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Mapping the Political Awareness of Gen Z Students: A Sequential Explanatory Mixed-Methods Study

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Abstract: This study aims to map the political awareness of Generation Z students at an Islamic university by drawing on Baddeley and James's political typology framework, which classifies individuals into four types based on two core dimensions: reading, understood as the ability to interpret political dynamics, and bringing, understood as the ability to internalize political values and act with integrity. Using a sequential explanatory mixed-methods design, data were collected from 353 students through a Guttman-scale questionnaire in the quantitative phase, followed by in-depth interviews, observations, and document analysis involving 12 purposively selected participants in the qualitative phase. The findings show that 49.9% of students fall into the "Sheep" category (low reading, high bringing), indicating strong moral orientation but limited political literacy; 21.2% are categorized as "Foxes" (high reading, low bringing), reflecting strategic political understanding without sufficient ethical commitment; 19.5% are "Donkeys" (low reading, low bringing), suggesting political disengagement and confusion; and only 9.3% are "Owls" (high reading, high bringing), representing critically engaged and ethically grounded political actors. Variations across faculties indicate that academic discipline significantly shapes political awareness: education (tarbiyah) students are dominant in the Sheep and Owl categories, Islamic law students are more represented in the Fox category, while economics students are more frequently found among the Donkeys. The qualitative findings further reveal that students' political decisions are often influenced by family authority, religious identity, and pragmatic personal interests rather than by systematic policy analysis. This study contributes theoretically by validating and



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contextualizing the Baddeley and James model within the context of Indonesian Islamic higher education. Practically, it provides an empirical basis for designing targeted political education interventions. The findings underscore the need for curricular and extracurricular programs that strengthen political literacy while fostering ethical engagement among Generation Z students in Islamic higher education.

Keywords: political awareness; Generation Z; Islamic higher education; political education; political literacy; mixed methods.

Z世代学生政治意识的图谱分析：基于顺序解释型混合方法的研究

摘要：本研究旨在基于Baddeley和James的政治类型学框架，描绘伊斯兰大学Z世代学生的政治意识图谱。该框架根据两个核心维度将个体划分为四种类型：reading，即理解和解读政治动态的能力；bringing，即内化政治价值并以诚信原则采取行动的能力。本研究采用顺序解释型混合方法设计，在定量阶段通过Guttman量表问卷收集了353名学生的数据，随后在定性阶段对12名有目的抽样选取的参与者进行了深度访谈、观察和文献资料分析。研究结果表明，49.9%的学生属于“*Sheep*”类型（低reading、高bringing），表现出较强的道德取向但政治素养有限；21.2%的学生属于“*Foxes*”类型（高reading、低bringing），体现出策略性的政治理解能力，但伦理承诺不足；19.5%的学生属于“*Donkeys*”类型（低reading、低bringing），反映出政治疏离和认知困惑；仅有9.3%的学生属于“*Owls*”类型（高reading、高bringing），代表具有批判性参与意识和伦理基础的政治行动者。不同学院之间的差异表明，学科背景显著影响学生的政治意识：教育学院（*tarbiyah*）学生主要集中于*Sheep*和*Owl*类型，伊斯兰法学院学生在*Fox*类型中占比较高，而经济学院学生则更多分布于*Donkey*类型。定性研究结果进一步显示，学生的政治决策往往受到家庭权威、宗教身份和务实性个人利益的影响，而非系统性的政策分析。本研究的理论贡献在于，在印度尼西亚伊斯兰高等教育语境中验证并情境化了Baddeley和James模型；其实践贡献在于为设计有针对性的政治教育干预提供了实证基础。研究结果强调，有必要通过课程内外项目加强Z世代学生的政治素养，同时促进其在伊斯兰高等教育环境中的伦理性政治参与。

关键词：政治意识；Z世代；伊斯兰高等教育；政治教育；政治素养；混合方法。

1. Introduction

Demographic Transformation and the Strategic Role of Generation Z in Indonesian Democracy The 2024 Indonesian General Election marks a historical turning point in the dynamics of national democracy, in which Generation Z and Millennials collectively become the dominant electoral force. With over 113 million voters—or approximately 55% of the total national electorate—these two generations are not only the "locomotive" of victory but also the determinants of policy direction for the next five years (KPU RI, 2024; Ahmad, 2023). This phenomenon is not merely a quantitative shift but a qualitative transformation in political culture, in which participation is no longer

dominated by older generations but by young people who grew up in the digital era, with higher education, and values of inclusivity (Gama, 2018; Prihatin et al., 2023). Amidst this momentum, a deep understanding of Generation Z's political awareness becomes crucial, not only as voters but also as future leaders.

