

DIGITAL INFORMATION PLURALISM AND ISLAMIC SOCIAL AND RELIGIOUS ETHICS IN YOUTH POLITICAL ORIENTATION

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Abstract

This study analyzes the impact of digital pluralism on political party preferences from the perspective of Islamic Human Resource Management (HRM) in West Sumatra. This study aims to examine how pluralistic narratives on social media shape the perceptions and political choices of people with a strong religious-cultural basis. This study uses a quantitative descriptive-correlational approach, data collected through a survey of active social media users. The results of the statistical analysis indicate that the level of digital pluralism and Islamic HRM ethics are in the high category, while party preferences based on pluralistic imagery are classified as moderate. There is a significant correlation between digital pluralism and party preferences, with Islamic HRM ethics acting as a mediating variable. These findings indicate that the influence of pluralism in digital politics is only effective when integrated with substantive ethical values. The implication is that strengthening ethical human resource governance and leadership with integrity are important prerequisites for increasing democratic participation and political professionalism in the context of Islamic society.

Keywords: Digital Information Pluralism, Islamic Social and Religious Ethics, Youth Political Orientation

INTRODUCTION

The digital revolution has transformed Indonesia's political communication landscape into a fluid digital agora (Santoso & Ruslim, 2024). Social media platforms such as Instagram, TikTok, and X have evolved from personal spaces into primary arenas for political contestation and ideological struggles (Hasanah et al., 2024). This dynamic creates a paradox: on the one hand (Hidayah & Kuntjoro, 2022), it opens up participation, but on the other, it has the potential to deepen affective polarization, as reflected in the high exposure to provocative content among young voters (Sudaryanto, 2024). This research focuses on the paradoxical context of West Sumatra. On the one hand, its people adhere to the philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK) (Fricticarani et al., 2023). On the other hand, West Sumatra's young generation is among the most active internet users in Indonesia (Putri et al., 2025). The tension between strong communal identities and fluid digital identities makes West Sumatra an ideal locus for testing the effectiveness and authenticity of political parties' digital pluralism narratives (Mas'adi, 2025).

Studies of digital politics tend to be limited to content analysis, without examining the empirical correlation between pluralistic image strategies and internal party ethics and management practices. Wirman's finding Khasanah (2024) that political pluralism in West Sumatra tends to be "symbolic and elitist" confirms the dissonance or authenticity deficit between image and practice (Santoso & Ruslim, 2024). This study argues that this deficit stems from internal party governance, necessitating analysis through a values-based human resource management lens (Shaban & Barakat, 2023). This study introduces the Islamic Human Resource Management (IRM) perspective as a critical analytical lens (Ain et al., 2024). Unlike conventional IRM, which focuses on technical key performance indicators (KPIs) (Gunawan & Andriyani, 2023), IRM emphasizes core principles such as integrity (shiddiq), trustworthiness (amanah) (Avina, 2023), justice ('adl), and professionalism (ihsan/ itqan) (Herawati et al., 2023). These principles are operationalized as indicators of honest, accountable, balanced, and high-quality content management (Paramita & Ali, 2023). This framework is used to analyze the extent to which these ethical values are internalized and become a guarantee of authenticity for the pluralism narrative being campaigned (Akbar & Rafie, 2024).

This research makes a novel contribution through a three-layered approach, shifting the analytical framework from political discourse in the digital space to the internal governance practices of party organizations. Previous studies have generally focused on analyzing social media content, while this research explores the sources of image formation by investigating the empirical relationship between external narratives and ethical management systems within political parties. The integration of an Islamic Human Resource Management (IRM) perspective into the analysis of electoral political behavior offers a new lens for auditing the consistency between digital rhetoric and internal party practices. IRM's operational principles, such as trustworthiness and fairness, serve as benchmarks for the integrity of political organizations in the digital space. This study develops a unique authentication model by filtering digital pluralism through the local philosophy of ABS-SBK. This synthesis combines the digital arena, Islamic ethical mechanisms, and local wisdom as an explanatory framework for political preferences in West Sumatra.

The findings of this study have profound theoretical and practical implications. The study broadens the theoretical boundaries of political communication and Islamic management by revealing previously overlooked intersections. The implication is that politics can no longer be understood simply as a battle of ideas, but also as a complex human resource management project. This research also enriches the study of contemporary Islamic politics by providing a measurable analytical framework for testing normative claims about integrity and justice. Practically, this research serves as a kind of "ethics audit guide" for political parties, particularly those operating in religious communities like West Sumatra. A direct implication is the urgency for structural reform: the party's human resource function must be elevated from an administrative unit to the vanguard of the organization's reputation and integrity. Furthermore, educational institutions, Islamic organizations, and civil society can use these findings to design critical digital literacy programs that focus not only on hoaxes but also on dismantling performative pluralism and demanding ethical accountability from political actors.

