



Internalizing the Values of *Bhinneka Tunggal Ika* among the Mediatized Young Generation ahead of the 2024 Elections

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ABSTRACT

Internalizing the values of *Bhinneka Tunggal Ika* is crucial to explore further, especially in the context of Indonesia's diverse society. Various perspectives of young people in considering the 2024 presidential candidates in Indonesia have the potential to cause division. This article addresses three key points: firstly, the importance of internalizing the values of *Bhinneka Tunggal Ika* in creating a peaceful elections atmosphere; secondly, factors influencing the young generation's responses to the 2024 elections; thirdly, implications of implementing the values of *Bhinneka Tunggal Ika* on the behavior of young voters in the 2024 elections. Using a mixed method approach, with data collected through surveys and analyzed qualitatively, this study revealed three key points. First, internalizing the values of *Bhinneka Tunggal Ika* is essential to foster peaceful elections in 2024. Second, socializing the implementation of the values of *Bhinneka Tunggal Ika* is one of factors that could influence the behavior of young voters in creating peaceful elections in 2024. Third, the internalization of these values could lead the young generation to adopt more inclusive and tolerant



perspective on political issues. However, the complexity produced by mediatization do not fully reflect the high awareness of the values of *Bhinneka Tunggal Ika*. Best practices for the young generation are expected to be able to implement the values of *Bhinneka Tunggal Ika* consistently in social life and the democratic process, including tolerance for differences of opinion, diversity, and harmony in various perspectives.

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INTRODUCTION

In the 2024 elections in Indonesia, the young generation dominates the voting rights with 55% of the vote. The narrative "tired of going to college" is widely discussed and leads to negative, positive, and neutral sentiments (Fitriani, 2024; Muhamad, 2024). The internalization of the values of *Bhinneka Tunggal Ika* in the young generation in creating peaceful elections is interesting to discuss, consisting of three main points that show the urgency of this study. First, conceptually, it is not just a slogan but a concept that reflects the basis of diversity and unity in the reality of Indonesian society (Pursika, 2009). Second, functionally it becomes a strong basis for creating a harmonious life, strengthening unity, and maintaining integrity amidst Indonesia's diversity (Module Lemhannas RI, 2023). Third, it

contributes to maintain the integrity of the nation and to prevent conflicts that arise due to diversity (Astuti et al., 2020).

Previous studies in the context of this study have three tendencies. First, studies about *Bhinneka Tunggal Ika* tend to focus only on its meaning and understanding. The term *Bhinneka Tunggal Ika* signifies harmony between diversity and unity, and it also emphasizes the importance of Indonesian unity (Pursika, 2009). Apart from that, a study by Mauallana & Danugroho (2023) reports that the motto *Bhinneka Tunggal Ika* has a meaning that symbolizes the diversity of Indonesian society and is a declaration of the nation's spirit of maintaining unity. Therefore, studies about *Bhinneka Tunggal Ika* are trapped in rhetoric ways. Second, studies on young voters tend only to discuss the role of the young generation in elections. A study by

Simamora et al. (2024) mentions that this is because the young generation is an agent of change and they are able to participate in the political decision-making process. The young generation is not just voters, but they can become trendsetters (Rekker, 2022). This implies that studies about young voters only focuses on the participation of the young generation without looking at the values instilled in them. Third, studies about elections tend only to discuss the formation of voters' political preferences. Everyone has certain decisions when determining a leader who suits the preferences inherent in his mind. Every election always invites debate and different points of view because of differences in preferences in determining candidates (Budiman, 2021). Political parties compete to create strategies to influence potential voters, such as determining the type of campaign and creating campaign programs that can be a factor in forming voters' political preferences (Arslanagić & Mitrović, 2022). Previous studies on elections only focus on aspects that influence each individual's choices. Therefore, this study is interesting to discuss in more depth, using theoretical and conceptual frameworks (communication, internalization of values, and the concept of the young generation) in the context of elections associated with *Bhinneka Tunggal Ika*.

Communication is a fundamental process in human life, where ideas, information, and feelings are exchanged to create a common

understanding. According to Laswell (in Ruben & Stewart, 2013), communication is a process in which someone conveys a message to the recipient with a medium that produces a certain effect. Etymologically, "communis" is the origin of the word "communication," which means "same"; this word equally means the same meaning, so communication can occur when the people involved in the communication process have the same understanding (Nurhadi & Kurniawan, 2017). Meanwhile, paradigmatically, communication is a process in which someone conveys a message to another person to provide information and change someone's attitude, opinion, or behavior directly or indirectly through a media (Hariyanto, 2021). Effective communication enables cooperative relationships in various social activities within a family, social environment, and in a wider community. As explained by Rakhmawati (2019), communication is needed to develop maturity in self-understanding and social growth. It plays an important role in the process of forming social norms and rules and instilling social values in social life. The communication process in society can be influenced by social structure, layers of society, and cultural diversity; however, it can also be influenced by social interactions between individuals, groups, and society. This understanding supports analysis from its communication perspective.

