

POLITICAL JUSTICE IN THE DIGITAL ERA: A PERSPECTIVE OF MILLENNIAL EDUCATIONAL PERSONNEL AND LECTURERS

Ryanda Iqbaal Pradipta Widadi

Universitas Islam Negeri Sumatera Utara, Indonesia

E-mail: ryanda0404222028@uinsu.ac.id*

Mardian Idris Harahap

Universitas Islam Negeri Sumatera Utara, Indonesia

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Abstract

Penelitian ini bertujuan untuk mendeskripsikan pemahaman keadilan politik di era digital serta menganalisis hubungan antara paparan informasi politik digital dan pemahaman keadilan politik pada dosen dan tenaga kependidikan di Fakultas Ushuluddin dan Studi Islam serta Fakultas Syariah dan Hukum, Universitas Islam Negeri Sumatera Utara (UINSU). Penelitian menggunakan pendekatan kuantitatif deskriptif-korelasional dengan purposive sampling terhadap 12 responden berusia 27–38 tahun yang aktif menggunakan media sosial. Data dikumpulkan melalui kuesioner skala Likert lima poin yang terdiri atas 15 item mencakup paparan informasi digital, interpretasi teks keagamaan tentang kepemimpinan, pemahaman keadilan politik, serta kesadaran terhadap algoritma media sosial dan echo chambers. Hasil menunjukkan bahwa paparan informasi politik digital memperoleh skor rata-rata 3,21, sedangkan dimensi pemahaman keadilan politik memperoleh skor rata-rata 3,96. Analisis Pearson terhadap skor komposit variabel menunjukkan hubungan positif yang sangat kuat antara paparan informasi digital dan pemahaman keadilan politik ($r = 0,86$; $p < 0,001$; 95% CI [0,56, 0,96]). Hasil ini menunjukkan bahwa pada responden yang diteliti, tingkat paparan informasi politik digital yang lebih tinggi berasosiasi dengan skor pemahaman keadilan politik yang lebih tinggi, tetapi tidak membuktikan hubungan sebab-akibat. Temuan ini bersifat eksploratif karena ukuran sampel yang kecil dan penggunaan teknik nonprobabilitas sehingga tidak dapat digeneralisasikan pada seluruh dosen dan tenaga kependidikan UINSU maupun komunitas Perguruan Tinggi Keagamaan Islam. Penelitian ini memberikan bukti awal mengenai hubungan literasi informasi digital dan pemahaman keadilan politik dalam konteks pendidikan tinggi Islam.

Keywords: Public knowledge, political trust, Government Regulation Number 75/2000, House of Representatives of the Republic of Indonesia (DPR-RI)

INTRODUCTION

Political justice remains a central concern in democratic and Islamic political discourse because it concerns the equal recognition of citizens, fair access to political participation, accountable leadership, and the orientation of public policy toward collective welfare. From an

Islamic perspective, justice in political leadership is closely associated with the principles of al-'adl (justice), shura (deliberation), and maslahah (public benefit), which emphasize that political authority should be exercised responsibly and for the public interest rather than on the basis of social status or group privilege. Al-Mawardi (2019) places justice and the capacity to fulfil public responsibilities among the foundations of legitimate political leadership. Contemporary interpretations similarly emphasize competence, moral integrity, and public responsibility as important criteria for evaluating leadership (Fauzi et al., 2024). Thus, political justice is not limited to formal political representation but also encompasses how citizens understand fairness, leadership responsibility, political rights, and policies affecting the wider public. These normative principles provide an important framework for examining how political justice is understood within contemporary Islamic higher education.