Based on the background and novelty proposed, this study has three specific objectives. First, to quantitatively measure the level of public perception of digital pluralism displayed by political parties and the implementation of IHRM ethics within these parties in West Sumatra.

Second, to analyze and prove the causal relationship and influence between the variables of digital pluralism (as an independent variable) and IHRM ethics (as a mediating variable) on political party preferences (as a dependent variable). Third, to formulate a conceptual model that explains the interaction between the three key elements of digital narrative, value-based internal governance, and the ABS-SBK cultural framework that work in shaping the rational choices of young voters in West Sumatra. Thus, the ultimate goal of this study is to produce an empirical model that can explain the new logic of political victory in the digital era: not just who is most vocal on social media, but who is best able to align their digital performance with ethical internal governance and in accordance with the cultural values of society.

IMPLEMENTATION METHOD

This study uses a quantitative approach with a descriptive-correlational design to examine the relationship between digital pluralism, Islamic Human Resource Management ethics, and political party preferences (Hardani et al., 2020). Data were collected through an online survey with a standardized five-point Likert scale questionnaire that has been tested for validity and reliability (Cronbach's Alpha = 0.89), measuring three main constructs: digital pluralism (dimensions of openness, respect for differences, and dialogue), Islamic Human Resource Management ethics (including trustworthiness, justice, responsibility, and professionalism), and political party preferences (based on pluralistic image, candidate ethics, and team credibility) (Zaluchu, 2020). The research sample consisted of 500 active social media users domiciled in West Sumatra, selected purposively with the criteria of being at least 18 years old and using digital platforms for political interactions for more than two hours a day; demographically, 61% had a bachelor's degree and 72% used social media as their primary source of political information (Aryanti et al., 2024). Statistical analysis was conducted using SPSS version 26 through three stages: descriptive analysis to map the characteristics and scores of variables, Pearson correlation test to measure the strength of the relationship between variables, and multiple linear regression analysis to determine the extent to which digital pluralism and Islamic HR ethics jointly influence respondents' political preferences (Purwanza et al., 2022).

RESULTS

The findings of this study support “Hybrid Victory” as a model of electoral politics in West Sumatra, which is determined by the dialectical interaction between two main forces: (1) public demand for the integration of Islamic ethics in leadership, and (2) the transformation of the contestation arena by digital pluralism. The unique sociocultural context, with the philosophical consensus of Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK), creates a political landscape in which Islamic values become the primary assessment framework. Acknowledged that there is a “Governance Ethics Gap” a gap between the idealism of ABS-SBK as a formal mission and its implementation in bureaucratic practice. This gap opens up space for political parties that are considered the most authentic in realizing these values, which in the context of this study is reflected in the preference for parties with a strong Islamic ethical basis.

Descriptive statistical analysis provides an overview of respondents' perceptions of the three main variables. The results are presented in Table 1.

Table 1. Descriptive Statistics of Research Variables

Variable	Mean	Standard Deviation (SD)	Category
Digital Pluralism (V1)	4.26	0.48	High
Islamic HR Ethics (V2)	4.05	0.57	High
Political Party Preference (V3)	3.72	0.61	Medium–High

Table 1 shows that both perceptions of digital pluralism (V1) and Islamic human resource ethics (V2) are high. However, preference for political parties (V3) that project a pluralistic image is moderately high. This indicates that while the public highly values information transparency and ethical values, these have not yet automatically and fully translated into electoral support, indicating the presence of more complex and critical considerations.

To test the relationship between variables, a Pearson correlation test was conducted. The results are presented in Table 2.

Table 2. Pearson Correlation Matrix Between Main Variables

Variable Relationship	Correlation Coefficient (r)	p-value	Description
V1 (Digital Pluralism) – V2 (Islamic HR Ethics)	0.68	< 0.001	Strong Correlation
V1 (Digital Pluralism) – V3 (Political Party Preference)	0.59	< 0.001	Moderate–Strong Correlation
V2 (Islamic HR Ethics) – V3 (Political Party Preference)	0.65	< 0.001	Strong Correlation

The results in Table 2 show that all relationships are positive and statistically significant ($p < 0.05$). The strongest relationship is seen between digital pluralism and Islamic HR ethics ($r = 0.68$). This finding strengthens the argument that contemporary digital spaces are not value-neutral, but rather serve as a medium through which Islamic ethical discourse is refined and tested. The strong correlation between Islamic HR ethics and party preference ($r = 0.65$) confirms that the Islamic ethical framework remains a primary political compass.