Internalization of values carried out by individuals - actively digesting information from their environment, and processing experiences, perceptions, values, and beliefs - can form a shared understanding. This is stated by Berger & Luckmann (1966) to be an internalization of reality, in which internalization of reality is a process of understanding or interpreting an event resulting from individuals' subjective interpretation, which is influenced by experiences and interactions in their social environment. This means that internalization of reality involves a process in which individuals realize a subjective meaning of an event, which initially originates from other people or their social environment. In agreement with this, the internalization of values is defined as a process of appreciating or absorbing a value so that it becomes part of a person's morality and can lead to action (Idris, 2017). The *ontogenetic* process as a stage for an individual to achieve internalization through socialization is divided into two: first, primary socialization, which occurs during childhood when an individual obtains basic knowledge to become a member of society; and second, secondary socialization, which occurs after individuals become members of society and involves further processes and adapt themselves to new sectors in the objective world of society (Dharma, 2018). Mediatization is a concept used to analyze the relationship between changes in media and communication, which influence changes in society's culture,

which refers to the increasing dependence on media use in social processes that cross increasingly wide distances; apart from that, mediatization is related to socio-cultural changes at a greater level of complexity in these changes (Cloudry & Hepp, 2017). Media is in the middle of the structure of social life and plays a role in socio-cultural dynamics; the media occupies a central position in ongoing social change and transforms social reality (Budiasa, 2017). Therefore, the internalization process is a continuous process and never stops. The values of *Bhinneka Tunggal Ika* contain fundamental values that unify the nation. It includes the value of tolerance, which refers to an attitude of respecting differences and understanding other people. Also, it involves the value of harmony, which refers to an attitude of accepting, appreciating, and respecting differences. Next, it has the value of mutual cooperation, which refers to an attitude of being willing to work together to achieve a common goal (Module Lemhannas RI, 2023). *Bhinneka Tunggal Ika* is a motto that reflects the Indonesian people's spirit of upholding unity to achieve a just, prosperous, and prosperous society amidst the diversity of ethnicity, religion, race, and class (Maulana & Danugroho, 2023). Socialization, a part of communication, contains the values of *Bhinneka Tunggal Ika*, and they need to be carried out to realize peaceful elections. The process of conveying messages in Communication Science between



communicators and communicants, namely those who promote national values and the young generation, is expected to receive the message about the values of *Bhinneka Tunggal Ika* as a guideline in political ethics.

Young voters are a group of voters who play an important role in the democratic process in the 2024 Indonesian elections as they hold more than half of the votes. They are the most important actors of democracy, which is evident through the existence of social media (Al-Hamdi & Sofyan, 2023; Astuti & Hangsing, 2018). They are also considered to be better prepared and are not as easily influenced by third parties as they believe that voting is a responsibility (Tajuddin et al., 2023). As agents of change, they have a dynamic communication strategy that changes according to the developments of time and technology (Simamora et al., 2024; Zubair et al., 2018). Thus, the concept of the young generation provides a related understanding of material objects that addresses the audience segment involved in this socialization. Sumantri et al. (2014) define the young generation etymologically, namely as blood-related descendants. Meanwhile, from a sociological-anthropological perspective, the young generation is a group of people who adapt, interact, and have integrity with their environment, and have a role in creating innovative ideas in society. According to Agryris (in Darmawan et al., 2016), a mature attitude has the characteristics of being active and independent, having

strong interests, having idealism and awareness, and having good self-control. The young generation is divided into several types according to the categories used, namely in terms of law and youth political ideology. Meanwhile, from a legal perspective, the young generation of 18 years is considered mature in participating in state duties such as determining voting rights. Meanwhile, in terms of political ideology, young people aged 17-35 are recognized as having political rights in national and state life, as evidenced by their participation in the elections process from the age of 17 (Sumantri et al., 2014).

Different from previous studies, this article tends to discuss the implementation of *Bhinneka Tunggal Ika* in politics and its implications for the behavior of young voters in the 2024 elections. It will also discuss factors that influence the young generation to respond to the implementation of the 2024 elections in Indonesia. Therefore, this study aims to understand three issues. The first is the internalization of the values of *Bhinneka Tunggal Ika* in creating a peaceful elections atmosphere. This involves understanding the values of tolerance, harmony, and mutual cooperation, which can encourage attitudes and actions supporting peaceful elections. The second is factors influencing the young generation in responding to the 2024 elections in Indonesia. This is related to the socialization of the internalization of the values of *Bhinneka Tunggal Ika* in the young

generation. The third is the implications of implementing the values of *Bhinneka Tunggal Ika* on the behavior of young voters in the 2024 elections. This is related to efforts to prevent antipathy towards the democratic process and political participation.

Three arguments strengthen this study. First, *Bhinneka Tunggal Ika* is a principle that maintains harmony and unity amidst cultural, ethnic, religious, and linguistic diversity. In agreement with Pertiwi & Dewi (2021), Indonesia has a society with cultural diversity, so *Bhinneka Tunggal Ika* has a very deep meaning for Indonesia. Second, the young generation has an important role in encouraging and strengthening the principle of *Bhinneka Tunggal Ika*. Likewise, Lestari (2015) argues that *Bhinneka Tunggal Ika* is a cultural heritage that needs to be preserved in Indonesia's cultural diversity. Third, socialization is related to the elections process; the socialization of national insight is a form of effort to create a peaceful elections atmosphere. Character education in the form of a teaching and learning process (knowledge transfer) is not enough to strengthen the national values of each individual, but it requires consistency and massive movement and implementation in everyday life, which becomes a habitus (Yuniar & Rahmah, 2024).

