

The Role of Social Media in Shaping the Behavior of Muslim Generation Z Voters in General Elections

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Abstract

Generation Z voters are easily influenced by exposure to money politics and hoaxes during the general election. This study was conducted to reveal the role of social media in shaping the political behavior of Muslim Generation Z voters in the 2024 general election. This article is the result of qualitative research that specifically describes the behavior of Muslim Generation Z voters. Data collection was carried out using two techniques. First, questionnaires were distributed to 133 respondents, Muslim Generation Z voters consisting of college students and high school students. Second, in-depth interviews with 11 informants comprised of college students and students. The data analysis used in this study uses content analysis in the form of respondents' and informants' answers, which have been collected through questionnaires and in-depth interviews. The results of the study show that Muslim Generation Z voters are familiar with social media such as Instagram, YouTube, TikTok, Facebook, and WhatsApp. These social media are used by Muslim Generation Z voters to access political information. Furthermore, political information on social media plays a role in shaping the behavior of Muslim Generation Z voters in various forms, starting from just being voters, implementing committees, and election supervisors. This study contributes to the theory of voter behavior, shaped not only by sociological, economic, and psychological factors but also by communication factors, especially on social media.

Keywords

Social media; Gen Z Muslim political behavior; political communication.

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1. INTRODUCTION

Digital democracy has an important role in moving towards becoming more liberal (Surowiec & Štětka, 2020). Democratic freedom should also align with digital democracy in general elections (Miller & Vaccari, 2020). Elections are also seen as a means of implementing people's sovereignty to elect leaders in a direct, free, secret, honest, fair, and just way in the digital

era (Sarira & Najicha, 2022). Digital democracy is a socio-political movement from below or directly from the people, which is a form of conveying aspirations to the government using technological media (Bua & Bussu, 2021). This movement gave rise to changes in political dynamics, including determining the people's fate about the government (Berg & Hofmann, 2021). According to Hofman, digital democracy shapes the people, and the people shape democracy (Hofmann, 2019). So, digital democracy can produce new infrastructure that has changed.

At the same time, demographically, democracy has also been filled by young voters, so the political participation of young people in the era of digital democracy is increasingly determining. Political participation is interpreted as a means the people use to convey their aspirations to the government. This can be done by supporting campaigns in general elections or joining political organizations and others (Pizzorno, 1970). According to Lawrence A. Scaff, political participation is an activity related to maintaining community rights, fostering cooperation between individuals and groups, and encouraging conflict resolution. As a political act, political participation is based on individual identification with the community's common interests. It emphasizes the freedom of individuals to act for the common good (Scaff, 1975). According to Jan Teorell, political participation is an effort to influence those with a voice in government. Political participation also means having a voice in government. Participation is also a way to determine what to say (Teorell, 2006).

Free and open political participation allows everyone to be involved in democracy so that everyone can express their ideas, thoughts, and political behavior. What is unavoidable is using religion as a political identity, as a form of political behavior. The use of religious identity is one of the factors that shape political behavior. Likewise, religious identification has implications for legitimate political actions and affiliations (Kopko, 2012). Religious identity that shapes political behavior can also trigger actions that may be considered the most correct in politics (Hirsch-Hoefler et al., 2016). Religious identity shapes political behavior, such as acceptance of the political choices and policies of actors or governments who share the same religious identity (Schmidt & Miles, 2016). Religious identity is often used as one of the factors that play a role in shaping voter behavior. In Madura, religious identity is still a factor in voter behavior. However, the number is getting smaller. Madurese society is increasingly rational in political behavior. This is at least reflected in research conducted by (Susanto, 2012) and (Madani, 2023).

Generation Z, including Generation Z Muslims, are very familiar with social media in their daily lives. Almost all information needs and other life needs are met through social media. From waking up to going back to sleep, generation Z is inseparable from social media (Vasilyeva, 2021). Generation Z voters are among the groups of voters who are vulnerable to being influenced by "*abstainer*" campaigns or groups not voting during elections (D. Kurniawan, 2023). Apart from that, young voters are in a state of uncertainty and are swing voters who move around easily. On the other hand, political parties are less responsive, so voters are disappointed (Efriza, 2019).

