

Jaro's Persuasive Message Model in Encouraging Political Participation of New Voters Ahead of the 2024 Election Based on the Baduy Indigenous Community

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Abstract

The purpose of this study is to find out how Jaro's persuasive message model encourages political participation for first-time voters ahead of the Baduy Indigenous People-based 2024 elections. The theory used in this study is to use the Elaboration Likelihood Model analysis approach. This study uses a qualitative method with a case study approach where the researcher digs in depth about Jaro's persuasive message. Thus, later researchers will find a model of persuasive messages carried out by Jaro by exploring models of persuasive messages in encouraging political participation ahead of the 2024 elections based on indigenous peoples. The study results show that the Baduy people adhere to the ancestral mandate and ancestral heritage and respect the ranks of traditional leaders (Puun, Jaro Tangtu, and others) in political matters. Political outreach, prohibition of campaigning, and freedom of choice are forms of effective persuasive communication for the Baduy people. The principles of neighborhood, religion, and household are very closely attached to the daily life of the Baduy people. The Baduy Dalam community uses the central route with a critical and careful mind in receiving information and political messages. Baduy Luar people easily receive information and do not think critically about information and political messages. This study concludes that the political and democratic awareness of the Baduy indigenous people continues to increase. Persuasive communication is carried out by Jaro subtly through political socialization and spiritual beliefs that live in Baduy customs. Elaboration Model Likelihood is implemented through cognitive (knowledge and experience), affective (acceptance and rejection), and connotative (action). The Baduy Dalam people receive messages through the central route and the Baduy Luar people use the peripheral route.

Abstrak

Tujuan penelitian ini untuk mengetahui bagaimanakah model pesan persuasif Jaro dalam mendorong partisipasi politik pemilih pemula menjelang pemilu 2024 berbasis Masyarakat Adat Baduy. Teori yang digunakan pada penelitian ini adalah menggunakan pendekatan analisis *Elaboration Likelihood Model*. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus dimana peneliti akan menggali secara mendalam tentang pesan persuasif Jaro. Dengan begitu nantinya peneliti akan menemukan model pesan persuasif yang dilakukan oleh Jaro dengan menggali model pesan persuasif dalam mendorong partisipasi politik menjelang pemilu 2024 berbasis masyarakat adat. Hasil penelitian adalah masyarakat Baduy memegang teguh *amana*, *leluhur dan pusaka karuhun* dan menghormati jajaran pemuka adat (*Puun, Jaro Tangtu dan lainnya*) dalam urusan politik Sosialisasi politik, larangan kampanye dan kebebasan memilih adalah bentuk komunikasi persuasif yang efektif untuk masyarakat Baduy. Prinsip rukun tetangga, rukun agama dan dan rukun rumah tangga sangat melekat erat dalam kehidupan sehari-hari masyarakat Baduy. Masyarakat Baduy Dalam menggunakan *central route* dengan bersikap kritis dan hati-hati dalam menerima informasi dan pesan politik sedangkan masyarakat Baduy Luar mudah menerima informasi dan tidak bersikap kritis terhadap informasi dan pesan politik. Kesimpulan penelitian ini adalah kesadaran berpolitik dan berdemokrasi masyarakat adat Baduy terus meningkat. Komunikasi persuasif dilakukan Jaro secara halus melalui sosialisasi politik dan keyakinan spiritual yang hidup dalam adat Baduy. *Model Elaboration Likelihood* dilaksanakan melalui kognitif (pengetahuan dan pengalaman), afektif (penerimaan dan penolakan) dan konatif (tindakan). Masyarakat Baduy Dalam menerima pesan secara *central route* dan Baduy Luar menggunakan *peripheral route*

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1. INTRODUCTION

In a democratic country, every citizen has the right to vote in determining the choice of their leader regardless of their social status. In electoral democracy, political participation in elections is important as an indicator to measure the level of legitimacy of citizens towards the government elected through electoral contestation. (Andiraharja, 2020).

