyalty to a particular

organization, but through common interests and solidarity formed through the digital space. Therefore, the political participation of the younger generation of Muslims tends to be more fluid, flexible, and issue-based (Cesari, 2013).

The development of social media has also changed the process of political socialization of the younger generation of Muslims. If previously families, schools, student organizations, and religious organizations were the main agents in the formation of political orientation, now social media plays an increasingly dominant role. Political information is no longer monopolized by the state, political parties, or civil society organizations, but is produced and disseminated by various actors through digital platforms.

This condition gave birth to a new form of citizenship known as digital citizenship. According to Mossberger, Tolbert, and McNeal, digital citizenship refers to an individual's ability to use digital technology in accessing information, participating in public life, and exercising his or her rights and obligations as a citizen. In the context of the Muslim youth, social media has become an important instrument in building political awareness and expanding public participation (Mossberger et al., 2008).

However, the transformation of political participation in the digital era also presents a number of challenges. Political involvement through social media is often temporary, emotional, and not strongly organized. The phenomenon of *slacktivism*

suggests that most digital political activity stops at symbolic actions, such as liking, sharing posts, or using specific hashtags without being followed by more substantive political involvement.

In addition, social media is also vulnerable to the spread of disinformation, political polarization, and the formation of *echo chambers*. Social media algorithms tend to display information that matches user preferences, narrowing the space for dialogue and reinforcing political segregation. In the context of the younger generation of Muslims, these conditions can affect the way they understand political issues and shape certain political preferences.

The transformation of the political participation of the young generation of Muslims also has implications for the sustainability of political organizations and civil society organizations. The declining interest of the younger generation to join formal organizations has the potential to weaken the process of political regeneration and democratic education. The organization has so far not only functioned as an arena for political participation, but also as a space for leadership learning, the formation of collective identity, and the development of political capacity.

Nonetheless, the shift from organizations to social media cannot be understood as a form of regression in political participation. Rather, this phenomenon suggests that the younger generation of Muslims is undergoing a

change in the way they understand and practice politics. Political participation is no longer limited by organizational structures and physical spaces, but is evolving into a more dynamic, network-based, and digitally connected activity.

Thus, the transformation of the political participation of the young generation of Muslims in the digital age shows a fundamental change in the relationship between technology, society, and politics. The younger generation of Muslims still have a concern for public issues, but express them through more flexible forms of participation and based on digital networks. Therefore, the development of digital technology does not reduce the political participation of the younger generation of Muslims, but rather reconstructs the ways and spaces of their political involvement in contemporary democracy.

Shifting Political Engagement from Organizations to Social Media

One of the most significant changes in the political dynamics of the young generation of Muslims in Indonesia is the shift in political involvement from formal organizations to social media. For decades, student organizations, youth organizations, religious organizations, and community organizations have been the main arena in the process of political socialization, democratic education, and leadership regeneration. These organizations serve not only as spaces for political learning, but also as institutions that shape the ideological identity, collective solidarity,

and political consciousness of the younger generation. Through organizations, individuals learn about democratic values, leadership, conflict management, and the collective political decision-making process.

In the Indonesian context, student organizations and youth organizations have a very important historical role in the development of democracy. The student movement in 1966 and 1998 showed that formal organizations were able to be the main actors in driving political change and articulating the aspirations of society. For the young generation of Muslims, organizations such as Islamic student organizations, religious-based youth organizations, and Islamic community organizations have been strategic spaces to build political awareness while strengthening Islamic and national identity.

However, the development of digital technology and social media has fundamentally changed the pattern of political involvement. Social media offers a more open, flexible, and non-bureaucratic space for participation than formal organizations. The younger generation no longer has to follow a long process of regeneration, attend organizational meetings, or be bound by membership rules to be able to participate in political activities. They can easily express political views, access information, participate in public discussions, and engage in social movements simply through smartphones and internet connections.

This change shows a transformation in the way the younger generation understands the meaning of political participation. If in the past political participation was synonymous with involvement in formal organizations, then in the digital era political participation is increasingly understood as involvement in various public activities mediated by information technology. Politics is no longer practiced through hierarchical organizational structures, but through digital networks that are horizontal and open.