However, quantitative dominance does not automatically guarantee the quality of participation. Aspinall (2015) and Gould (2021) remind us that the political role of Generation Z in Indonesia is still heavily influenced by bandwagon trends, following the crowd without a basis of objective political knowledge or attitude. This phenomenon leads to a significant number of swing voters, reaching 36% according to SMRC surveys, which makes political contestation increasingly

uncertain and vulnerable to information manipulation (Aspinall, 2015; Gould, 2021). Low political awareness is not only an Indonesian problem; developing countries such as Malaysia experience similar issues, in which adolescents tend to be apathetic or vote based on emotional, religious, or racial factors rather than policy rationality (Gould, 2021; Ahmad, 2023). This condition indicates that access to voting rights does not automatically enhance critical thinking and responsible political engagement.

Theoretically, political awareness is not a static innate trait but a dynamic skill that can be developed through education and social experience (Baddeley & James, 1987a). In the context of social and organizational life, political awareness refers to an individual's ability to understand power dynamics, hidden agendas, and hierarchical structures that influence decision-making in their surroundings (Baddeley & James, 1987a). This concept is not limited to a formal understanding of government systems or electoral procedures but includes sensitivity to informal political currents that often determine policy direction and resource allocation. Within a psychological framework, political awareness is seen not as a static trait but as a cognitive and social skill that can be trained, developed, and strengthened through experience and education (Baddeley & James, 1987b; Zaller, 1990). This approach allows for a more dynamic analysis of variations in political awareness among individuals, especially among younger age groups who are in the process of forming their civic identity.

In the context of youth political participation, low political awareness is often associated with swing voters and bandwagon behavior, where individuals make political decisions based on social influence, popular trends, or emotional considerations rather than rational analysis of programs and policies (Aspinall, 2015; Gould, 2021). Empirical studies in various developing countries have shown that although young people have widespread access to political information through digital media, the level of structural and critical understanding of the political system remains low. This is exacerbated by information fragmentation, media polarization, and the lack of formal political education that can equip individuals with analytical tools to assess the credibility and implications of policies (Ahmad, 2023; KPU RI, 2024). This condition highlights the need for a mapping approach that not only measures knowledge levels but also the motivations, attitudes, and social contexts underlying political behavior.

Within the framework of social psychology, political awareness is formed by two main dimensions: reading, the ability to discern power dynamics, hidden agendas, and social structures, and carrying, the ability to internalize values, integrity, and moral responsibility in action (Baddeley & James, 1987a; Zaller, 2013). The combination of these two dimensions forms four

typologies: owl (wise), fox (cunning), sheep (innocent), and donkey (incompetent). These typologies provide a strong analytical lens for multidimensionally mapping variations in political awareness, not just in a binary (high-low) way, thereby allowing for more precise educational interventions.

This study selected State Islamic Institute of Kerinci students as subjects because of their unique representation: young Indonesian Muslim generations living at the intersection of religious values, higher education, and national political dynamics. With a population of 3,030 students from four faculties—Sharia, Tarbiyah, Ushuluddin, and Islamic Economic Business—the State Islamic Institute of Kerinci serves as an ideal social laboratory to observe how academic backgrounds and Islamic values influence the formation of political awareness (Research Report, 2024). Preliminary studies indicate that many students, even first-time voters, have a limited understanding of the electoral system, and voting decisions are often based on emotional considerations, kinship, or the physical appearance of candidates—not programs or policy visions (Initial Interview, Research Report, 2024). This condition reinforces the urgency of systematic mapping to identify gaps and potentials in forming critical and responsible citizens.

Although many studies exist on youth political participation, few have empirically mapped political awareness using a multidimensional typology framework, such as Baddeley and James's (1987) model, especially in the context of Islamic religious universities. Most research tends to be quantitatively descriptive or qualitatively interpretive but rarely systematically combines both to produce a holistic understanding.

This mapping is not only academically valuable but also practical. The research findings will serve as an empirical basis for the development of civic education and political literacy curricula in universities, particularly within Islamic higher education institutions. By identifying the proportion and characteristics of students in each typology—for example, "donkey" students who need the basics of the political system or "fox" students who need to be encouraged to think ethically—educational interventions can be designed specifically, measurably, and contextually. This aligns with the principles of political education, according to Galston (2001) and Frazer (1999), who emphasize the importance of equipping young citizens with knowledge, analytical skills, and critical attitudes to participate responsibly in a democracy.