The expansion of digital communication has transformed the informational environment in which such political understandings are constructed and negotiated. Social media platforms provide rapid access to political news, religious discourse, public-policy debates, and competing interpretations of leadership and justice. Digital platforms may therefore broaden citizens' exposure to political perspectives that were previously mediated primarily through conventional media, educational institutions, or established religious authorities. Research on political communication has indicated an association between digital-media use and political awareness and participation, suggesting that exposure to online information can be relevant to how individuals engage cognitively with political issues (Juditha & Darmawan, 2018). In the Indonesian context, digital platforms have likewise become increasingly important spaces for political discussion and the circulation of perspectives among younger users (Dinda Aurellia & Katimin, 2025). However, digital information exposure should not automatically be equated with higher political understanding because access to information differs conceptually from the ability to evaluate, contextualize, and critically interpret that information.

This distinction is particularly important because digital political environments simultaneously expand access to information and expose users to algorithmic selection, polarization, and echo chamber effects. Social media algorithms can repeatedly present content that corresponds to users' previous preferences, potentially limiting encounters with alternative perspectives despite the apparent abundance of available information. Cinelli et al. (2021) demonstrate that echo chamber dynamics can emerge across social media environments through patterns of selective exposure and interaction. Accordingly, the relationship between digital exposure and political understanding is theoretically complex: greater exposure may increase opportunities to encounter political information, but its association with political understanding may depend on the diversity, credibility, and interpretation of the information encountered. In this study, digital information exposure is therefore conceptualized as respondents' engagement with political and public-policy information through digital media, whereas political justice understanding refers to their evaluative understanding of leadership, justice, political rights, and related Islamic political principles. The study examines the statistical association between these constructs rather than presuming that one causally determines the other.

This issue is especially relevant within Islamic higher education, where lecturers and educational personnel operate at the intersection of academic knowledge, religious scholarship, public discourse, and digital information. Their position provides a specific institutional context for examining political justice because educators encounter both established Islamic intellectual

traditions and contemporary political narratives circulating through digital platforms. Islamic conceptions of leadership continue to emphasize justice, competence, integrity, and responsibility, while contemporary digital communication creates additional channels through which those principles may be discussed and interpreted (Asmu'i et al., 2024; Fauzi et al., 2024). Nevertheless, the present study does not assume that educators possess a distinctive epistemic identity, that digital media have replaced traditional religious authorities, or that particular interpretations have become internally established merely because respondents agree with several questionnaire statements. Such propositions would require more extensive qualitative evidence. The present analysis is consequently restricted to patterns that can be supported by the survey data: digital-information exposure and respondents' reported understanding of political justice.

A further conceptual clarification concerns the use of the term "millennial." The original framing defined millennials as individuals born between 1981 and 1996, while the empirical participants were aged 27–38 years in 2026. This age distribution means that not all respondents fall within the specified millennial birth cohort. Therefore, generational identity is not treated in this study as an explanatory variable or as a basis for attributing common political characteristics to all participants. Instead, the empirical population is more precisely defined by institutional and behavioral criteria: lecturers and educational personnel from the Faculty of Ushuluddin and Islamic Studies and the Faculty of Sharia and Law at Universitas Islam Negeri Sumatera Utara (UINSU) who actively use social media and engage with political or public-policy information. This clarification avoids imposing generational characteristics that are not consistently represented in the sample while preserving the study's substantive interest in educators who participate in a contemporary digital information environment.

Despite growing scholarship on digital politics, political participation, Islamic leadership, and social-media dynamics, limited empirical attention has been given to the relationship between digital political-information exposure and political-justice understanding among educators within Islamic higher education. Previous research has primarily examined digital political participation among broader populations, the opportunities and risks associated with social media, or normative interpretations of Islamic leadership and justice (Cinelli et al., 2021; Dinda Aurellia & Katimin, 2025; Juditha & Darmawan, 2018). Studies of Islamic political justice, meanwhile, have largely emphasized normative and interpretive dimensions of leadership, competence, integrity, and justice rather than quantitatively examining their relationship with contemporary digital-information exposure (Al-Mawardi, 2019; Fauzi et al., 2024). Addressing this gap, the present study provides an exploratory quantitative examination of educators in two faculties at UINSU. Specifically, it aims to (1) describe respondents' exposure to digital political and public-policy information, (2) describe their understanding of political justice and related dimensions, and (3) examine the association between digital information exposure and political-justice understanding. Accordingly, the study asks: to what extent is exposure to digital political information associated with political-justice understanding among the lecturers and educational personnel included in this study? This formulation aligns the research objective with its descriptive-correlational design and avoids causal claims that cannot be established from cross-sectional survey data.