Political participation is the application of power which is manifested in their participation in democratic parties (Hendrik, 2010). Political participation is also an activity of citizens in influencing the process of making and implementing public policies and participating in determining government leaders (Surbakti, 2010). This article tries to combine these two concepts, namely persuasive messages and political participation by taking the case of the Baduy Indigenous Community from a cultural perspective.

The discourse on political participation of the Baduy community was chosen because the Baduy community is a minority community in Lebak-Banten with a population of 1,288,103 people and who live in Kanekes Village, Kec. Leuwidamar only has around 11,699 people (Lebakkab.Bps.Go.Id, 2018). This means that the Baduy population is only 0.9 percent of the entire population in Lebak-Banten. In politics, the existence of traditional structures has quite a strong influence on the lives of the Baduy people (Mahpudin, 2020). They are led by a Puun who is highly respected and respected by the community because he is considered to represent traditional law and the goodness of nature. Puun was assisted by Jaro who acted as Opinion Leader.

On the one hand, Jaro is part of a traditional institution responsible for maintaining the traditional values and customary laws of the Baduy community. On the other hand, Jaro is a village head and is part of the formal government structure (Suparmini et al., 2013). In the structure of the Baduy Indigenous Community, voting rights are represented by traditional figures in traditional institutions during elections, namely Puun, who is bridged by Jaro.

One of the problems faced is that in every electoral political contestation event, the participation of the Baduy indigenous community in voting still tends to be very low. Even though there is an increasing trend in the number of voters who want to come to the polling stations in each election period, the results obtained are never more than 60 percent of the total number of Permanent Voter Lists (Dahlan, 2019). This low figure shows that a number of Baduy people do not have an interest in politics or are still beginner voters who do not understand elections (Kautsar Nurul Diva, 2021). So their literacy level is still very low or the message model used in persuading the public by Jaro to participate in politics is not appropriate. This makes it difficult to foster active participation from the Baduy community regarding programs initiated by the government (Kurnia et al., 2010). If participation in the last election decreased, this means that a different persuasive message model is needed to encourage political participation in supporting the democratic party in Indonesia.

The role of opinion leaders does have a strong influence in increasing political participation. This is confirmed by research (Nofiasari et al., 2020) regarding the influence of opinion leaders in socializing political messages to increase political participation, where the results obtained are that the influence of opinion leaders has a strong influence on political participation in regional communities, the role of opinion leaders influences the increase or decrease in community political participation, such as in Raihat-Atambua the influence of opinions Leaders are still not optimal in coordinating every community's aspirations, so this can result in decreased political participation. From the research above, it can be seen that opinion leaders need to find an effective persuasive message model to disseminate political messages to the public.

If you look at the Baduy, it has also been researched before by (Moenawar et al., 2019) about Consciousness raising and political participation of the Baduy tribe in the digital era, which focuses on consciousness raising as a community empowerment communication process which is used as a tool to measure political participation in the Baduy tribe. This research measures Baduy political participation using community empowerment communication, while this research will find a persuasive message model in encouraging Baduy community political participation.

The above phenomenon is interesting to study in depth to find out how Jaro's persuasive message model can encourage the political participation of novice voters using persuasive messages. The question in this research is "How does Jaro's Persuasive Message Model

Encourage Political Participation of New Voters Ahead of the 2024 Election Based on the Baduy Indigenous Community?" Based on the problem formulation above, the aim of this research is to formulate a Jaro persuasive message model to encourage active political participation of novice voters ahead of the 2024 General Election based on the Baduy Indigenous Community. In this way, this research can provide scientific contributions and input for the government to shape public perceptions regarding the importance of public participation in a democratic state system.

The targeted output in this research is to produce a persuasive message model to encourage political participation based on indigenous communities. The themes raised are democracy, politics and general elections.