Studies on the political behavior of Generation Z voters have also attracted the attention of many researchers, including research on the influence of the "*echo chamber*" on social media in determining the choices of new voters in the 2024 elections in Indonesia (Gustin et al., 2024). The

emergence of Generation Z voters is considered to be able to replace baby boomers and millennial voters. However, a direct shift is still not going to happen shortly (Andolina, 2024). The role of Generation Z voters in politics is not yet commensurate with the size of their population (A. Kurniawan et al., 2024). Larger population than the role of Generation Z voters (Alfaruqy & Padmonurcahyo, 2023).

This study provides novelty on the role of social media in shaping the behavior of Generation Z voters, especially Muslim Generation Z, which is different from previous studies. Especially the Muslim generation Z in the Madura region, which consists of Sumenep, Pamekasan, and Bangkalan Regencies. The research was specifically conducted in the Madura region because Madura is predominantly Muslim, including the Muslim generation Z who attend many Islamic educational institutions, such as Islamic boarding schools, and other Islamic educational institutions, such as Senior High Schools, owned by religious organizations such as NU and Muhammadiyah.

Several studies mentioned above focus on the existence of Generation Z, familiar with social media, who have become a new group of voters in the general election. This study was conducted to reveal how the role of social media shapes the political behavior of Muslim Generation Z voters in the 2024 general election. This topic is interesting to study because Generation Z is a fairly large number of voters in the 2024 General Election, and the topic is still relevant globally. Theoretically, this research contributes to the theory of digital democracy, the theory of political communication, especially in social media, and the theory of political behavior, especially the theory of young people's political behavior formed by social media factors. Previously, the theory of voter political behavior stated that voter political behavior was formed by sociological, economic, political, and psychological aspects, such as Harrop & Miller's theory and Kavanagh's theory. This study strengthens the theory of voter political behavior formed by communication aspects on the internet and social media, as put forward by Zhuravskaya et al.

2. METHODS

This article is the result of research using descriptive qualitative methods. This research was conducted in the Madura region, one of the regions specifically an island separate from Java, with a Muslim majority population. To get an overview of the political behavior of Generation Z voters, all respondents and informants in this study were Muslim Generation Z. The research was conducted to reveal the behavior of Muslim Generation Z voters in the Madura region, in Sumenep, Pamekasan, and Bangkalan Regencies. The research was conducted after the general election. The research lasted for a period of two months, from February to March 2024.

Meanwhile, data collection was carried out using two techniques. *First*, distributing questionnaires. The questionnaires were distributed to facilitate the obtaining of data from a large number of voters of the Muslim generation. The questionnaire distributed in this study was not conducted to measure the influence or impact of social media on Muslim generation Z voters. Still, it was descriptive, namely describing voter behavior. The use of questionnaires can be done in various forms and fields of research, including human behavior (Slattery et al., 2011). Eight questions were distributed in the questionnaire. Of the eight questions asked in the questionnaire, seven of them are open-ended questions. Closed questions are only questions to

ensure the use of social media by Muslim Generation Z. All open questions are intended to determine the behavior of respondents, in this case, the behavior of Muslim Generation Z voters.

According to Barbara Snell Dohrenwend, open questions have the advantage of not limiting the answers of the informants being interviewed so that the informants are free to give answers to the questions asked. In addition, open questions can also ensure that the answers given are not opinions but experiences that have been done (Dohrenwend, 1965). This is relevant to knowing the political behavior of voters, especially Muslim generation Z voters. Because open questions are more suitable for research using questionnaires using open questions (Baburajan et al., 2022).