METHODOLOGY

This study utilized mixed method research (MMR). involving data

collection and analysis, and then integrating quantitative and qualitative data in one analytical study (Leavy & Patricia, 2017). The data of this study was collected through survey, study literature, and social media monitoring using Mentionlytics (Social Media Monitoring Tools). Survey by distributing questionnaires to young voters who attended the National Insight socialization "Young People Choose Peaceful Elections." The questionnaire was compiled based on three main indicators, namely tolerance value, harmonization value, and mutual cooperation value, which were measured using a Likert scale to evaluate the level of understanding and attitudes of respondents towards the themes raised. Then the results of the questionnaire are presented in a descriptive qualitative analysis. Meanwhile, social media monitoring to analyze sentiment on social media platforms such as X (formerly Twitter), Facebook, YouTube, and Instagram using the keywords "2024 Elections" and "Young Generation" in the period from March 1, 2023 to March 1, 2024, because during that period it was the pre- and post-elections period which was intensely filled with elections news. This socialization was held on February 4, 2024, at the Leo Dohon Building, St. Catholic Church-Stephen on Hybrid (combining both offline attendance and online participation via Zoom). The units of analysis were the young generation and first-time voters aged 20-54 years, namely Gen X and Gen Z. The participants were asked to



complete a pre-test before the national insight socialization began and then were given a post-test after the speaker finished presenting the national insight material. The pre-test and post-test contained the same questions for respondents regarding material for socializing national insight (4 *konsensus dasar*: *Pancasila, Bhinneka Tunggal Ika, NKRI, UUD NRI 1945*). However, this study only presented data related to implementing the values of *Bhinneka Tunggal Ika*.

The integration of quantitative and qualitative data in this study was conducted using a convergent triangulation approach, where data from the Likert questionnaire was used to provide a statistical overview of the level of understanding and attitudes of respondents towards the values of tolerance, harmony, and mutual cooperation. These quantitative results were contextualized with qualitative data from literature studies and social media analysis using Mentionlytics. Sentiment analysis helped identify broad public perceptions, which were then compared with direct responses from the questionnaire to reveal the correspondence among the data sources. By integrating these two approaches, the study's results not only map the level of understanding of respondents but also provide in-depth insights into the values of *Bhinneka Tunggal Ika* as represented in public discourse and the social behavior of the young generation. The final interpretation was performed through descriptive analysis of the

findings in quantitative and qualitative forms, resulting in more comprehensive and contextual conclusions.

RESULTS AND DISCUSSIONS

Internalizing the values of *Bhinneka Tunggal Ika* as the foundation of the nation and state in everyday life plays an important role in shaping the character and mentality of the young generation. It needs to become a habit or consistent habit for the intelligent young generation so that they become national assets as agents of change. The values of tolerance, mutual cooperation, and harmony are important elements that must be socialized as values in *Bhinneka Tunggal Ika*. The value of tolerance applied by everyone must respect differences, uphold a respectful attitude towards other people, and accept the diversity of views and beliefs held by all the diverse people of Indonesia. This study is in line with a study by Melasari et al. (2021) stating that the value of tolerance needs to be instilled to create harmony and peace amidst Indonesia's diversity. In social dynamics, tolerance can strengthen relationships between individuals. This attitude involves the ability of everyone to listen to and respect different perspectives without ignoring the religious values, beliefs, or culture of others (Abdulatif & Dewi, 2021; Anwar, 2022). Tolerance



is not only about making room for differences, but also about performing politeness, respect, and a sense of justice within everyone. Embedding the value of tolerance can encourage the realization of politeness, self-control, mutual respect, introspection, openness, and sportsmanship (Module Lemhannas RI, 2023).

The concept of harmony is an attitude or ability to live side by side peacefully and respect differences amidst ethnic, religious, linguistic and cultural diversity, as well as political views. Harmony not only is about acceptance and appreciation, but requires harmony in thoughts and attitudes (Noffiyanti, 2020). Harmony in spirit, soul and body can train every human being in emotional exercise which can be represented in patterns of action or behavior in social life. Instilling the value of harmony in the young generation can create a life in society, nation, and state that is peaceful, fair, and mutually respectful, and that works together to achieve national and state goals. Implementation of the values of *Bhinneka Tunggal Ika* will create a harmonious social life (Maryono, 2023). Thus, by continuously implementing it at all levels of society, the value of harmony can be realized for a just, orderly, safe and peaceful country.

At the next concept, namely the value of mutual cooperation, reinstalling this becomes a foundation that can strengthen the social bonds of the young generation amidst the shift in the value of mutual cooperation

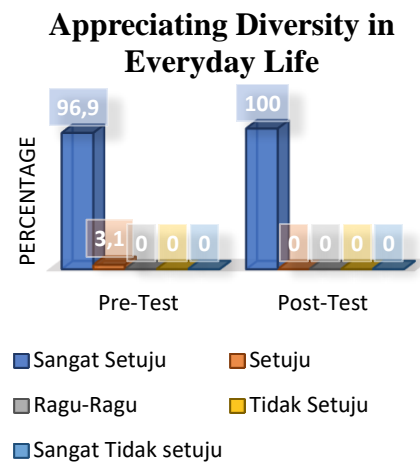
due to developments over time. Humans as social creatures tend to live interacting with each other and need other people in their lives. However, mutual cooperation behavior is starting to fade, influenced by foreign culture which is not in harmony with the personality of the Indonesian nation (Module Lemhannas RI, 2023). Therefore, reinstalling the value of mutual cooperation not only forms social relationships but also teaches the young generation to be responsible, work together, and instill a sense of volunteerism and empathy in the dynamics of life. Therefore, increasing empathy and involvement of the young generation in political participation can strengthen democracy and maintain social stability (Sari, 2024).