To analyze the influence of the independent variables on the dependent variable, a multiple linear regression analysis was performed. The results are summarized in Table 3.

Table 3. Results of Multiple Linear Regression Analysis: Effect of V1 and V2 on V3

Independent Variables	β	t	Sig	Description
Digital Pluralism (V1) → Party Preference (V3)	0.42	7.12	0.000	Significant
Islamic Human Resource Ethics (V2) → Party Preference (V3)	0.37	6.45	0.000	Significant
$R^2 = 0.49$			49% of the variation in party preference is explained by two variables	

The regression model in Table 3 is significant ($F = 235.84$, $p < 0.001$) and indicates that both independent variables together have a significant influence on party preference. Digital pluralism (V1) has a slightly more dominant influence ($\beta = 0.42$) than Islamic HR Ethics (V2) ($\beta = 0.37$). The R^2 value of 0.49 indicates that 49% of the variation in political party preference among young voters in West Sumatra can be explained by the combination of their perceptions of digital pluralism and Islamic HR ethics. The remaining 51% is explained by factors outside this model, such as traditional patronage networks, the figure of Islamic scholars, or socio-economic factors.

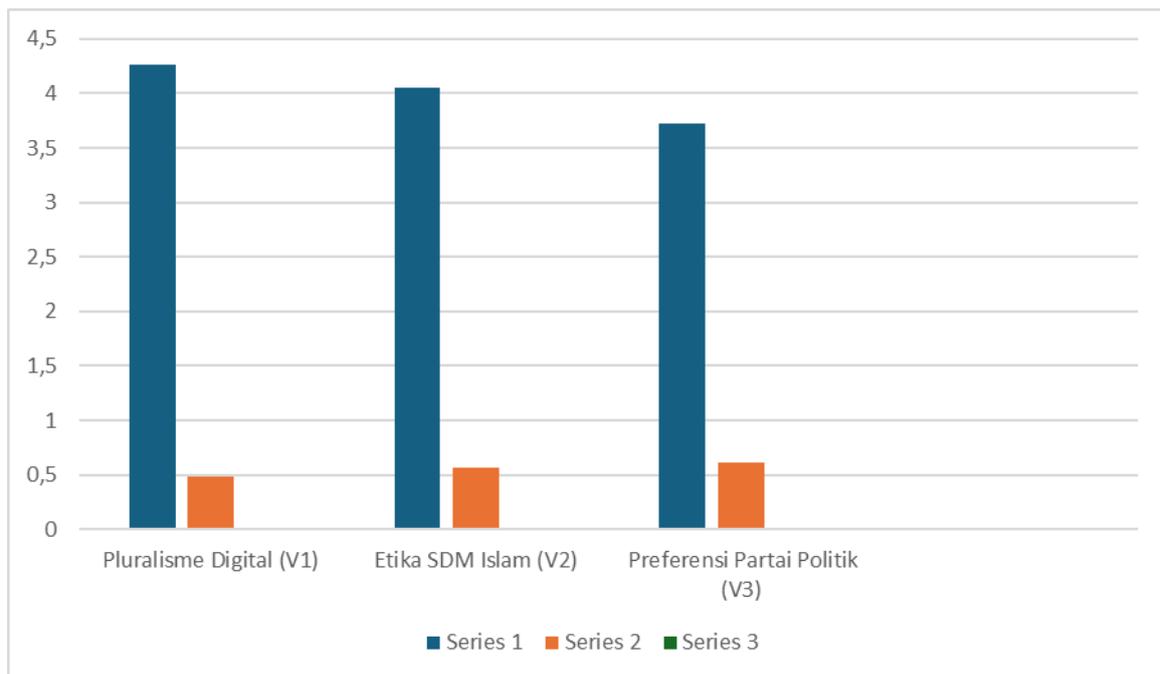


Figure 1. Comparison of Mean Scores of Research Variables

Based on the synthesis of the analysis results, digital pluralism acts as both an accelerator and a stage for the dominant political ethics audit in West Sumatra. Social media has transformed electoral contestation into a continuous field of ethical performance evaluation, where violations of the principle of trust, such as indications of corruption, can instantly turn into an electoral crisis (Agustina & Riyanto, 2023). Electoral victory can only be achieved through a hybrid strategy that builds an "echo chamber coalition," namely the ability of candidates to gain legitimacy from traditional authorities while simultaneously reproducing that legitimacy into a digital narrative that resonates with young voters (Santoso & Ruslim, 2024). The success of the Mahyeldi-Audy pair in the 2020 gubernatorial election is ideal empirical evidence (Herawati et al., 2023), where the combination of Mahyeldi's authentic image as a representation of tradition and religious ethics, with Audy's digital skills that reflect modernity, successfully created a dual resonance that bridges two socio-political realities that are at first glance paradoxical (Jung & Shegai, 2023). Electoral politics in West Sumatra is no longer a battle between tradition and modernity, but the art of uniting the two in a coherent and authentic narrative of victory (Nurwulan et al., 2025).

DISCUSSION

1. Digital Pluralism

The finding of a positive correlation between digital pluralism and party preferences in West Sumatra reveals a paradox between performativity and demands for authenticity. The digital space, as a front stage (Amallia, 2022), facilitates party impression management through pluralistic narratives that are often symbolic (Nurwulan et al., 2025). Anjani & Pramono (2024), the high digital pluralism score ($M=4.26$) reflects voters' demands particularly the digitally literate Generation Z for a more authentic discourse than conventional media, which is considered biased (Hidayat et al., 2021). Kartikawati & Fadillah (2020), this pluralism has specific meaning as "ideational pluralism" and "intra-Islamic pluralism," Sari (2024) namely the contestation of ideas regarding the interpretation and implementation of ABS-SBK (Adat Basandi Syarak, Syarak Basandi Kitabullah) values, rather than ethno-religious pluralism (Handoko et al., 2025). Parties that reject dialogue and claim a monopoly on truth will lose legitimacy, even if they share the same ideological basis (Zein et al., 2025).