The respondents for this research consisted of 133 voters of the Muslim generation Z in Madura. 133 respondents came from Senior High Schools and universities in Madura, including Wiraraja University with 19 respondents (14.3%), STKIP PGRI with 13 respondents (9.8%), and STIT Aqidah Usumuni with 12 respondents. (9%), PENS had as many as 15 respondents (11.3%), Bahauddin Mudhary University had as many as 16 respondents (12%), INSTIKA had as many as 18 respondents (13.5%), State Islamic High School as many as 17 respondents (12.8%) and Muhammadiyah Senior High School as many as 23 respondents (17.3%). There is no definite rule in determining the number of informants used as samples in research. It's just that the number of 100 samples is said to be adequate (Hansen & Hurwitz, 1946). This study took 133 samples as respondents. This number is sufficient for small-scale research. (Preston & Colman, 2000). Respondents were taken from almost all universities and high schools as representatives, using random methods. Students and pupils who were used as respondents were also randomized.

Second, in-depth interviews. In-depth interviews were conducted to find out more about the behavior of Muslim Generation Z voters. A total of 11 informants were college students in Madura and students from high schools in Madura. All informants were interviewed directly through face-to-face meetings. The results of the interviews were then presented in the research results and analyzed using various political theories. Interviews with informants interviewed were also conducted directly and face-to-face. The informants interviewed were respondents who were samples in filling out the questionnaire. Informants taken from respondents were intended to deepen the answers submitted in the questionnaire. Qualitative research prioritizes the depth of research results, not just revealing the surface. One way to deepen research results is through in-depth interviews.

The data analysis of this study uses content analysis. Content analysis is usually done in studies involving communication and behavior. According to Alexander Thayer et al., content analysis in communication studies can reveal things that previously seemed unrelated to communication practices (Thayer et al., 2007). This research is a communication research, especially related to the role of social media in the era of digital democracy. So, the use of content analysis in recognizing data becomes relevant. Qualitative data from interview results and descriptive questionnaires are analyzed and presented in the research results section. Content analysis can also be used in political behavior research (Julia et al., 2011). The political behavior analyzed is the behavior of Muslim Generation Z voters.

Furthermore, the data collected is reviewed and discussed using the theory of social media and the Internet in politics by Ekaterina Zhuravskaya et al. (Zhuravskaya et al., 2020b).

This theory is used to analyze how the role of social media and the internet shapes the political behavior of Muslim Generation Z, according to data collected through questionnaires and in-depth interviews. Research focusing on the political behavior of Muslim generation Z voters allows using political theory, specifically the theory of the relationship between the internet and politics, proposed by Henry Farrell (H. Farrell, 2012). Farrell specifically analyzes the relationship between the internet, including social media, and political behavior.

In addition, the study's results are also discussed empirically, along with many studies related to the behavior of Generation Z voters. Analyzing the political behavior of Generation Z voters in Indonesia with those of Generation Z voters in several other democratic countries. In addition, the similarities and differences in the political behavior of Generation Z voters in Indonesia, especially the Muslim Generation Z, with Generation Z in other countries are also analyzed so that the novelty of this study can be clearly expressed compared to other studies that have been conducted previously.

3. FINDINGS AND DISCUSSION

The research results presented in this study are the answers put forward by respondents obtained through a questionnaire distributed by the researcher. A total of eight questions were raised in the questionnaire distributed. First, are you an active user of social media? From the answers given, 96.2 percent are active users of social media, and 3.8 percent are not active users of social media. Second, what social media do you use? Instagram at 94.7 percent, WhatsApp at 72.2 percent, TikTok at 49.8 percent, and Facebook at 41.4 percent. Third, do you access information about the 2024 Election on social media? As many as 72.9 percent of respondents stated that they used social media to access information about the 2024 Election. Only 27.1 percent did not access information in the 2024 election.

Fourth, what information about the 2024 Election is often accessed on social media? More election information about the vision and mission of political parties and work programs that will be implemented. This includes the election flow and procedures for voting and registering as a general election committee. Fifth, does the information accessed on social media play a role in the desire to participate in the 2024 General Election? As many as 75.9 percent of respondents stated that the information they accessed from social media played a role in their participation in the 2024 General Election. As many as 24.1 percent did not play a role in motivating them to participate in the 2024 General Election. Sixth, do you participate in the 2024 Election? As many as 97.7 percent of respondents said they would participate in the 2024 Election. Seventh, what forms of participation will occur in the 2024 elections? As many as 88.7 percent answered only as voters, and the others the organizing committee and election supervisors at various levels. Eighth, what is the reason for participating in the 2024 Election? The reasons put forward by the respondents are a citizen's obligation to participate in democratic activities. Some answered that they wanted to use their voting rights. Some had reasons to make changes, such as choosing candidates for leaders who were considered appropriate. Some answered as a form of nationalism.