This phenomenon is in line with the theory of connective action put forward by Bennett and Segerberg. According to this theory, the development of digital media has given birth to a more personal and network-based form of political action than traditional collective action. In the *collective action* model, political participation relies on formal organizations that have a clear structure, leadership, and collective identity. In contrast, in the *connective action model*, individuals can engage in political activities independently through social media without the need for an organization as an intermediary (Bennett & Segerberg, 2013).

Bennett and Segerberg explain that digital technology allows individuals to build solidarity based on specific interests and issues without having to have the same organizational identity. Political mobilization is no longer carried out through organizational instruction, but through the process of information sharing, digital communication, and network-based

participation. In the context of Indonesia's young Muslim generation, this condition can be seen from various forms of digital activism that have developed in recent years, ranging from humanitarian campaigns for Palestine, environmental movements, public policy advocacy, to political mobilization ahead of elections.

The development of social media has also changed the pattern of political socialization of the younger generation of Muslims. If previously formal organizations were the main agents in shaping political orientation, now social media has taken over some of these functions. The younger generation gets more political information from platforms such as Instagram, TikTok, YouTube, and X than from organizational discussions or formal political forums.

In the perspective of Manuel Castells (2010), this phenomenon is a consequence of the emergence of a network society. According to Castells, the development of information technology has changed the structure of social relations from an institution-based model to a digital network-based model. In a networked society, individuals have the ability to establish direct social and political relationships through communication technology without having to rely on formal institutions. Therefore, social media has become a new arena that allows the younger generation of Muslims to build political identities, obtain information, and mobilize politically more quickly and efficiently.

These developments have also changed the character of the political participation of the younger generation of Muslims. If formal organizations emphasize loyalty, long-term commitment, and collective identity, then political participation through social media tends to be more flexible, personalized, and issue-based. The younger generation no longer feels the need to be a member of a certain organization to be involved in public affairs. They are more interested in issues that are considered relevant to their lives, such as social justice, the cost of education, the environment, democracy, and human rights.

In the perspective of Inglehart (1997), this phenomenon shows a shift in political values from material orientation to *post-material values*. The younger generation tends to be more interested in issues related to quality of life, freedom of expression, and public participation than loyalty to traditional political institutions. This change in values explains why social media is more attractive to younger generations than formal organizations that are often considered bureaucratic and less responsive to social change.

On the other hand, social media also provides an opportunity for the younger generation of Muslims to become producers of political information, not just consumers. Any individual can create content, deliver criticism, and build political influence through digital platforms. This shows the democratization of public space that allows political

participation to be more inclusive and open.

However, the shift in political involvement from organizations to social media also has a number of consequences. First, the declining involvement of the younger generation in formal organizations has the potential to weaken the political regeneration process. The organization has been functioning as a space for leadership learning, capacity building, and the formation of a sustainable political identity. When the younger generation prefers social media to organizations, the process of regenerating political leadership can experience obstacles.

Second, political participation through social media tends to be temporary and issue-based. The phenomenon of *slacktivism* shows that most digital political activities stop at symbolic actions, such as giving likes, sharing uploads, or using certain hashtags without being followed by more substantive political actions (Morozov, 2011). Thus, political involvement on social media does not necessarily result in sustained political participation.

Third, social media is also vulnerable to the spread of disinformation, political polarization, and the formation of *echo chambers*. Social media algorithms tend to reinforce users' political preferences by presenting information that aligns with their views. This condition can reduce the quality of public deliberation and narrow the space for healthy political dialogue.

Nonetheless, the shift in political involvement from organizations to social media cannot be understood as a decline in the political participation of the younger generation of Muslims. On the contrary, the phenomenon shows that the younger generation is building a new model of political participation that is more in line with the character of the digital society. Politics is no longer practiced through a rigid organizational structure, but through an open, fluid, and issue-based communication network.