Problem Statement:

1. How is the distribution of political awareness typologies (owls, foxes, sheep, and donkeys) among State Islamic Institute of Kerinci students based on reading and carrying

- dimensions?
2. What are the characteristics of students' political understanding, attitudes, and behaviors within each typology?
 3. What factors (academic, social, and cultural) influence the variation in political awareness typologies among students from different faculties?
 4. How do quantitative and qualitative findings complement each other in explaining the complexity of Generation Z's political awareness in an Islamic campus environment?

2. Method

Design of The Research

This study employs a sequential explanatory mixed methods design, as proposed by Creswell (1999) and Migiro et al. (2011). This approach sequentially combines quantitative and qualitative methods; in the first stage, quantitative data are collected and analyzed to map the distribution of students' political awareness typologies. In the second stage, qualitative data are collected to thoroughly explain the characteristics, motivations, and social context behind the quantitative findings. This strategy was chosen because it provides a holistic understanding: quantitative data offer a general and representative overview, whereas qualitative data enrich the interpretation through subjective and contextual narratives.

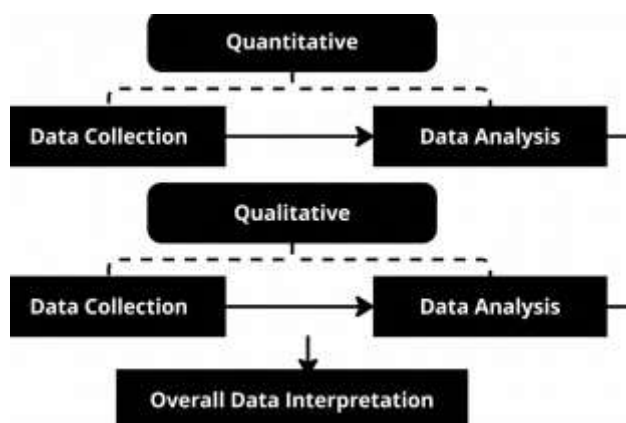


Figure 1. Sequential explanatory strategy

Participants

The participants in this study were all active students at the State Islamic Institute of Kerinci, Indonesia, in the second academic year of 2024, totaling 3,030 students from four faculties (Faculty of Sharia, Faculty of Tarbiyah, Faculty of Ushuluddin Adab and Da'wah, and Faculty of Economics and Islamic Business) and the Postgraduate Program. The sampling technique used was proportional stratified random sampling per faculty, with the sample size determined using the Slovin formula at a 5% margin of error, resulting in a minimum sample of 353 respondents.

The proportional sample distribution was arranged based on the number of students in each faculty to ensure fair and accurate representation:

Table 1. Population and Sample

No	Faculty/Program	Population Size	Sample Size
1	Faculty of Tarbiyah	1.598	186
2	Faculty of Islamic Economics and Business	646	75
3	Faculty of Sharia	474	55
4	Faculty of Ushuluddin, Adab, and Dakwah	154	18
5	Postgraduate Program	158	19
	Total	3.030	353

In the qualitative stage, participants were selected using purposive sampling with the following criteria: (1) representing each political awareness typology (Owl, Fox, Sheep, and Donkey), (2) coming from different faculties, and (3) willing to provide in-depth information through semi-structured interviews. The number of qualitative participants was set at 8–12 people to ensure data saturation.

Instruments

Quantitative Instrument

The quantitative instrument was a Guttman scale questionnaire consisting of 68 dichotomous items (Agree = 1, Disagree = 0) developed based on Baddeley and James' (1987a) political awareness typology. The Guttman scale was chosen because it is a cumulative and hierarchical scale that enables precise classification into typologies through clear cut-off scores. This aligns well with the hierarchical nature of the owl, fox, sheep/goat, and donkey model (Guttman, 1944; Baddeley & James, 1987). Unlike the Likert scale, the Guttman scale minimizes response bias and produces more objective typological categorization (Guttman, 1944).

Content validity was evaluated by three experts (political science, educational psychology, and measurement), resulting in a scale-level content validity index (S-CVI/Ave) of 0.92 (Polit & Beck, 2006). Reliability was tested on a pilot sample of 50 students using Cronbach's alpha, yielding 0.89 for the overall scale, 0.87 for the reading dimension, and 0.84 for the carrying dimension. These values indicate good internal

consistency and exceed the recommended threshold of 0.70 (Nunnally & Bernstein, 1994), confirming the suitability of the instrument for this study.