Table 1. Research Findings on the Role of Social Media in Shaping the Political Behavior of Generation Z Muslim Voters in the 2024 General Election

Num	Questions	Response		Response	
1	Are you an active user of social media?	Yes active 96.2%		Not Active 3.8%	
2	What social media do you use?	Instagram 94.7%	WhatsApp 72.2%	TikTok 49.8%	Facebook 41.4
3	Do you access information on the 2024 Election on social media?	Yes access 72.9%		Not access 27.1%	
4	What information related to the 2024 Election is often accessed on social media?	1. Vision and mission of political parties. 2. Work programs that will be implemented		3. The election flow and procedures for voting. 4. Registering as a general election committee	
5	Does the information accessed on social media play a role in the desire to participate in the 2024 General Election?	Yes 75.9%		No 24.1%	
6	Do you participate in the 2024 Election?	Yes 97.7%		No 2,3%	
7	What forms of participation will be carried out in the 2024 elections?	Voters only 88.7%		committee and supervisors 11,3%	
8	What is the reason for participating in the 2024 Election?	1. Citizen's obligation to participate in democratic activities.		2. Desire to make changes. 3. Choosing candidates for leaders	

Based on the data presented above, it can be explained that the Muslim Generation Z are active users of social media. The Muslim generation Z uses social media to access political information, the 2024 general election, related to the vision, mission, and political programs of political parties, and procedures for implementing general elections. The Muslim Generation Z is also influenced by political information on social media to participate in general elections as voters, committees, and election supervisors. The interesting thing about the role of social media and elections is that political information, especially the 2024 election, accessed by the Muslim generation Z on social media, 75 percent influenced them to participate in the 2024 election. This certainly shows the importance of the role and position of social media in increasing the participation of Generation Z in general elections.

To deepen the research results, researchers conducted in-depth interviews with several respondents who had filled out the questionnaire. Respondents were selected randomly, and

those selected were then interviewed specifically. 11 informants were interviewed in-depth, and some answers in in-depth interviews were deliberately presented verbatim.

First, a student with the initials R-K. "I am an active user of social media. Usually, I access TikTok more often. Often appear and access election information. Social media plays a role in shaping my political behavior because I get a lot of information from it that I usually don't know, but I finally know. In addition to being a voter, I was also appointed as a party witness."

Second, a student with the initials R-F. "I am an active social media user, such as WhatsApp, Instagram, and TikTok. Initially, I was not very interested in election information. Still, because of the FYP on TikTok between the campaign and the presidential and vice presidential debates, I became interested in the 2024 Election. Finally, I participated in the voting committee at the KPSS."

Third, a student with the initials R-N. "I am active on Instagram and TikTok and often use TikTok. Yes, delivering the vision and mission and also debates and procedures for use, delivering the vision and mission, how it works, and work programs. I participate as a voter and as a witness for political parties."

Fourth, a student with the initials I-S. "Yes, I am also an active user of social media. Usually, I am more active on TikTok and Instagram. I usually go through FYP. For me, most of it is about money politics. Yes, I watch it until the end. Social media plays a role in shaping my political behavior because, as a new voter, I can find out which candidates I think are good so I can give my vote to those candidates. I also choose to be a witness for political parties."

Fifth, a student with the initials E-L. "The most frequent ones are WA, IG, plus Youtube. Not Tiktok. Usually, there is already a lot of content, so we watch and learn. In addition, we are also citizens who are required to vote; we also have to know about the candidates, their characters, and their lives as a consideration for what is better for the future. I participate as a voter."