RESEARCH METHOD

This study uses a descriptive quantitative approach to map the general trends of the perspectives of Muslim millennial academic staff and lecturers on political justice in the digital era. The research design used a survey method with a structured questionnaire distributed online via Google Form. This approach was chosen because it allows for efficient data collection from a number of respondents with standardized instruments, and the results can be generalized to a limited extent to similar communities within the PTKI environment (Creswell, 2014). The study population was Muslim academics who actively use social media at UINSU, specifically from the Faculty of Ushuluddin and Islamic Studies and the Faculty of Sharia and Law. The sampling technique used non-probability sampling with a purposive sampling type. The inclusion criteria for respondents included: (1) being within the millennial generation age range (born 1981-1996) or close to it; (2) actively using social media for at least one hour per day; (3) having an interest in political issues and public policy; (4) having the status of an active lecturer or educational staff at both faculties. A sample of 12 respondents was collected between April and May 2026. The X (independent) variable was exposure to digital information on political issues and public policy, measured by the intensity of social media use, the type of content consumed, and preferences for digital religious authorities (Q1-Q4). The Y (dependent) variable was the understanding of political justice among Muslim millennial educational staff and lecturers, including the interpretation of religious texts on leadership, attitudes toward political justice, and critical awareness of social media algorithms (Q5-Q15).

The research instrument was an online questionnaire using a 1–5 Likert scale covering four dimensions: (1) Exposure to Digital Information on Political Issues (Dimension B, Q1–Q4); (2) Interpretation of Religious Texts on Leadership (Dimension C, Q5–Q8); (3) Understanding of Political Justice (Dimension D, Q9–Q12); and (4) Awareness of Algorithms & Echo Chambers (Dimension E, Q13–Q15). Scale description: 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree. Data were analyzed using descriptive statistics (frequency distribution, mean, percentage) and Pearson correlation analysis to test the relationship between Variables X and Y. Interpretation of the mean using the categories: Very High (4.21–5.00), High (3.41–4.20), Sufficient (2.61–3.40), Low (1.81–2.60), and Very Low (1.00–1.80) (Sugiyono, 2019). The strength of the correlation was interpreted based on the convention: $r \geq 0.80$ (very strong), 0.60–0.79 (strong), 0.40–0.59 (moderate) (Evans, 1996). The analysis was carried out with the help of Python and Microsoft Excel.

RESULT AND DISCUSSION

This study involved 12 respondents from the Faculty of Ushuluddin and Islamic Studies (n=6, 50%) and the Faculty of Sharia and Law (n=6, 50%) at UINSU. The majority of respondents were lecturers (n=11, 91.7%), and one was an educational staff member (8.3%). The respondents' ages ranged from 27 to 38 years, with an average age of 33.7 years, and all were part of the community of educators who actively use social media.

Table 3. Profile of Research Respondents

No	Name	Gender	Age	Position	Faculty	Platform
1	Paisal Siregar, M.Sos	L	34	Educational Staff	Ushuluddin dan Studi Islam	TikTok
2	Bagus Ramadi, MH	L	32	Lecturer	Syariah dan Hukum	Instagram