Data Analysis

Data analysis was performed separately for quantitative and qualitative data and then integrated in the final interpretation stage.

Quantitative Analysis

Quantitative data were analyzed using a univariate descriptive analysis with percentage and frequency distribution techniques. The total score of each respondent on the reading and carrying dimensions was categorized into four typologies based on theoretically established cut-off scores:

1. Owl: High scores in reading and carrying.
 2. Fox: High score on reading, low on carrying.
 3. Sheep: Low reading score, high carrying score.
 4. Donkey: Low scores on reading and carrying.
- Analysis was conducted per faculty to observe variations in typology distribution using the SPSS 25 software. The analysis results are presented in tables and graphs to facilitate interpretation.

Qualitative Analysis

Qualitative data were analyzed through structured thematic analysis (Braun & Clarke, 2006) with the following steps:

1. Transcription of interview recordings and field notes:
2. Initial coding was performed to identify units of meaning.
3. The codes were grouped into main themes representing the characteristics of each typology.
4. Data triangulation was performed by matching the findings from the interviews, observations, and documentation to ensure the validity and depth of the analysis (Creswell, 1999; Migiro et al., 2011).

The emerging themes were linked back to the theoretical framework of Baddeley and James (1987a) to strengthen the basis of interpretation.

Integration of Analysis

In the final stage, the results of the quantitative and qualitative analyses were integrated to comprehensively answer the research questions. Integration was carried out through:

1. Qualitative explanation of quantitative findings (e.g., why Faculty of Economics and Islamic Business (FEBI) students are predominantly in the donkey category).
2. Cross-confirmation between statistical data and

subjective narratives.

3. Development of an interpretive model describing the dynamics of students' political awareness in the academic and social context at the State Islamic Institute of Kerinci

3. Result and Discussion

Distribution of Political Awareness Typology: Quantitative Findings

A quantitative data analysis of 353 student respondents from the State Islamic Institute of Kerinci revealed an uneven distribution of political awareness typologies, with a significant dominance in the "Sheep" category (49.9%), followed by "Fox" (21.2%), "Donkey" (19.5%), and "Owl" (9.3%). These findings indicate that the majority of students are in a position where they possess high moral integrity (carrying) but are less able to critically interpret political dynamics (reading). This proportion confirms a phenomenon identified by Aspinall (2015) and Gould (2021), in which the younger generation tends to act based on values or social influence without a structural understanding of the political system.

Across faculties, the variation in typological distribution shows an interesting pattern. The Faculty of Tarbiyah and Teacher Training (FTIK) dominates the "Sheep" category (120 students) and "Owl" (19 students), indicating that their educational background and pedagogical orientation encourage the formation of political attitudes based on values and social responsibility. Conversely, the Faculty of Economics and Islamic Business (FEBI) dominates the "Donkey" category (31 students), which reflects a possible gap between the focus of Islamic economic studies and structural political understanding. Meanwhile, the Faculty of Sharia shows the highest proportion in the "Fox" category (21 students), suggesting that students with an Islamic law background tend to have analytical abilities regarding power but prefer to strategically, rather than ethically, utilize that knowledge.

Quantitative data were analyzed descriptively using frequencies and percentages. To test the association between faculty and political awareness typology, a chi-square test of independence was performed. The test results were statistically significant ($\chi^2=68.45$, $df=12$, $p<0.001$, Cramér's $V = 0.31$). Post-hoc residual analysis confirmed that the Faculty of Tarbiyah dominated the Sheep and Owl categories, the Faculty of Sharia led in the Fox category, and the Faculty of Economics and Islamic Business was overrepresented in the Donkey category. These findings demonstrate that academic background significantly shapes students' political awareness.

Table 2. Descriptive Distribution of Political

Awareness

No	Category	Faculty	Number of Students	Percentage (%)
1	Donkey	Syariah (Sharia)	3	4,9
		Tarbiyah	24	12,7
		Ushuluddin, Adab, and Dakwah	7	38,9
		Economic and Islamic Business	31	40,8
		Postgraduate	4	19,9
		Total	69	19,5
2	Sheep	Syariah (Sharia)	28	51,7
		Tarbiyah	120	64,5
		Ushuluddin, Adab, and Dakwah	2	12,3
		Economic and Islamic Business	23	30,8
		Postgraduate	4	23,4
		Total	177	49,9
3	Fox	Syariah (Sharia)	21	39,6
		Tarbiyah	24	12,7
		Ushuluddin, Adab, and Dakwah	4	23,3
		Economic and Islamic Business	16	21,6
		Postgraduate	8	45,5
		Total	73	21,2
4	Owl	Syariah (Sharia)	3	3,7
		Tarbiyah	19	10
		Ushuluddin, Adab, and Dakwah	5	25,3
		Economic and Islamic Business	5	6,6
		Postgraduate	2	11
		Total	34	9,3
		Total Amount	353	100