From in-depth interviews conducted with informants, it was revealed that social media has an important role in shaping the behavior of Muslim Generation Z voters. Muslim Generation Z has a special behavior compared to other generations and is very familiar with social media. The very active use of social media shapes the political behavior of Muslim Generation Z. This political behavior is manifested in the form of interest in political information, which then impacts participation in general elections. Political participation in general elections, starting from just being a voter, becoming an election committee, and becoming an election supervisor.

Social media plays a role in shaping the political behavior of Muslim Generation Z voters in Madura in the 2024 General Election. This is in line with the questionnaire results, which showed that 75.9% of respondents stated that the content of the social media they accessed motivated them to participate in the 2024 General Election. Muslim Generation Z voters actively participated in the implementation of the general election. Both as voters who cast their votes at polling stations and contributing as committees and supervisors in the general election. The involvement of Muslim Generation Z in the 2024 General Election is their initial participation in the election, especially Generation Z aged 17 to 25 years.

As voters, Muslim Generation Z utilizes social media as the main source of information in seeking background information, track records, working programs, achievements of prospective leaders, and political parties that are campaigning. In addition, Muslim Generation

Z voters also use social media to cross-check the information they obtain, whether the information is true or just false information (hoax) that is spread to destroy the credibility of the candidate. This is a form of positive behavior because ages like Generation Z have a high curiosity, manifested in the form of efforts to clarify and continue to explore political information that has been obtained. This is easier because Muslim Generation Z is familiar with gadgets and has mastered information technology, especially social media.

Based on the findings of this study, the role of social media in shaping voter behavior can be described in the following image.

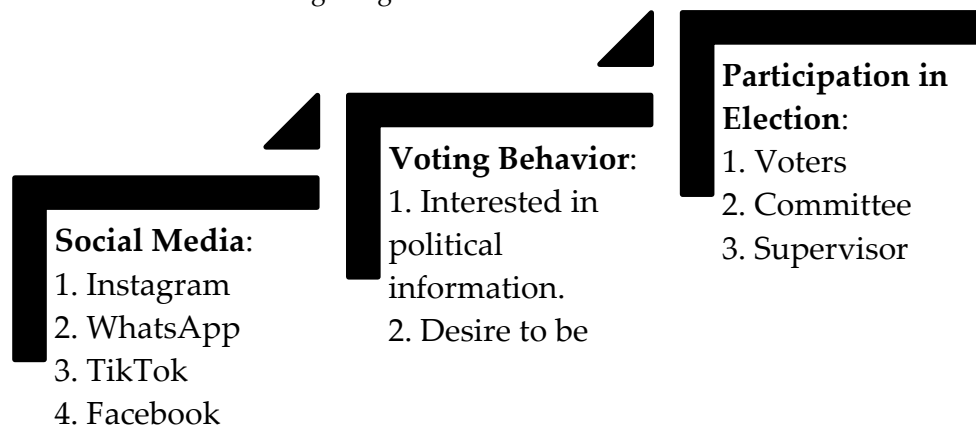


Figure 1. The Process of the Role of Social Media in Shaping the Political Behavior of Generation Z Muslim Voters in the 2024 General Election.

Social Media and Muslim Generation Z Voter Behavior in Election

The political behavior of the Muslim generation Z in Madura, which is shaped by social media, shows common symptoms, as occurs in various democratic countries. As happened in the Middle East, especially in Egypt, North Africa, Hong Kong, Venezuela, and others. This further strengthens the theory of communication, which states that social media is a new force in communication, including in political communication. This was emphasized by Zhuravskaya and friends, who conducted research related to the relationship between social media and elections (Zhuravskaya et al., 2020a). Henry Farrell also analyzes the relationship between the internet, including social media, and political behavior (H. Farrell, 2012).

The political behavior of Muslim Z voters in Madura has similarities with Generation Z voters in the United States, who consider what political actors do on social media, such as Instagram, to have an impact on their political beliefs, especially visual and verbal content (Parmelee et al., 2023). Generation Z voters in the United States are more likely to display political behavior that tends to voice their concerns on social media (Munger & Plutzer, 2024). The same thing happened to Generation Z in Thailand, who were involved in several protests against the rulers who were considered undemocratic (McCargo, 2021). The tendency to engage in political and governmental change among Generation Z is also seen in India (Hameed & Mathur, 2020). Generation Z Muslims in Madura do not use social media as a means to voice their political aspirations. However, social media shapes their political behavior in direct political contestation, namely in general elections. So, it differs from Generation Z in America, Thailand, and India.