This research uses an Elaboration Likelihood Model analysis approach which is used to predict the possibility of changes in perceptions, beliefs and behaviour due to persuasive message content and how someone will act. (Aisyah, 2020). Petty and Cacioppo (Griffin, 2012) has conducted research to test how effective the influence of strong arguments and high credibility of a communicator is. In his research, two routes were found, namely the central route and the peripheral route, which could be taken to change the attitude of the communicant.

Central route or critical thinking path is persuasive communication by prioritizing aspects of message relevance and caution regarding the message content given by the communicator to the communicant. In the central route, the communicant sees how strong the quality of the argument is and how useful the message given is. Central route communication will be delivered at the stage of thinking, analyzing, comparing the messages received and considering the advantages and disadvantages before accepting or rejecting the message delivered. Acceptance will easily occur if the motivation and aspects of usefulness are felt by the communicant as the party receiving the message (Hustinx et al., 2007).

Peripheral routes also called the fringe route. The peripheral route is a route that focuses on the attractiveness of delivering the message, the credibility of the communicator, and other aspects that do not require critical thinking. The peripheral route can influence someone through simpler signals compared to the central route. In this path, the communicant does not really analyze or consider the arguments presented by the communicator. So, when someone is affected, the nature of the change is only short term. In choosing how to process messages, the communicant is influenced by his own abilities and will. However, (Petty et al., 1986) argues that ideal attitude change is a change caused by central route thinking.

2. RESEARCH METHOD

This research will take a qualitative approach using the case study method. In this case, that is how Jaro persuades the Baduy community to encourage community political participation before each election. Through this research, it is hoped that scientific contributions will emerge in the form of a new model for persuading the public to encourage political participation of novice voters ahead of the 2024 elections based on the Baduy indigenous community.

In this research, the data sources that will be used are offline observations related to the research objectives, in-depth interviews with Jaro to explore in depth about how they persuade the community and documentation data. The limitation in selecting this research is that the research object is only Jaro and his participation is in the form of political beliefs and political understanding. The number of participants in the in-depth interviews was 3 main respondents who experienced the phenomenon and 2 supporting respondents to determine the saturation of the phenomenon so that it could be seen whether all the information or data had been explored in depth or not. The criteria for respondents included in this research are:

- 1) *Jaro* as a link between information from the government to heads of traditional/Puun institutions which is carried out in Baduy, namely carried out by Jaro
- 2) Experiencing the phenomenon that is the focus of the research So it is necessary to conduct pre-interviews with respondents to explore persuasive message models.

The data analysis method will use qualitative methods with the data analysis process using the Miles and Huberman interactive data analysis model which is described in the following chart:

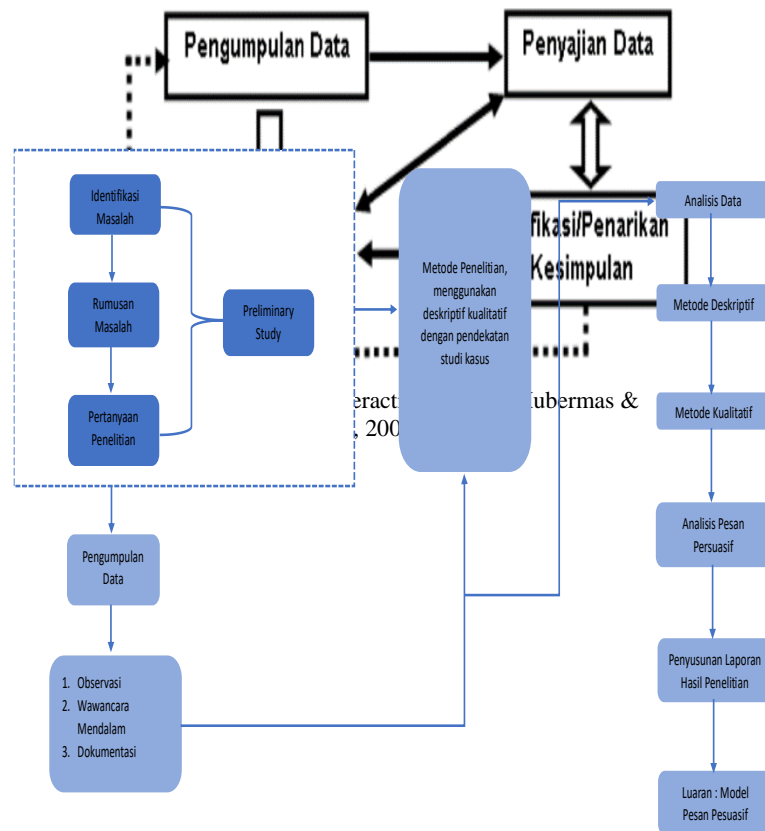


Figure 1.2 Research flow diagram

The research flow that will be carried out until the outcome starts from a preliminary study to determine the direction of the research. From this preliminary study, it is necessary to conduct a literature study to see the knowledge that has been previously obtained on this topic and determine the position and novelty of the research. This literature study is also important to enrich the in-depth interview instrument and how to carry out data analysis in accordance with the research questions. The final step in analyzing this qualitative research data is drawing conclusions. Conclusions are drawn after starting from data collection in the field. Then at this stage the researcher tries to draw conclusions or verification based on field data by illustrating and describing the research results in the form of a persuasive message model used by Jaro to encourage political participation of novice voters ahead of the 2024 election based on the Baduy Indigenous Community. After all these activities have been carried out, preparation is carried out research results report.

3. RESEARCH RESULTS AND DISCUSSION

The Baduy tribe is one of the tribes in Indonesia that still maintains local cultural traditions and wisdom. They often refer to themselves as Kanekes people, considering the dominance of the Baduy tribe who live around the Kendeng Mountains which have an area of 5,360 hectares, so the area they occupy is called Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province. The desire to maintain customs for the Baduy tribe is influenced by the aim of preserving ancestral mandates and inherited gifts. Where the ancestors mandated that the Baduy tribe maintain balance and harmony in the universe. The daily behavior of the Baduy people has the principle, "Don't overdo the world's material needs. Live with guidance and guidance that is

full of meaning and valuable advice from the traditions taught by your parents."(Kurnia et al., 2010)

In everyday life, the Baduy people have three basic thoughts, namely simplicity in life, getting used to friendship with nature and a spirit of independence. Simplicity is considered important, because it is not a lack of wealth behind the reason for simplicity, but simplicity is the true meaning of happiness in life(Suparmini et al., 2013). A typical Baduy tradition is called Pikukuh Baduy which is determined by the location where the Baduy tribe lives. This characterizes the social organization within a single kinship group. Tangtu people live in Cibeo, Cikeusik and Cikartawana villages. These three villages are known to the Inner Baduy people as the holders of Pikukuh Baduy. The Panamping people as owners of Baduy customs are under the supervision of the Inner Baduy who have loose Pikukuh ties called the Outer Baduy.(Garna, 1987).

The Baduy tribe generally adheres to the Sundanese Wiwitan belief and believes in the existence of one power, namely Batara Tunggal, symbolized by the Domas statue. They also believe in the existence of societal norms and customs in the form of buyut (prohibitions) and kembanguh (rules) that their followers must obey.(Senoaji, 2010). After being divided into two, the Muslim Baduy tribe also emerged. They are Baduy tribal people who have converted to Islam, leaving the Baduy tribal community and joining the outside Baduy environment. As a result of changing their religion to become Muslims, they are called Urang Eslam. The term Dulur Are emerged, namely "Brothers are brothers, but they are Muslims, not like me here" (in Wilodati, 2011).

The Baduy people's traditional clothing is white and has a white headband, no buttons or collar and they carry a machete in their daily lives. Traditional Outer Baduy clothing is black or dark blue. In political matters, the Baduy community follows the political decisions of the Indonesian government, including in the matter of the General Election and Presidential Election in 2024. As an illustration, in 2019, there were 28 polling places spread across 68 neighborhood units and 13 community groups. The political participation of the Baduy people has so far been quite high, reaching 60 percent, a figure which is quite high and indicates that there is an active contribution from the Baduy tribe in Kanekes to participate in the democratic party in Indonesia.