Thus, social media has taken over part of the function of formal organizations as agents of political socialization for the younger generation of Muslims. This change shows that the political space in the digital era has undergone a transformation from an institution-based participation model to a network-based participation model. Therefore, the main challenge for Indonesian democracy is not how to return the young generation to formal organizations, but how to integrate digital participation with the process of political education and leadership regeneration so that the political involvement of the younger generation of Muslims continues to contribute to the strengthening of democracy and a more substantive political life.

Implications of Political Participation Transformation on Indonesian Democracy

The transformation of the political participation of the young generation of Muslims in the digital era has ambivalent implications for the development of democracy in Indonesia. On the one hand, the development of digital technology and social media has expanded public access to political information and created a more inclusive space for participation. On the other hand, this transformation also presents various new challenges that have the potential to affect the quality of democracy, such as disinformation, political polarization, fragmentation of public space, and the weakening of traditional democratic institutions (Wahyuningroem et al., 2022). Therefore, changing the pattern of political participation of the younger generation of Muslims not only changes the way people engage in politics, but also reconstructs the way democracy is run and practiced in the digital age.

One of the positive implications of digital transformation is increased access to political information. Before the development of the internet and social media, access to political information was relatively limited and largely controlled by the mainstream media, political parties, and state institutions. In this context, people are often in a position as passive recipients of information. However, the development of digital media has fundamentally changed this pattern. Political information can now be accessed quickly, cheaply, and without geographical restrictions through various digital platforms.

For the younger generation of Muslims, this creates a great opportunity to increase political literacy and engagement in various public issues. Social media allows them to obtain information about government policies, political processes, elections, and global issues related to democracy, social justice, and human rights. The disclosure of information contributes to increasing the political awareness of the younger generation and expanding their opportunities to be involved in the democratic process.

In the perspective of digital citizenship theory, Mossberger, Tolbert, and McNeal (2008) explain that digital technology can strengthen democracy through increasing access to information, expanding participation spaces, and improving citizens' ability to exercise their political rights and obligations. Social media provides an opportunity for individuals to not only become consumers of information, but also to become information producers and active actors in the political process. In this context, the younger generation of Muslims have a greater chance of participating in political life than previous generations.

In addition to increasing access to information, social media also strengthens the process of democratizing public space. In public sphere theory, Jürgen Habermas explained that democracy requires a public space that allows citizens to discuss freely about common problems. In the digital era, social media has evolved into a new public sphere that allows people to convey their political aspirations without being limited

by power structures and formal organizational bureaucracy (Habermas, 1991).

Social media provides an opportunity for young Muslims to express their opinions, criticize government policies, build solidarity, and advocate on public issues. Various social movements and political campaigns in Indonesia show that social media has become an important instrument in expanding citizen participation and strengthening participatory democracy. Thus, digital technology contributes to increasing political inclusivity and expanding the space for public involvement in the public decision-making process.

The transformation of political participation also contributes to the development of new forms of democracy that are more horizontal and participatory. According to Castells (2012), digital technology allows the birth of a *networked democracy model*, which is a democratic system characterized by more open political relations, decentralization of information, and an increase in the ability of citizens to organize collective actions independently. In this model, social media is not only a means of communication, but also the main infrastructure for political participation and the formation of public opinion.

Namun, di balik berbagai peluang digital transformation also presents a serious challenge for Indonesian democracy. One of the biggest challenges is the increasing spread of disinformation

and fake news. The openness of the digital space allows information to spread very quickly without going through an adequate verification process. As a result, people are vulnerable to receiving inaccurate and manipulative information.

The phenomenon of disinformation is becoming increasingly problematic because most of the younger generation obtains political information through social media. Digital platform algorithms often prioritize content that attracts attention and generates high engagement over accurate, high-quality information. This condition causes the digital public space to be filled with various information that is not necessarily true and can affect people's political perceptions.

In addition to disinformation, the development of social media also contributes to increasing political polarization. Sunstein (2017) explained that digital media tends to create an echo chamber, which is a condition when individuals only interact with information and groups that have similar views. In such situations, people become increasingly polarized because they rarely interact with different perspectives.

For Indonesian democracy, political polarization is a serious challenge because it can reduce the quality of public deliberation and narrow the space for democratic dialogue. Political debates on social media often turn into identity conflicts that reinforce social segregation and weaken community cohesion. In some cases, digital polarization has the potential

to increase intolerance and exacerbate social divisions.