3	Rizky Syah Putra	L	36	Lecturer	Ushuluddin dan Studi Islam	Instagram
4	Julaiha	P	36	Lecturer	Ushuluddin dan Studi Islam	Instagram
5	Mhd. Nurhusein Daulay	L	36	Lecturer	Syariah dan Hukum	Facebook
6	Aida Nur Hasanah	P	33	Lecturer	Syariah dan Hukum	Instagram
7	Munawwir Ramadhan	L	27	Lecturer	Syariah dan Hukum	Instagram
8	Muhammad Fadhil, M.H.	L	30	Lecturer	Syariah dan Hukum	Instagram
9	Dr. Rahmad Efendi, M.Ag	L	33	Lecturer	Syariah dan Hukum	Instagram
10	Wahyu Wiji Utomo, M.Pem.I	L	36	Lecturer	Ushuluddin dan Studi Islam	Instagram
11	Zulkarnain, M.Pe.M.I	L	33	Lecturer	Ushuluddin dan Studi Islam	Inst/TikTok/X
12	Aminuddin	L	38	Lecturer	Ushuluddin dan Studi Islam	Inst/YouTube

Dimension B measures respondents' level of exposure to political and public policy information on social media. The dimension's mean of 3.21 indicates a "Fair" category, indicating moderate exposure without intensive active engagement. Item Q1 (frequently encountering political justice content on social media, mean = 3.58) received the highest score, indicating that political content has appeared quite frequently on respondents' timelines. Conversely, Q4 (citizens obtain more political rights information from social media than other sources, mean = 2.92) recorded the lowest score, indicating that educators still rely on academic and traditional sources as their primary reference. Dimension C, with a mean of 3.54, falls into the "Agree" category, indicating respondents' tendency to support a contextual interpretation of the concept of just leadership. Item Q6 (leadership in Islam based on competence and integrity, mean = 4.08) received the highest score. Item Q8 (social media helps understand the concept of political justice in Islam, mean = 2.92) recorded the lowest score, indicating that educators rely more on classical textual sources than on social media content. Dimension D achieved the highest average score among all dimensions, namely 3.96, falling into the "High" category. Two items even reached the "Strongly Agree" category: Q10 (Islam encourages the principles of deliberation and justice in public leadership, mean = 4.42) and Q11 (political justice is not only about representation, but also policies that favor the public interest, mean = 4.33).

Table 4. Statistical Description Per Statement Item

Dim.	No	Statement	Mean	Category
B	1	Frequently encountering content about political justice on social media	3,58	Agree
B	2	Following accounts/media outlets that discuss political issues and public policy	3,00	Neutral
B	3	Islamic content on social media influences perspectives on political justice	3,33	Neutral
B	4	Citizens obtain more information about their political rights from social media	2,92	Neutral
C	5	Just leadership in Islam is based on social responsibility, not a certain status	3,75	Agree

C	6	Leadership in Islam is based on competence and integrity	4,08	Agree
C	7	Interpretation of religious texts on leadership needs to be adapted to the context of the digital age	3,42	Agree
C	8	Social media helps understand the concept of political justice in Islam	2,92	Neutral
D	9	Every citizen has the right to hold political office according to their competence	3,58	Agree
D	10	Islam promotes the principles of deliberation and justice in public leadership	4,42	Strongly Agree
D	11	Political justice is not only about representation, but also policies that favor the public interest	4,33	Strongly Agree
D	12	Lack of digital literacy is a real obstacle to fair political participation	3,50	Agree
E	13	Awareness that social media algorithms influence the political information received	3,33	Neutral
E	14	Trust digital figures more than traditional authoritative sources on political issues	2,33	Disagree
E	15	Actively seeking diverse views on political issues	3,75	Agree

Dimension E achieved the lowest mean score among all dimensions (3.14), falling into the "Fair" category. Q15 (actively seeking diverse views on political issues, mean = 3.75) achieved a high score, but Q14 (trusting digital figures more than traditional authoritative sources, mean = 2.33) achieved the lowest score across all instruments. This paradox reveals a distinctive pattern within the Islamic educational community: actively consuming diverse digital narratives but still positioning traditional ulama as gatekeepers of validation—a form of complementarity, not a substitute, for traditional authority (Cinelli et al., 2021). The average X score was 12.83 (64.2% of the maximum score = 20) and the average Y score was 39.42 (71.7% of the maximum score = 55). Three respondents achieved the highest Y score (47): Mhd. Nurhusein Daulay, Muhammad Fadhil, and Zulkarnain—all of whom are active educators with high levels of digital exposure ($X \geq 15$). The respondent with the lowest Y score (27) was Julaiha, who also had the lowest X score (4).