Qualitative Characteristics of Typologies: Narratives from the Field

The quantitative findings above were deepened through semi-structured interviews with 12 participants purposively selected from each typology and faculty. Thematic analysis revealed unique characteristics of each category that were not visible from the numbers alone.

"Owl" Category (Wise)

Students in this category exhibit a high integration of reading and carrying. They are able to analyze candidates' visions and missions, understand policy implications, and connect them to long-term social impacts. One respondent from FTIK stated: "I don't choose based on popularity, but because I see a track record and work programs relevant to education and social justice issues." This narrative reflects a holistic understanding of politics as a tool for social transformation, aligning with the concept of political

wisdom in Baddeley and James's (1987a) theory, in which political knowledge is used for the collective good, not personal gain.

"Fox" Category (Cunning)

"Fox" students demonstrate a high ability to read power dynamics and utilize information for strategic advantage. A Sharia student stated: "I choose a candidate who has a strong network in the DPR, because I believe he can push for the Sharia regulations we need." This response indicates that although they possess adequate political knowledge, their orientation is pragmatic and utilitarian. They understand the "political game" but do not always act based on principles of integrity, but rather on cost-benefit calculations, a characteristic typical of "foxes" according to the Baddeley and James model (1987).

"Sheep" Category (Naive)

"Sheep" students show high dependence on social

norms and figurative authority. An FTIK student stated, "I follow my extended family's choice because they are more experienced. I trust they know best." This narrative reflects low political self-efficacy, which is an individual's belief in their ability to understand and influence political processes (Galston, 2001). They do not reject politics and even actively participate, but their decisions are based on social obedience, not cognitive autonomy. This explains why their numbers are the largest: they are the obedient silent majority, yet vulnerable to elite manipulation.

"Donkey" Category (Incompetent)

"Donkey" students show an inability to read the political context and a lack of internal motivation to act on principles. An FEBI student admitted, "I'm confused about who to choose. All candidates look the same, and I don't know who can truly bring change." This response reflects political alienation, a feeling of estrangement from the democratic process due to a lack of understanding and access to meaningful information (Zaller, 1990). They are not apathetic but experience "structural confusion" that makes political participation feel irrelevant or too complex.

Dynamics of Interaction between Academic Background and Political Awareness Typology

The research findings also reveal that academic disciplinary background contributes to the variation in political awareness typologies. Students from FTIK, who study pedagogy, educational psychology, and philosophy of science, tend to have a strong value orientation (carrying), thus dominating the "Sheep" and "Owl" categories. Conversely, FEBI students, who focus on management, accounting, and Islamic economics, are more exposed to market logic and efficiency, which may explain their dominance in the "Donkey" category—where politics is viewed as a domain separate from the practical economic world.

Meanwhile, Sharia students, accustomed to the analysis of law, texts, and regulations, demonstrate high reading ability, but often direct it towards specific agendas (e.g., the application of Sharia in public policy), which explains their dominance in the "Fox" category. This pattern indicates that political awareness is not formed in a vacuum but is influenced by the curriculum, academic culture, and professional orientation shaped by each faculty.

Confirmation and Expansion of Baddeley & James's Theory through Local Context

Baddeley and James (1987a) typological model, originally developed in the context of Western organizations, proved relevant and adaptable when applied to Islamic campuses in Indonesia. However, this research also expands the model by adding cultural and religious dimensions. For example, in the "Sheep"

category, the motive of "following the family" not only reflects an inability to read politics but also the values of obedience and respect for authority that are strong in Indonesian Muslim culture. Similarly, in the "Fox" category, the motive of "choosing a candidate who supports Sharia" is not merely a political strategy but also an expression of religious identity that is an integral part of political considerations.

These findings indicate that political awareness is not only cognitive or strategic but also cultural and normative. Therefore, mapping political awareness in Islamic higher education environments must consider the interaction between reading, carrying, and religious-cultural embeddedness. This constitutes an important theoretical contribution of this research, enriching Baddeley and James model with a contextual local perspective.