The participatory political behavior of the Muslim Generation Z in general elections is a form of individual involvement as citizens in political and government activities, in the form of voting, to improve the democratic process (Robin et al., 2022). In addition, it is hoped that this political behavior will smooth the wheels of government (Sharma et al., 2023). The high level of political participation can be seen from the number of voters who use their voting rights during elections (Gürel & Eyüboğlu, 2023). The political participation of Muslim Generation Z voters in the General Election is shaped by the political behavior of Muslim Generation Z voters, especially in social media. Muslim Generation Z voters are highly aware of the responsibility to properly use their rights (Setiawan & Djafar, 2023). The rise of this awareness cannot be separated from the presence of social media as a means of communication that can shape the behavior of its users (Shahbaznezhad et al., 2022). In addition, the factor that drives the political participation of Muslim Generation Z voters is the behavior that occurs in their group, fellow Generation Z (Zúñiga et al., 2021). This is possible because there are factors of social closeness and ease in communicating with the language they usually use in groups and everyday interactions, both directly and in their social media groups.

This study also emphasizes the shift in voter behavior in Madura, especially in the political behavior of Muslim generation Z voters. In the early period of general elections in Madura until the reform era, voters in Madura chose religious-based parties. This shows that voters in Madura, including young voters, choose political parties based on religious identity. In the New Order era, the political party that won the most votes was the Persatuan Pembangunan Party (PPP). After the reform era, the party that won the most votes in Madura was the Kebangkitan Bangsa Party (PKB). However, in the 2024 election, the votes for parties not based on religion also increased, even in several districts in Madura, which became the winning party. Of the four districts in Madura, in three districts, non-religious parties won the highest votes; in Sampang Regency, the Nasdem Party won a fantastic vote with 15 seats (position), while in Sumenep Regency, the PDI Perjuangan won the most votes with 11 seats (position). Likewise, in Pamekasan Regency, the Democrat Party's seat (position) acquisition was the same as the PKB and PPP's seat (position) acquisition. The largest number of seats (position) for religious-based parties was only in Bangkalan Regency, where PKB won nine seats (position).

Table 1. Three Political Parties with the Highest Votes in the 2024 Election in Madura

Regency	Most Earned 1	Most Earned 2	Most Earned 3
Sampang	Partai Nasdem 15 position	PPP 6 position	PKB 5 position
Sumenep	PDI Perjuangan 11 position	PKB 10 position	Partai Demokrat 7 position
Pamekasan	Partai Demokrat 7 position	PKB 7 position	PPP 7 position
Bangkalan	PKB 9 position	PDI Perjuangan 7 position	Partai Gerindra 6 position

(Source: Authors, 2024)

When added up, the acquisition of non-religious parties is much greater than that of religious parties in the four districts in Madura. When combined, the total number of non-religious parties is still greater than that of religious parties. When the three parties that won the most seats (position) in Madura that are non-religious, the Nasdem Party, PDI Perjuangan, and the Demokrat Party, are combined, the total acquisition is 72 seats (position). Meanwhile, when the acquisition of the seats (position) of the three religious political parties in Madura, PKB, PPP, and PKS, is combined, the total acquisition is 67 seats (position).