In the demographics of the Baduy tribe, there are 3 villages in Inner Baduy that participate in elections in accordance with government regulations while maintaining conformity with the customs that apply in Baduy. One important role in the success of political activities is Jaro's role as a leader who connects the government's political interests with the customary laws that apply in the area. Currently Jaro or Head of Kanekes Village is Jaro Saija. In applying persuasive communication to society, Jaro Saija tries to take a persuasive approach by influencing society's values, behavior and beliefs through existing structural and cultural movements. Persuasive communication is carried out by providing data, opinions, facts and motivation to elements of society regarding the importance of political participation, both structurally involving the Neighborhood Association, Community Association, youth or millennial generation and traditional leaders (Puun, Jaro Tangtu and others). The persuasive communication process involving government structures and elements of traditional stakeholders is carried out with messages in the form of advice to youth and outreach regarding elections to community groups in general. The positive impact felt is the increasing participation rate and the growing political awareness of citizens that the decision to vote in the general election will determine the extent of development carried out through government and parliamentary policies in the area where they live.

Jaro's collective awareness and invitation are also carried out culturally by visiting voters directly in various forms of direct outreach in the community. Dialogical efforts are carried out with the hope that there will be changes in beliefs, behavior and attitudes by generating people's will to come to the polling stations and exercise their right to vote in political leadership contestations that involve active contributions from the Baduy community. This form of psychological manipulation is certainly not easy, especially if it takes into account the position

of the Baduy people, who have long been known to protect their kinuhuh and great-grandfathers, which are centered on ancestral trust and inheritance, which Baduy people have always believed in, especially Baduy Dalam, which strictly enforces this. Conditions are also made even more difficult considering that the majority of Baduy people still have not experienced formal academic education considering that their customs prohibit Baduy sons and daughters from attending school. One of the reasons for banning formal schools is because it is believed that schools will make Baduy people smarter. If they are smart they will easily fool the public. As an alternative, Baduy residents are allowed to study and learn from their parents through advice and actions related to Baduy beliefs, such as learning mantras and prioritizing what their parents and traditional leaders say.

To respond to the conditions of adjustment to the customs that have been in force for generations in Baduy, especially Inner Baduy, Jaro does not use force and raises the awareness of the Baduy people through subtle interventions into the prevailing customs. In maximizing his duties and political role, Jaro carries out persuasive communication by influencing the minds of the Baduy people through the importance of Baduy people's political participation in government policies and future political regulations. Apart from that, emotional motivation is carried out by emphasizing feelings and changes in behavior that involve the structure of society and Jaro's advice as an elder who represents the administrative elements of the government to the community. Jaro Saija in his outreach activities involved the spiritual beliefs of the Baduy tribe that the preservation of nature and Baduy customs is influenced by, among other things, the government's support and synergy with the Baduy tribe. One form of synergy is the extent to which the Baduy tribe participates in determining the pace of national development through political activities such as elections which continue to prioritize processes in accordance with government regulations by adapting to the customs that apply in Baduy.

Community involvement as desired by the communicator, in this case Jaro, is carried out by referring to the principles of harmony and harmony which are the daily principles of the Baduy people in various matters including political matters.

The communication process involves the principle of "Neighborhood, religious harmony and household harmony." Neighborhood means that every political activity should not disturb the harmonious relationship that has existed between individuals who are geographically close to each other. Don't let political affairs which will last for a day, namely the General Election in February 2024, cause conflict between neighbors. The pillars of religion are understood as a form of spiritual belief where the Baduy population generally adheres to the Sundanese Wiwitan belief and the Islamic religion, where religion supports them to love their homeland including being active in politics without abandoning essential and fundamental elements so as not to cause divisions in political activities in society.