Integration of Quantitative and Qualitative Findings

The sequential explanatory mixed-methods design of this study enabled a deeper understanding by using qualitative findings to explain and elaborate on the quantitative results. Table 2 presents a joint display that integrates key quantitative distributions with representative qualitative narratives for each typology.

Table 3. Joint Display: Integration of Quantitative Distribution and Qualitative Characteristics of Political Awareness Typologies

Typology	Quantitative Distribution (%)	Qualitative Representative Quotes & Themes
Sheep	49.9% (dominant)	Strong moral orientation but low political literacy. "I follow my family's choice because they know best and have more experience." (FTIK Student)
Fox	21.2%	Strategic understanding with a pragmatic orientation "I choose candidates who have strong networks and can support Sharia regulations." (Sharia Student)
Donkey	19.5%	Political confusion and alienation are also prevalent. "I am confused... all the candidates look the same. I don't know who can bring real change." (FEBI Student)
Owl	9.3%	Critical and ethical engagement. "I analyze their track record and programs, not just popularity." (FTIK Student)

This joint display confirms and explains the quantitative patterns. For instance, the high percentage of students who chose sheep (49.9%) can be better understood through qualitative narratives showing the strong influence of family authority and religious values, a cultural characteristic common in Indonesian Muslim communities. Similarly, the dominance of donkey typology in the Faculty of Economics and Islamic Business can be explained by students' expressions of disconnection between economic studies and political realities.

The integration reveals that while quantitative data provide the "what" (distribution), qualitative data provide the "why" (underlying motivations, cultural influences, and contextual factors). This complementary approach validates the applicability of Baddeley and James' (1987) model in the Indonesian Islamic higher education context and highlights the important role of academic discipline and religious-cultural values in shaping political awareness.

5. Conclusion

This study successfully mapped the level of political awareness of Generation Z students at the State Islamic Institute of Kerinci into four typologies based on the Baddeley and James (1987) model: owl (wise), fox (cunning), sheep (naive), and donkey (incompetent). Quantitative findings show the dominance of the "sheep" category (49.9%), reflecting that the majority of students possess high moral integrity but are less able to critically interpret political dynamics. The "fox" category (21.2%) indicates a group of politically intelligent students who tend to be pragmatic and strategic in their interests. The "donkey" category (19.5%) represents a group experiencing political alienation, characterized by confusion and distrust of the democratic process. Meanwhile, only 9.3% of students fall into the "owl" category—the ideal group capable of integrating political knowledge with ethical responsibility.

Qualitative findings deepen this understanding by revealing that students' political decisions are often based on non-rational factors, such as family influence, religious identity, personal considerations, or structural misunderstandings. Narratives from "sheep" students show dependence on social authority; "fox" students show a utilitarian orientation; "donkey" students express confusion and a need for basic education; while "owl" students demonstrate cognitive autonomy and a commitment to public interest.

Contextually, academic background also shapes the variation of these typologies. The Faculty of Tarbiyah, with its pedagogical and humanist orientation, produced the highest proportion of "Sheep" and "Owl" students. The Faculty of Sharia, focusing on law and regulation, produced "Fox" students who tend to be

strategic and ideological. Meanwhile, the Faculty of Economics and Islamic Business, despite its orientation towards governance, dominated the "donkey" category, suggesting a gap between economic and political literacy.

The main implication of this research is the need for differentiated political education—not uniform, but tailored to students' typological profiles and academic backgrounds. "Donkey" students need basic education on the political system; "Sheep" students need to be trained in critical and independent thinking; "Fox" students need to be encouraged to internalize public ethics; and "Owl" students need to be facilitated as agents of change and future political leadership.

Theoretically, this research strengthens the validity of the Baddeley and James model in the local Indonesian context and enriches it with distinctive cultural and religious dimensions. Methodologically, the sequential explanatory mixed methods approach proved effective in generating a comprehensive and in-depth mapping. This research not only provides an empirical diagnosis of the condition of student political awareness but also paves the way for evidence-based, contextual, and sustainable educational interventions in Islamic religious higher education environments.

Author Contributions

Jafar Ahmad: Conceptualization, Methodology, Formal Analysis, Writing – Original Draft, Supervision.

Wisnarni: Investigation, Data Collection, Formal Analysis, Writing – Review & Editing

Ade Putra Hayat: Investigation, Data Curation, Writing – Review & Editing.

Agung Tri Prasetya: Validation, Resources, Visualization.

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