Table 2. Religious and Non-Religious Party Acquisition in the 2024 Election in Madura

Regency	PKB	Partai Nasdem	PPP	PDI Perjuangan	Partai Demokrat	PKS
Sumenep	10 position	5 position	6 position	11 position	7 position	2 position
Pamekasan	7 position	4 position	7 position	2 position	7 position	4 position
Sampang	5 position	15 position	6 position	4 position	2 position	4 position
Bangkalan	9 position	4 position	6 position	7 position	4 position	0 position
	31 position	28 position	25 position	24 position	20 position	11 position

(Source: Authors, 2024)

Referring to many cases in other democratic countries, the formation of voter behavior has shifted. Previously, political behavior was formed based on sociological and psychological aspects. As research revealed by Dennis Kavanagh, voter behavior in general elections can be seen from many aspects, including the voter's personality. This is a challenge in the world of politics, so there is a need for a good understanding of the personality of the voter and the character of the voter community (Kavanagh, 1986). Voters who make their choices because of the influence of their friends and close family are the product of the socialization process, which determines and influences their political behavior. According to Else Frenkel-Brunswick, most social phenomena originate from the subjective experiences of individuals (Frenkel-Brunswick, 1952).

Social interactions carried out by the Muslim Generation Z are now mostly done on social media. This is possible from a sociological and psychological perspective because Generation Z spends more time accessing social media. Almost all of their information needs are met by accessing social media. Likewise, in accessing political information, almost all is on social media. They rarely read newspapers, listen to the radio, or watch television. These media are one-way, while Generation Z prefers to be heard, speak up, and talk, especially with peers. Social media facilitates this. In the era of digital democracy, political communication is marked by social media; every citizen can be a political actor. Not only the general chairman of a political party but also government officials. Ordinary people can also be political actors.

Political communication carried out by political actors can influence the political behavior of voters (Boomgaarden & Schmitt-Beck, 2019). Political actors use social media to introduce political programs and promises to attract sympathy and gain voters' votes (Adida et al., 2019). This form of political campaign is carried out in an organized manner over a certain period of time so that it has a significant impact on target voters (Papakyriakopoulos et al., 2020). Political actors also choose target voters according to the character of the social media used

(Frimpong et al., 2022). Each social media platform has a different character that shows the closeness of its users (Farkas & Bene, 2020). Political behavior reflects the attitudes of individuals or groups in interacting with the political environment, including in making political decisions (Kertzer, 2022).

The political behavior of Muslim Generation Z does not just happen but is the result of their interactions on social media as political information accessors and as political information sharers on various social media platforms. The interactions and communications carried out on social media with fellow Generation Z form a new mindset for Generation Z, who previously did not understand the political issues at hand. Involvement in discussions about politics provides many perspectives on understanding politics and democracy in Indonesia, which then internalizes democratic values.

In the theory of political behavior, humans are rational creatures, and each of their actions has different goals, with no single goal. Human behavior is formed from the knowledge, thoughts, and beliefs they have (Simon, 1995). Rational human behavior has similarities to the economic transaction process (Simon, 1986). According to Stanley Feldman, political behavior is also related to political beliefs; political beliefs shape political behavior (Feldman, 1982). Political behavior cannot be separated from internal and external factors (D. Farrell & Petersen, 1982). Political decision-making is also related to specific things about the individual (Mcdermott, 2004). According to John Harsanyi, political behavior is the result of the process of internalizing values obtained from social interaction (Harsanyi, 1969). According to Harrop and Miller, voter behavior is closely related to political issues and programs (Harrop & Miller, 1987).

The importance of the role of social media in shaping voter behavior, especially Muslim Generation Z voters, can indicate the importance of using social media in political socialization and education activities that political parties, the government and the General Election Commission in Indonesia can carry out. Unfortunately, neither political parties, the government, nor the General Election Commission have been optimal in using social media in political socialization and education activities. What the General Election Commission does is like a routine ritual. As new voters, Generation Z needs to receive a lot of political education and socialization, both from political parties and the General Election Commission.

4. CONCLUSION

Social media has a role in shaping the behavior of Muslim Generation Z voters, especially those who are active on social media. This behavior is in the form of enthusiasm for accessing political information on social media and enthusiasm for participating in general elections, becoming voters, election committee members, and election supervisors as a form of political participation in the era of digital democracy. Practically, this research has implications for implementing general elections, especially for political actors, such as political parties and legislative candidates. Political parties and legislative candidates can use social media for political socialization, campaigns, and education. Theoretically, this research has implications for the theory of political behavior; political behavior is not only shaped by social, economic, and psychological factors but has also been shaped by political communication.

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