Indonesia, a democratic country, always holds elections every five years to determine the country's leaders. Every election always invites debate and different points of view because of differences in preferences in determining candidates (Budiman, 2021). Every citizen has different political, economic, social, and cultural perspectives. Elections are not only an event to determine leaders and policies but also a reflection of broader societal dynamics. Over half of the voters in the 2024 elections in Indonesia are the young generation. The young generation has various perspectives and points of view, and the diversity of perspectives and points of view among the young generation can contribute to conflicts. The emergence of negative

sentiments caused by differences of opinion and point of view can cause conflicts to erupt, thus worsening the political atmosphere, which can threaten social stability. The young generation, as first-time voters, need political education to maximize the role of the young generation in the elections process (Hayati, 2021; Jati et al., 2022). The importance of holding national insight outreach to create peaceful elections in the 2024 elections. Providing national insight material is an effort to re-instill the values of *Bhinneka Tunggal Ika* in the young generation, hoping to create peaceful elections and mutual respect for each voter's choices. In political socialization, there is a process of conveying information regarding political values (Jati et al., 2022). It is important that political learning is conveyed from an early age so that the young generation is ready and mature in their political education when elections occur and take place.

Collecting young voters' responses regarding awareness regarding the internalization of the values of *Bhinneka Tunggal Ika* in daily life in their social environment, related to the concepts of the values of tolerance, mutual cooperation, and harmony. The measurement results are derived from several indicators presented in charts 1-8 below. Specifically, Chart 1 presents the findings related to the value of tolerance, reflecting the young generation's awareness of respecting diversity.

Chart 1. Young Generation Awareness of Respecting Diversity.

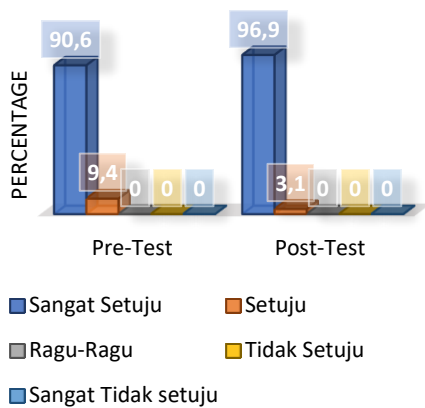


Source: research data 2024

Chart 1 illustrates how much awareness the young generation has in appreciating diversity in everyday life. From the pre-test results, 96.9% of the participants strongly agreed that respecting diversity in everyday life is important. Meanwhile, 3.1% of participants were not fully aware of the importance of diversity in their life. However, after participating in the National Insight Socialization, the post-test results showed that the participants' awareness of the importance of respecting diversity in everyday life increased to 100%. The material presented during the socialization can be understood in scientific concepts and implemented directly by the participants. Still on the tolerance value, the next indicator describes an open attitude towards diversity, which can be seen in chart 2.

Chart 2. Young Generation's Open Attitude toward Diversity.

Performing an Open Attitude towards Existing Diversity

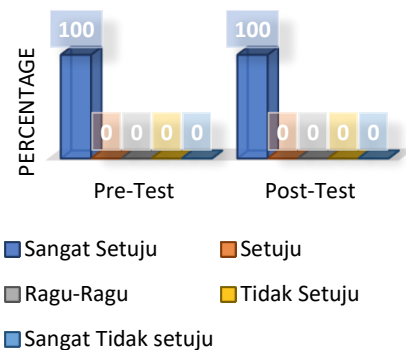


Source: research data 2024

In this category, the questions are aimed at seeing whether the young generation is willing to show an open attitude towards diversity. In chart 2, the pre-test results demonstrates that 90.6% of participants were fully aware of and perform an open attitude towards existing diversity. Meanwhile, 9.4% of them were not fully willing to show an open attitude towards diversity. After participating in the socialization of national insight, there was an increase in the young generation's awareness of the need to show an open attitude toward diversity. The post-test results showed an increase in awareness of 6.3% to 96.9% of participants who had full awareness of implementing an open attitude towards diversity. The next indicator of the concept of tolerance denotes that respecting everyone's right to differ in opinion and worship according to their respective beliefs is also an important point in discussions related to tolerance, this can be seen in chart 3.

Chart 3. The Young Generation's Awareness of Respecting the Right of Every Individual to Have Different Opinions and Worship According to Their Own Beliefs.

Respecting the Right of Every Individual to Differ in Opinion and Worship According to Their Own Beliefs

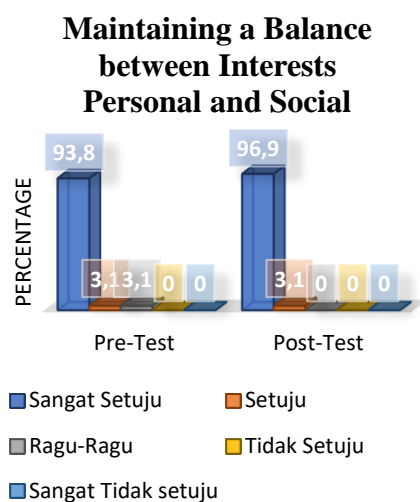


Source: research data 2024

Chart 3 points out the results of the pre-test and post-test, explaining that all participants have a high level of awareness of respecting everyone's rights, both in differences of opinion and in worship. From the pre-test and post-test results, which show that 100% of them have full awareness of respecting the rights of everyone, it can be said that the young generation has practiced the value of tolerance to respect the rights of everyone to express opinions and worship according to their respective beliefs in everyday life. This means that the representation of the three indicators above reveals that they have implemented the value of tolerance. The next concept is related to the value of harmony, which can be seen

from three indicators of maintaining a balance between personal and social interests, caring between individuals, creating peace, mutual trust, and mutual love amidst ethnic, religious, linguistic, and cultural diversity. The harmony value can be seen in Chart 4 as follows:

Chart 4. The Young Generation's Awareness of Maintaining a Balance between Personal and Social Interests.