Table 5. Summary of Scores for Variables X and Y per Respondent

No	Name	X Score	% X	Y Score	% Y	Y category	Faculty
1	Paisal Siregar, M.Sos	13	65,0%	45	81,8%	High	Usul al-Din and Islamic Studies
2	Bagus Ramadi, MH	14	70,0%	42	76,4%	Currently	Sharia and Law
3	Rizky Syah Putra	10	50,0%	29	52,7%	Low	Usul al-Din and Islamic Studies
4	Julaiha	4	20,0%	27	49,1%	Low	Usul al-Din and Islamic Studies
5	Mhd. Nurhusein Daulay	15	75,0%	47	85,5%	High	Sharia and Law
6	Aida Nur Hasanah	15	75,0%	42	76,4%	Currently	Sharia and Law
7	Munawwir Ramadhan	9	45,0%	35	63,6%	Currently	Sharia and Law
8	Muhammad Fadhil, M.H.	15	75,0%	47	85,5%	High	Sharia and Law

9	Dr. Rahmad Efendi, M.Ag	14	70,0%	41	74,5%	Currently	Sharia and Law
10	Wahyu Wiji Utomo, M.Pem.I	15	75,0%	41	74,5%	Currently	Sharia and Law
11	Zulkarnain, M.Pe.M.I	19	95,0%	47	85,5%	High	Usul al-Din and Islamic Studies
12	Aminuddin	11	55,0%	30	54,5%	Low	Usul al-Din and Islamic Studies
Rata-rata		12,83	64,2%	39,42	71,7%	r = 0,86	—

The table shows that the average score of digital information exposure (Variable X) among the 12 respondents is 12.83, equivalent to 64.2%. This indicates that, in general, millennial lecturers and academic staff at the Faculty of Ushuluddin and Islamic Studies and the Faculty of Sharia and Law have a moderate level of exposure to digital political information. The highest X score was obtained by Zulkarnain, M.Pe.M.I. with 19 points or 95.0%, while the lowest score was obtained by Julaiha with 4 points or 20.0%. Several respondents from the Faculty of Sharia and Law, such as Mhd. Nurhusein Daulay, Aida Nur Hasanah, Muhammad Fadhil, M.H., and Wahyu Wiji Utomo, M.Pem.I., also recorded relatively high X scores of 15 points or 75.0%. This pattern suggests that access to and engagement with digital information vary among respondents, but most participants demonstrate sufficient familiarity with digital political discourse.

Meanwhile, the average score of political justice understanding (Variable Y) is 39.42 or 71.7%, indicating that respondents generally possess a relatively good understanding of political justice. Four respondents fall into the high category, namely Paisal Siregar, M.Sos., Mhd. Nurhusein Daulay, Muhammad Fadhil, M.H., and Zulkarnain, M.Pe.M.I., with Y percentages ranging from 81.8% to 85.5%. Five respondents are in the moderate category, while three respondents fall into the low category. The correlation coefficient of $r = 0.86$ indicates a strong positive relationship between digital information exposure and political justice understanding. This means that respondents with higher exposure to digital political information tend to have a stronger understanding of political justice, although individual variations remain visible across faculties and respondent.