The practice of ideational pluralism demands that political parties function as laboratories of internal democracy, with openness in managing differences of opinion becoming a key prerequisite for claiming respect for public diversity. Parties that display a uniform discourse without room for criticism are perceived as inauthentic by young voters familiar with the dynamics of digital dialectics. Parties that openly demonstrate internal deliberation processes, including healthy debates on the interpretation of contemporary Islamic values, can accumulate trust capital. Digital pluralism in West Sumatra thus functions as a mirror reflecting the quality of internal party governance: every campaign narrative will be tested through the digital history and consistency of cadre behavior. This phenomenon marks a shift from message-centered politics to politics that focuses on the credibility of the message sender.

2. Islamic Human Resource Ethics (IHRM)

The significant effect of Islamic Human Resource Ethics ($\beta=0.37$) confirms that the authenticity of digital pluralistic narratives depends on the party's internal governance. The concept of IHRM translates Islamic values such as amanah (integrity) (Aldino & Septiano, 2021), 'adl (justice), and itqan (professionalism) into operational systems for recruiting, training, and evaluating cadres (Fikri & Tjenreng, 2025). The HR function in modern political parties must evolve from administrative to stewardship of reputation (Cahyono, 2020), maintaining consistency between external image and internal practices (Anas et al., 2025). Failure to uphold Haque et al. (2022) ethics for example, through nepotistic recruitment or condoning corruption will quickly be exposed in the digital space and undermine the party's trust capital (Kustinah, 2023). IHRM serves as a guarantor of credibility, linking ethical performance to voter preferences (Ressa et al., 2024).

Enforcing HRDMI ethics requires the institutionalization of these principles within the party's operational structure. The recruitment system must be designed with transparency and objectivity to prevent nepotism, while internal oversight mechanisms must have independent authority to prosecute violations. Cadre training should no longer focus solely on technical campaign skills, but also on internalizing the values of trust and justice in all political interactions. Without this institutional restructuring, claims of implementing Islamic ethics will be merely empty rhetoric that can easily be exposed. Credibility built through ethical

governance is a strategic asset for parties in the uncertain digital era. This capital of trust enables parties to transcend short-term issue contests and build sustainable voter loyalty. Parties that successfully manage their internal integrity will be more resilient in the face of communication crises, as the public will have a foundation of trust in the organization's character. HRDMI serves not merely as an audit tool, but as a foundation for long-term political legitimacy in an increasingly critical and connected society.