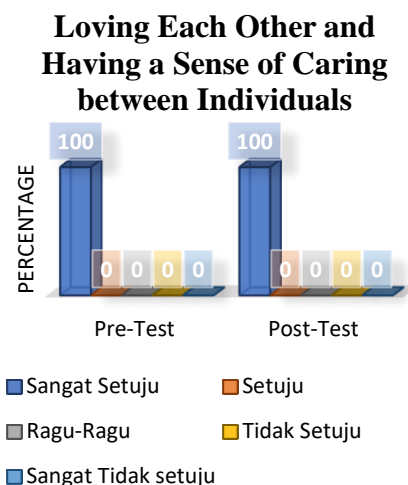


Source: research data 2024

Chart 4 describes how much awareness the young generation has in maintaining harmony in social life. The pre-test pointed out that 93.8% of them were aware of balancing personal and social interests. Meanwhile, 3.1% of them were not yet fully aware, and another 3.1% of them were still unsure about maintaining a balance between personal and social life. After participating in the socialization of national insight, the post-test results revealed that 96.6% of them strongly

agreed to maintain a balance between personal and social interests, and there were no longer any participants who hesitated to maintain a balance in social life. To build a harmonious social life, each individual must not ignore common interests to achieve personal interests. Maintaining harmony in social life can create a stable life without harming other people or putting aside the common welfare. The next indicator relates to mutual love and caring between individuals, as shown in Chart 5.

Chart 5. The Young Generation's Awareness of Loving Each Other and Having a Sense of Caring Between Individuals.

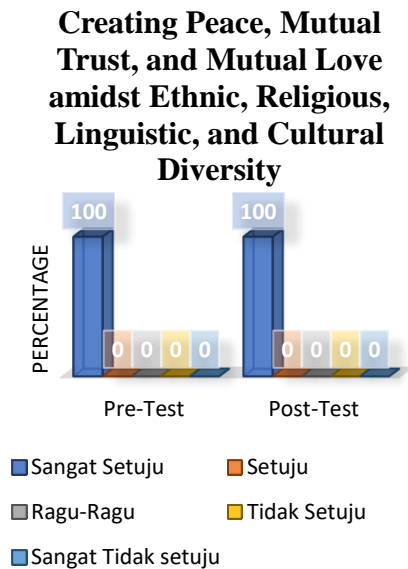


Source: research data 2024

In this category, the pre-test and post-test results in Chart 5 portray that the young generation has a high level of awareness of loving each other and instilling a sense of caring between individuals. From the pre-test and post-test results, which show that 100% of them have the awareness to

love each other and instill a sense of caring, it implies that the young generation has implemented the value of harmony to love each other and instill a sense of caring in their social life. The next indicator in the context of the value of harmony, namely creating peace, mutual trust, and mutual love amidst ethnic, religious, linguistic, and cultural diversity, can be seen in Chart 6.

Chart 6. Awareness of the Young Generation to Create Peace, Mutual Trust, and Love in the Middle of Ethnic, Religious, Language, and Cultural Diversity.



Source: research data 2024

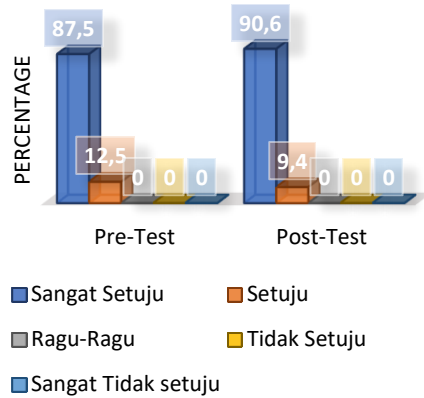
This category includes the values of harmony, such as creating peace, mutual trust, and mutual love amidst diversity. The results of the pre-test and post-test chart 6 mention that all participants are highly aware of creating peace, mutual trust, and mutual love amidst ethnic, religious,

linguistic, and cultural diversity. In this case, it can be inferred that the young generation has practiced and can live side by side peacefully and respect differences amidst ethnic, religious, linguistic, and cultural diversity. Therefore, the young generation can create a peaceful life, respect each other, and work together to achieve common goals.

Next, the concept of the value of mutual cooperation can be seen from two very relevant indicators, namely involving various community groups in the decision-making process relating to common interests and cooperating together and filling each other's shortcomings to improve mutual prosperity. These two indicators can be seen in Charts 7 and 8 below.

Chart 7. Awareness of the Young Generation to Involve Various Community Groups in the Decision-Making Process Related to Common Interests.