The transformation of the political participation of the young generation of Muslims also has an impact on the increase in identity politics in the digital space. Social media allows identity-based political mobilization to be carried out more quickly and widely. Specific religious, ethnic, and group identities are often used as instruments of political mobilization to gain support or build political solidarity.

Although identity politics is part of democracy, the excessive use of identity can shift the substance of democracy from a competition of ideas to an identity competition. This condition has the potential to reduce the quality of democracy because people are more focused on differences in identities rather than on debates about public programs and policies.

Another challenge is the weakening involvement of the younger generation in formal organizations. Political organizations, student organizations, and community organizations have so far played an important role in the process of regeneration of leadership and democratic education. These organizations are not only a space for political participation, but also a means of learning about leadership, public responsibility, and democratic culture.

When the younger generation prefers social media to formal organizations, the process of political regeneration has the potential to be weakened. Flexible and issue-based digital political participation is

often not followed by sustainable leadership capacity building. As a result, democracy risks experiencing a shortage of political cadres who have adequate organizational experience and managerial skills.

In Putnam's perspective, the decline in public involvement in formal organizations can lead to a weakening of social *capital*, which is an important foundation for the sustainability of democracy. Community organizations function to build trust, solidarity, and social networks that support democratic life. Therefore, declining organizational participation can have an impact on the weakening of the quality of democracy in the long term (Putnam, 2000).

Thus, the transformation of the political participation of the young generation of Muslims in the digital era presents a paradox of democracy. On the one hand, social media expands access to information, increases political participation, and strengthens the democratization of public space. On the other hand, these developments also give rise to new challenges in the form of disinformation, political polarization, *echo chambers*, identity politics, and the weakening of the process of political regeneration through formal organizations.

Therefore, the main challenge for Indonesian democracy in the digital era is not to limit political participation through social media, but how to build a healthy digital ecosystem and integrate digital political participation with the process of

democratic education and strengthening political institutions. Quality digital democracy requires people who have good digital literacy, critical thinking skills, and high political awareness so that the transformation of the political participation of the young generation of Muslims can be a capital for strengthening Indonesian democracy in the future.

Conclusion and Recommendation

This study concludes that the development of digital technology has driven a fundamental transformation in the pattern of political participation of the young generation of Muslims in Indonesia. Political participation, which was previously centered on formal organizations, such as student organizations, youth organizations, and religious organizations, is now increasingly shifting towards more open, flexible, and network-based digital spaces. Social media has not only served as a means of communication, but has developed into a new arena for the younger generation of Muslims to obtain political information, build opinions, mobilize, and express their political aspirations. This phenomenon shows that the younger generation of Muslims is not experiencing a decline in political participation, but rather a change in the form of participation from a collective and organized model to a more personalized, issue-based, and technology-mediated digital participation model.

This transformation has ambivalent implications for Indonesian democracy. On the one hand, social media expands access

to information, increases political inclusivity, and strengthens citizen participation in digital public spaces. However, on the other hand, these developments also give rise to various new challenges, such as disinformation, political polarization, *echo chambers*, increasing identity politics, and weakening the process of cadre regeneration and political education through formal organizations. Therefore, this study offers the concept of Digital Muslim Political Participation, which is a form of political participation of the young generation of Muslims built through digital networks and social media interactions, where political involvement is no longer dependent on formal institutions, but is increasingly determined by digital connectivity, issue-based mobilization, and political participation that is flexible and decentralized.

This study recommends the need to strengthen digital literacy and political literacy for the younger generation of Muslims so that political participation in the digital space is not only symbolic, but also able to encourage substantive and responsible political engagement. In addition, community organizations, student organizations, and educational institutions need to adapt to the development of digital technology by integrating social media as a new means in the process of political education and leadership regeneration. Further research is recommended to use an empirical approach through in-depth surveys or interviews to examine the patterns of digital political participation of the younger

generation of Muslims, the factors that influence their political involvement, and their impact on the quality of democracy and the development of Islamic politics in Indonesia.

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