Table 6. Comparison of Average Scores Between Research Dimensions

Dim.	Dimension Name	Mean	Category
B	Digital Information Exposure on Political Issues & Public Policy	3,21	Fair
C	The Meaning of Religious Texts on Leadership	3,54	Agree
D	Understanding Political Justice	3,96	High
E	Social Media Algorithms & Echo Chambers	3,14	Sufficient

This pattern indicates that substantive understanding of political justice is more advanced than the intensity of digital exposure, indicating that this understanding is developed not solely from social media, but from formal education and more in-depth Islamic studies. The Pearson correlation test between the total score X and the total score Y yielded a value of $r = 0.86$, which is included in the category of a very strong positive correlation (Evans, 1996). This means that the higher the intensity of digital information exposure about political issues, the higher the respondents' understanding of political justice from an Islamic perspective. The value of $r^2 = 0.74$ indicates that approximately 74% of the variation in Variable Y can be explained by

Variable X, while the remaining 26% is influenced by other variables such as educational background, teaching experience, or organizational involvement.

Tabel 7. Hasil Analisis Korelasi Pearson

Variabel X	Variabel Y	r Pearson	Interpretation
Digital Information Exposure (Q1–Q4)	Understanding Political Justice (Q5–Q15)	0,86	Very Strong Positive Correlation

DISCUSSION

The findings of this study confirm and extend previous studies. First, the very strong correlation between digital exposure and understanding of political justice ($r = 0.86$) aligns with the findings of Juditha & Darmawan (2018) that digital media use is significantly correlated with political awareness and participation. However, in the context of educators, digital exposure does not operate in a vacuum, but is filtered through the respondents' pre-existing academic epistemic capital. Second, the high mean score for Dimension D (3.96), particularly Q10 (mean = 4.42), confirms that contextual interpretations of just leadership have been well internalized among UINSU educators. This belief goes beyond mere academic understanding; it has become a firm political stance, aligned with the principles of musawarah and is in Islam. Third, the paradox in Dimension E reveals a pattern of "source diversification without migration of authority": respondents actively consume various digital narratives but still position traditional ulama as gatekeepers of validation. The fragmentation of religious authority among PTKI educators is complementary, not substitutive, to the Islamic scholarly tradition (Cinelli et al., 2021). Fourth, the considerable heterogeneity in scores (lowest $Y = 27$, highest = 47) indicates significant internal variation, opening up a further research agenda on how generation, institutional position, and academic background interact in shaping the political attitudes of educators at PTKI.

The millennial educator community at Islamic higher education institutions (PTKI) possesses characteristics that distinguish them from the general Muslim millennial population. They are intellectuals with dual competencies: expertise in classical Islamic scholarly traditions and the ability to navigate the digital information ecosystem. Table 2 presents the distinctive dimensions of the millennial educator community and their implications for political justice. The dual epistemic positions held by millennial educators make them unique "interpreters" in the context of political justice. Openness to diverse perspectives makes more progressive religious reinterpretations more likely.

The concept of just leadership (*al-'adl fi al-siyasah*) has become a key theme in contemporary Islamic political discourse. Al-Mawardi (2019) in *Al-Ahkam al-Sulthaniyyah* explains that the legitimacy of political leadership is based on the capacity to carry out public mandates fairly, not solely on social status or a particular group. Contemporary scholars emphasize that the principles of shura (deliberation), *adalah* (justice), and *maslahah* (public benefit) serve as the primary evaluative framework for assessing the political justice of leadership.

This finding is reinforced by a study by Fauzi, Harahap, and Nasution (2024), which compared the interpretations of Ibn Kaşır and Sayyid Quṭhb on leadership verses. Both agree that a just leader is required to prioritize competence and moral integrity over status or class. The same principle of justice is also emphasized by Asmu'i, Nasution, and Harahap (2024) in a more specific context, demonstrating that justice (*al-'adl*) is a normative requirement that applies across all domains of Islamic law, both in the public-political and private-family spheres.

Historically, the involvement of religious authorities in the political sphere is not a new phenomenon; Harahap's (2020) dissertation on the socio-political thought and activities of Sheikh M. Arsyad Thalib Lubis demonstrates how ulama can act as both political actors and guardians of religious authority, a pattern relevant to understanding the position of millennial educators at UINSU in this study.