Involving Various Community Groups in the Decision Making Process Related to Common Interests

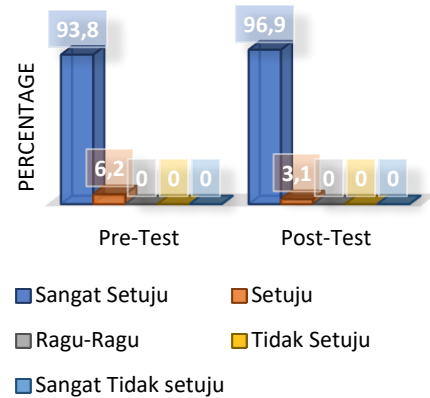


Source: research data 2024

Chart 7 demonstrates how aware the young generation is of deliberation on common interests. The pre-test results showed that 87.5% of the participants strongly agreed to involve various community groups in the decision-making process related to common interests. Meanwhile, 12.5% of them were not yet fully aware of deliberation in the decision-making process for the common good. However, after participating in the socialization of national insight, the post-test results indicated an increase of 3.1% as 90.6% of them strongly agreed to involve various community groups in the decision-making process related to common interests.

Chart 8. Awareness of the Young Generation to Work Together and Fill Each Other's Shortcomings to Improve Collective Welfare.

Cooperating and Filling Each Other's Shortcomings to Improve Collective Welfare



Source: research data 2024

In this category, the questions are aimed at seeing how much awareness the young generation has of their responsibility to live together and fill each other's shortcomings to improve mutual prosperity. The pre-test results in chart 8 signify that 93.8% of the participants were aware of working together and filling each other's shortcomings to improve mutual prosperity. Meanwhile, 6.2% of them were not yet fully aware of their responsibility to improve collective welfare. After participating in the socialization of national insight, the post-test results showed that 96.9% had full awareness of working together and filling each other's shortcomings to improve mutual prosperity. This means there is an increase after following the explanation of the material, and they become more aware of it.

The results discussed above indicates that the values of *Bhinneka Tunggal Ika* can create a peaceful and

harmonious life amidst ethnic, religious, linguistic, and cultural diversity. In the political context, *Bhinneka Tunggal Ika* plays a unifying role, which means it is used to organize national unity in order to achieve a complete, strong, peaceful, and harmonious political life (Module *Bhinneka Tunggal Ika dan Integrasi Nasional*, 2014). Apart from the data presented above in the form of charts, the implementation of the values of *Bhinneka Tunggal Ika* needs to be discussed in accordance with the academic goals and concerns stated in the background about, including looking at keywords detected from discussions or short comments written by participants in the socialization. In this case, the message delivery process requires effective communication so that the message conveyed can be received by participants.

Effective communication means that the message is delivered, received, and understood according to the sender's intentions and is able to encourage an appropriate response from the recipient (Muhtar & Supriadi, 2021). The communication process for instilling the values of *Bhinneka Tunggal Ika* is through socialization by conveying the message as national insight values aimed at the young generation and first-time voters. The socialization of national values must be increased so that the young generation can internalize these values (Budijarto, 2018). The realization can be achieved through socialization, counseling, mentoring, social actions that become national

movements, making learning videos, and creative visual content. This is a form of the process of communicating national values that must be carried out massively and continuously in all aspects of life and supported by all elements of society.

Implementation of the Internalization of *Bhinneka Tunggal Ika* Value to Create a Peaceful Elections Atmosphere

The young generation is the largest group of voters in the 2024 elections in Indonesia. Creating peaceful elections provides an opportunity for first-time voters to get involved in the political process. Peaceful elections are related to the young generation because the young generation is an agent of change in the democratic process. This is supported by the results of the mentioned trackers (figure 1) with the keyword "*pemilu damai* (peaceful elections)," which shows that peaceful elections are closely related to the role of the young generation.

Figure 1. Result of Mention Trackers with the keyword "Peaceful Elections" using Tools Mentionlytics.



Source: Mentionlytics, 2024

To create a peaceful elections atmosphere, it is necessary to have a process of instilling the values of

Bhinneka Tunggal Ika into every individual. Every individual needs to be given an understanding of the importance of the values of *Bhinneka Tunggal Ika* in the elections context because the elections process can lead to various points of view. Instilling the values is very important for the young generation or first-time voters to practice tolerance in the 2024 elections (Yuniar & Ahsan, 2024). In this case, each individual as a voter needs to instill the value of tolerance in choosing a leader because it can have an impact on collective stability and peace. The implementation of the values of *Bhinneka Tunggal Ika* in the elections process is a solution to understand unity in the midst of existing diversity. By embedding the values, it is able to maintain political stability, sustainable democracy, and integrity of a country (Maryono, 2023). A manifestation of the embedding of the values of *Bhinneka Tunggal Ika* is good manners, self-control, mutual respect, introspection, openness, and sportsmanship (Module Lemhannas RI, 2023).

In the context of communication, the words "*ajak generasi muda* (invite the young generation)," as seen in Figure 1, indicate an effort to invite or encourage the young generation to participate in an activity with a specific aim. According to Effendy, communication aims to change opinions, attitudes, behavior, and social change (Sukendro et al., 2022). The success of communication through this socialization is to create or persuade the young generation to maintain peaceful elections. Then the

words "*ajak generasi muda* (invite the young generation)", "*generasi muda berperan* (the young generation plays a role)", and "*bersama generasi muda* (together with the young generation)" indicate that the young generation has an important role in the 2024 elections process. This was achieved by inviting the young generation to be involved and actively participate in realizing peaceful elections. Therefore, anything that is done continuously for a long time and becomes a habit is an inherent value and truth that occurs in human behavior and is a basic rule of life. This is supported by an opinion of Hakim (2022) about the internalization of values, which has three stages. The first is transformation stage, a change in the individual's perspective and beliefs so that they begin to adopt new values. The second is the transaction stage, in which individuals begin to implement these values in daily actions. The third is the trans -internalization stage, in which the values have become a habit. Consequently, through these stages, the values of *Bhinneka Tunggal Ika* become ingrained and become the foundation or life guide for the young generation.