3. Synthesis of Victory

The ability of the two variables to explain 49% of the variation in party preferences ($R^2=0.49$) confirms the "hybrid victory" model in West Sumatra. Through the lens of the Theory of Planned Behavior (Le & Nguyen, 2022), digital pluralism shapes positive attitudes toward party modernity and openness, while IHRM ethics shape subjective norms that strengthen the party's moral legitimacy in the eyes of the community (Prasanti et al., 2023). The key to success lies in consistency between the two. A trust deficit arises when there is a dissonance between the pluralistic image on the digital front stage and unethical practices behind the organization (Hidayati et al., 2024), which is easily detected by critical voters (Hidayati et al., 2024). Putriana et al. (2024), electoral victory requires a seamless integration of inclusive digital communication and internal governance with integrity.

Through a deeper lens, the 49% figure is not merely statistical evidence, but a reflection of the transformation of political consciousness among the West Sumatran people, who are undergoing transition. The digital era has given rise to more critical and informed voters, who judge parties not only by their concrete work programs but also by the alignment between campaign values and the personal character of their cadres. Social media has become a platform for public verification, where every promise and performance of politicians can be immediately tested and compared with the reality on the ground. In this context, internal party ethics, managed according to Islamic principles, are the primary determinant of whether a digital narrative will be believed or dismissed as hypocritical. Consistency between the rhetoric of pluralism in cyberspace and the practices of meritocracy and accountability within the organization is an irreplaceable asset of trust. Without this consistency, a party's entire investment in building a modern and open image will be undone by a single exposed ethics scandal. The hybrid victory model is truly a model of reputational resilience in an era of digital transparency, where parties can no longer hide the contradictions between their front and backstage.

The seamless integration of inclusive digital communication and internal governance with integrity creates a sustainable cycle of legitimacy. When a party consistently displays openness in interacting with diverse groups on social media while demonstrating fairness in its recruitment and internal sanctioning processes, it builds strong social capital in the eyes of voters. This social capital is then converted into stable political preferences, which are not easily swayed by momentary fluctuations in issues or negative campaigns from competitors. On the other hand, a party that only excels at displaying pluralism without a solid foundation of organizational ethics will be trapped in a cycle of distrust. Every effort to build its image will be met with public skepticism, doubting its authenticity. Thus, electoral politics in West Sumatra has entered a phase where ethical credibility becomes a new currency, more valuable than mere popularity or the power of traditional networks. Long-term victory will be the right

of political organizations that understand that in the digital age, integrity is the best strategy.

4. Implications Redefining Value-Based Political Professionalism

These findings call for a redefinition of political professionalism, moving from technical competence to moral professionalism centered on transparency and accountability. The practical implications require political parties to (Wafa & Angin, 2024): (1) transform their HR function into a strategic integrity-preserving unit, (2) empower digital teams with equal ethical and technical competencies, and (3) develop an open internal audit system. In the West Sumatra context, digital pluralism actually functions as an enforcement tool that encourages the actualization of ABS-SBK values (Ozkan, 2019). Arifin et al. (2025), sustainable electoral politics is one that aligns digital performativity with ethical substance within a coherent and publicly accountable governance model.

This redefinition of political professionalism has consequences for reforming the cadre education curriculum and party recruitment systems. Training materials should no longer focus solely on campaign techniques and oratory, but should also internalize the principles of digital ethics audits and exemplary leadership aligned with local values. The candidate recruitment process must also be designed with a transparent mechanism open to public verification, ensuring that each candidate has undergone a rigorous integrity screening. The transformation towards politics with integrity requires multi-stakeholder collaboration involving political parties, traditional institutions, religious organizations, and civil society. Traditional and religious institutions can act as guardians of the narrative and provide moral legitimacy, while civil society functions as an independent monitor, ensuring that political practices are in line with claimed values. This synergy will create a political ecosystem that is not only responsive to digital dynamics but also deeply rooted in the collective ethics of society.

CONCLUSION

The conclusion of this study confirms that electoral politics in West Sumatra is determined by the dialectical interaction between digital pluralism and Islamic Human Resource Management (IHRM) ethics, which together explain 49% of the variation in party preferences. The findings reveal that digital pluralism functions as a performative arena as well as a stage for ethical audits, while IHRM serves as an internal mechanism for guaranteeing authenticity that translates the values of amanah and 'adl into party governance practices. Political victory is hybrid, requiring consistency between an image of openness in the digital space and moral integrity in organizational management. The success of political parties no longer depends solely on communication strategies, but on their capacity to build transparent and accountable moral professionalism, thus making digital pluralism a tool for upholding ABS-SBK values in contemporary democracy.

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