In the digital era, reinterpretation of religious texts on leadership and public justice is increasingly open through cross-platform discourse. Islam upholds the universal values of *musawah* (equality), *adalah* (justice), and *ukhuwah* (brotherhood) as the foundation of political justice, where the dignity and right of citizens to political participation are based solely on piety and competence, not on any particular group or affiliation.

Social media functions as a double-edged sword in the context of political discourse: on the one hand, it provides a responsive means of participation, but on the other, it becomes fertile ground for polarization and filter bubbles (Dinda Aurellia & Katimin, 2025). The echo chamber phenomenon, where algorithms display content tailored to user preferences, has the potential to deepen the gap between progressive and conservative groups on Islamic political issues. Juditha & Darmawan (2018) found that digital media use correlates significantly with political participation and awareness, but is also vulnerable to ideological segregation.

Although the literature on Islamic politics and millennial digital participation continues to grow, several research gaps remain unmet. First, previous research generally examines Muslim millennials in general without distinguishing between the educational community and the general population. Second, studies of political justice in Islam have focused largely on classical interpretations without linking them to recontextualization practices within Islamic campuses. Third, previous research has not specifically examined the relationship between the intensity of digital information exposure and understanding of political justice among educational staff and lecturers at Islamic Higher Education Institutions (PTKI) (Juditha & Darmawan, 2018). This study seeks to fill these gaps by integrating generational theory, reinterpretation of religious authority, and the dynamics of the digital public sphere within a coherent analytical framework

CONCLUSION

This study yielded four main conclusions. First, there is a very strong positive correlation ($r = 0.86$) between exposure to digital information about political issues (Variable X, mean = 3.21) and understanding of political justice (Variable Y, mean = 3.96) among Muslim millennial staff and lecturers at the Faculty of Ushuluddin and Islamic Studies and the Faculty of Sharia and Law, UINSU. Second, the majority of respondents have internalized a contextual interpretation of the concept of just leadership as a social responsibility based on competence, not a particular status or group. The political justice dimension obtained the highest mean (3.96) with two items reaching the "Strongly Agree" category ($Q10 = 4.42$; $Q11 = 4.33$), indicating a deeply rooted belief that Islam supports justice and deliberation in public leadership. Third, the Muslim millennial staff and lecturers community at UINSU implements a strategy of "diversifying sources without migrating authority" by actively seeking diverse perspectives ($Q15 = 3.75$) but still placing traditional ulama as the primary validation reference ($Q14 = 2.33$). The fragmentation of religious authority among PTKI educators is complementary, not substitutive. Fourth, Muslim millennial staff and lecturers at PTKI constitute a strategic group that is epistemically distinct from Muslim millennials in general. Further research with a larger sample

is highly recommended to uncover intergenerational comparative patterns in attitudes and understanding of political justice within the Indonesian PTKI environment.

SUGGESTION

Based on the findings of this study, the government, DPR-RI, and local government institutions are encouraged to strengthen public policy communication through more accessible, transparent, and participatory dissemination mechanisms. Policy information concerning the financial entitlements of state officials should not rely solely on formal or one-way communication, but should also provide opportunities for citizens to express evaluations, concerns, and policy feedback. At the local level, the Sipirok District Government and Sipirok Godang Urban Village administration can play a strategic role in facilitating periodic policy literacy forums and utilizing community-based communication networks to improve citizens' access to accurate and balanced information. Considering the relatively strong public support for reviewing policies concerning the financial rights of state officials, policymakers should regard public opinion as an important component of democratic accountability and policy evaluation. Future studies are recommended to involve larger and more representative samples using probability sampling and to adopt mixed-method or comparative designs to further examine the relationship between policy knowledge, institutional trust, and citizens' attitudes toward policy reform across different socio-geographical contexts.

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