Based on the post-test results, the high level of awareness demonstrates that the young generation has instilled the values of *Bhinneka Tunggal Ika* within themselves and implemented them in their daily lives. The manifestation of the implementation of the values of *Bhinneka Tunggal Ika* to create peaceful elections can be seen from the participants' messages

in the post-test given after the socialization of national insight. The first message conveyed by participants is a form of implementation of the value of tolerance in the form of awareness to choose leaders who have integrity and transparency, who are oriented towards the interests of the people, and who respect differences in views that arise between communities. In the elections, an open attitude towards the diversity of opinions and beliefs of each individual can build a space for constructive and respectful political discussion, so attacks or judgments of each other do not occur. The second message conveyed by participants is a form of implementation of the value of harmony as it can be in the form of awareness of creating healthy and peaceful elections and of having the desire to become an agent of peace. Thus, the value of harmony can create a pleasant democratic process (Maryono, 2023); if everyone participates or contributes to positive actions, a peaceful and enjoyable democracy will be realized. The third message conveyed is a form of implementation of the value of mutual cooperation in the form of awareness not to abstain or not vote in the 2024 elections. This implies that there is involvement of the young generation in the decision-making process for the common good; it has become a responsibility, need, and obligation of the nation and patriotic.

Factors that Influence the Internalization of the *Bhinneka*

Tunggal Ika Values to Create Peaceful Elections

To create a peaceful elections atmosphere in the discussion above certainly require efforts to instill an understanding or appreciation of the values of *Bhinneka Tunggal Ika* into each individual, in the form of both internal and external factors. Political education for the first-time voters is important to create a peaceful elections atmosphere. According to Johnson et al. (2024), communication and political education are necessarily required to achieve success in the 2024 elections. Political education can also increase attitudes toward nationalism (Astuti et al., 2020). Thus, based on the results of the mentioned trackers (figure 2) with the keywords "political education & new voters," mention the word "*sosialisasi* (socialization)", There is a link between socialization and efforts to create a peaceful elections atmosphere.

Figure 2. Results of Mention Trackers with the keyword “Political Education & New Voters” using Tools Mentionlytics.



Source: Mentionlytics, 2024

The word "sosialisasi (socialization)" above is part of the political process. Socialization in a political context is an effort to teach individuals about the political values,

norms, and procedures applied in a political system. According to Dawson (in Haryanto, 2018), there are four types of direct political socialization as mentioned in the following. The first is imitation, a process in which a person imitates a political behavior of people around them such as family members, friends, or political figures. The second is anticipatory socialization, a process of a person preparing themselves for an upcoming political role, by learning values, attitudes, or behavior that are relevant to the desired role. The third is political education, a process of providing an understanding of political values, attitudes, and processes. The political education can occur at school, in the family environment or from political parties. The fourth is political experience, namely being directly involved in a political process. These factors influence the internalization of the values of *Bhinneka Tunggal Ika*, so peaceful elections can be created.

Socialization of national values must be increased so that the young generation can internalize these values (Budijarto, 2018). In socialization, "media" is a communication tool or channel for disseminating information from communicators to audiences (Mivadila et al., 2018). Then "information" is defined as a message conveyed to other people to increase knowledge and understanding of an issue or substance content of the communication. Haryanto (2018) similarly also defines that a message conveyed through a medium can

expand a person's political knowledge and understanding. According to Rice & Paisley (in Fatimah, 2018), "campaign" is defined as an attempt to influence the beliefs and behavior of other people. Therefore, the words "media," "information," and "peaceful declaration" have meanings that are related to the process of socializing national insight. Therefore, it can be concluded that in socialization, the media is used as a tool or communication channel to disseminate information containing national insight values, and can help novice voters or the young generation to be critical in their choices without having to discredit parties or groups that are different with them. As Dawson argues, direct political socialization is more effective in receiving political information and knowledge (Haryanto, 2018). Media is one of factors that can optimize the message communication process (Mivadila et al., 2018). Meanwhile, "peaceful declaration" means an effort to encourage the first-time voters and the young generation to maintain a harmonious and safe atmosphere during the elections process.

Various factors can influence the internalization of the values of *Bhinneka Tunggal Ika*, such as family and education, which are very influential in the internalization process. The family has a role as a shaper of children's character and morals (Agustin et al., 2015). Formal and non-formal education is an effort to improve each individual's principles of self-behavior. However,

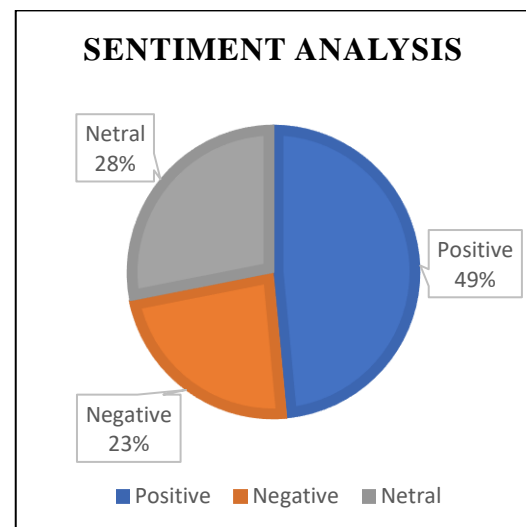
character education (which includes moral values, behavioral attitudes, understanding knowledge of each individual's nationality, understanding national and state territory, as well as a series of attitudes, patterns of action, and behavior) is very important in the teaching and learning process so that it becomes an important element of cultivating character for the realization of intelligent character education (Yuniar & Rahmah, 2024). Socialization is one of factors that can influence the creation of a peaceful elections atmosphere, and this is reinforced by the results of the mentioned trackers (figure 2). It is conducted to provide political learning and education; high political awareness can encourage active participation in the democratic process. Socialization of the internalization of the values of *Bhinneka Tunggal Ika* enables every individual to appreciate diversity, differences of opinion, and points of view in the democratic process. Political education using socialization and cultivation of values and character is an effort to create a conducive environment for realizing fair and peaceful elections.

Implications of Internalizing the Values of *Bhinneka Tunggal Ika* in the Young Generation

The implications of the internalization of the values of *Bhinneka Tunggal Ika* can be seen from the sentiment analysis in Chart 9, that the thinking process of the young generation as novice voters in

the 2024 elections in Indonesia experiences influences from their internal and external environment. The young generation, who can understand and appreciate diversity, has a more inclusive and tolerant perspective when assessing political issues that develop in their dynamics. This is supported by the results of sentiment analysis using mention trackers (Chart 9) with the keywords "beginner voters" and the words "tolerance, harmony, and mutual cooperation." These results indicate 49% of positive sentiment, 23% of negative sentiment, and 28% of neutral sentiment.

Chart 9. Results of Mention Trackers with the keywords “Beginner Voters, Tolerance, Harmony, and Mutual Cooperation” Using Mentionlytics.



Source: researcher processed data

The implications of internalizing the values of *Bhinneka Tunggal Ika* can be seen in the way the young generation thinks and responds to

information circulating on the internet. The young generation tends to appreciate differences of opinion and is more open in discussing political issues. In the sentiment analysis results, there is a mention of the words "respect, peace and shared responsibility" which indicate the young generation's commitment to the democratic process. Apart from that, the young generation also has an awareness of responsibility in the elections process and has an important role in maintaining national unity and unity. However, the use of social media can also influence a person's attitude, as shown by the mention trackers, there is 23% of negative sentiment, that the results of the mention trackers are different from the post-test results reporting a high awareness of the values of *Bhinneka Tunggal Ika*.

Mediatization refers to the increasing reliance on media use in social processes across wider distances. As illustrated by Cloudry & Hepp (2017), this mediatization process is related to sociocultural changes, which result in increased complexity in social change. Therefore, media dependence not only can influence but also can shape cultural change. Based on the results of mention trackers, the reality on social media, that shows significant positive, negative, and neutral sentiment, reflects the complexity produced by mediatization. The high post-test results regarding the awareness of the young generation and first-time voters towards the values of *Bhinneka Tunggal Ika*

reveals that the instillation of these values is theoretically successful. However, the results of social media analysis, which demonstrates only 49% positive sentiment, 23% negative and 28% neutral, depict a more complex reality. This infers that expressions and interactions on social media do not fully reflect this awareness although there is high awareness of the values of *Bhinneka Tunggal Ika*. When politics enters the stage of mediatization, the media has a big role in shaping a person's views, and this reaction shapes public opinion (Siahaan, 2022). This happens because someone is free to convey their thoughts and feelings to the public by using social media (Widyatama et al., 2021). Therefore, having a high awareness of the values of *Bhinneka Tunggal Ika* cannot guarantee that these will always be expressed consistently in various forms of communication, including on social media through comments and creative content that is expressive about Indonesian.

Content on social media often frames political issues in a simple, or even polarizing, manner to attract attention and influence public opinion. Media framing plays a role in shaping how young voters view specific candidates, parties, or issues. Amanda & Lexianingrum (2024) stated the same thing that social media becomes the main stage in shaping and influencing public opinion so that negative framing can influence people's views of political candidates. Messages presented emotionally, either with a positive or

negative tone, can strengthen certain sentiments in the audience. On the other hand, social media algorithms magnify this effect by presenting content that matches user preferences based on their previous interaction data (Andini & Yahfizham, 2024). As a result, young voters are more often exposed to content that strengthens their beliefs, contributing to sentiment polarization, as seen in sentiment analysis (49% is positive, 23% is negative, and 28% is neutral). Thus, although the young generation has a high awareness of the values of *Bhinneka Tunggal Ika*, the pattern of content consumption curated by algorithms and the influence of media framing can cause the interpretation and expression of these values in the digital space to be biased or limited.

CONCLUSION

The young generation dominates voting rights in the 2024 elections in Indonesia. The voices, diversity of perspectives and points of view among the young generation can lead to conflicts. By performing massive and continuous socialization of national insight, the young generation is able to increase awareness of the values of tolerance, harmony, and mutual cooperation in their daily and social life. The young generation can appreciate diversity, differences of opinions and points of view in the democratic process, which then creates fair and peaceful elections. However, mediatization creates complexity which has an impact on changing people's behavior towards

absorbing the values. Therefore, there is a need for media literacy for all levels of society, both content creators and other media users.

The limitation of this study is its regional coverage which does not yet cover all regions of Indonesia. It is necessary to conduct broader research and further service with coverage throughout Indonesia. This may limit the validity and generalizability of the findings. Further research is needed with different methods and theories.

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Name: Meydisah Olivia, The Second Author; Displaying the data; Curating the data; Drafting; Compiling; Displaying data Mentionlytics; Investigating; and Writing Technical Methodology.

DECLARATION OF COMPETING INTEREST

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

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