Rukun household is a traditional belief of the Baduy tribe that the pillars of the household are an effective means of bringing together various political interests in Baduy society. A household that is considered harmonious and harmonious will prioritize the freedom to choose a particular party or presidential candidate between individuals in the household, without causing a breakdown in relationships between family members. Each individual, both parents and children, is allowed to have different political choices but must not destroy harmony in married life.

With the basic principles of harmony above, the psychological aspects of society are maintained by involving their acceptance without any element of coercion in political choices. The fundamental argument that Jaro conveyed to the Baduy community was that politics is a belief and the attitude of every Baduy citizen will be in accordance with government regulations and apply nationally. However, political matters must not ignore the basic principle of the Baduy tribe which is traditional and has been in effect for a long time, namely that harmony and harmonious living between individuals and groups is something sacred, important and the main goal of life for the Baduy people. Pikukuh or customary rules remain the main guideline in politics, so that even though there are differences in political choices, the process of harmony

and harmony between the Baduy tribe, both involving Inner Baduy and Outer Baduy, is still maintained.

In persuasive communication, the Elaboration Likelihood Model is used by Jaro through quality communication and messages that influence the cognitive, affective and conative qualities of Baduy residents. The cognitive process is carried out through socialization and increasing understanding of the Baduy people by inviting them to exchange views and experiences on how they interpret politics and realize a democratic life. If explored in depth, the concepts of politics and democracy are already known in the customary and belief systems of the Baduy tribe and are closely correlated with daily life which adheres to applicable customary laws. This is indirectly seen from the rules and prohibitions that apply customarily involving collective participation involving the agreement of Puun as traditional leader, Jaro as government leader and community as communicants or objects in the process of communicating life itself. This condition explains that democratic life and politics have taken root so that Jaro, in his outreach, invites traditional leaders and the community to make good use of their political rights for the betterment of the life of the Baduy community itself in the future. The result was a change in beliefs and perceptions that political activities such as elections were very important and this was implemented through community participation in coming to the polling stations on the day of the general election.

The affective aspect is often associated with an individual's acceptance and rejection of the political process (elections) which is realized in the form of likes and dislikes towards the political contestation. Jaro Saija admitted on this occasion that not all residents fully followed what he said regarding the importance of politics for the Baduy community, especially the Inner Baduy community. Elements of active rejection of politics still often emerge from the Inner Baduy community who still consider politics to be less important. Politics is considered to affect harmony and cause division. The emotional side was not addressed negatively, but rather what their aspirations were listened to by Puun representing the traditional leader and Jaro as the government representative. To anticipate divisions, there was a ban on campaigning in any form for the residents of Baduy Dalam. The prohibition on campaigning, both campaign attributes and direct campaigning from political parties and presidential candidates, is a middle way to involve community participation in politics but does not disturb traditional beliefs which always prioritize harmony and prevent division or conflict in society.

So far, in political outreach activities, three kinds of strategic issues have always been emphasized, namely the importance of political participation for the Baduy community, the importance of maintaining harmony and harmony as a strategic pillar of custom and the importance of maintaining the security of each village to avoid various potential negative issues that have the potential to cause divisions and thus disrupt socio-political stability in each village. Indirectly, Jaro's emphasis on community groups, both RT, RW and youth groups, is a form of joint response and commitment so that political activities are not abandoned by the community and are carried out actively as long as they do not conflict with traditional beliefs that are deeply rooted in the cultural life of the Baduy people.

In the Elaboration Likelihood Model, there are central routes and peripheral routes. This is a form of response from the Baduy tribe (communicant) in receiving and processing the message conveyed by Jaro (communicator). In this case, the message is seen from two important perspectives, namely the quality and the argumentation of the message itself. On the central route, it is assumed that people tend to be careful, receive messages critically and evaluate them deeply. But on other occasions, there is a peripheral route where messages tend to be judged at a glance without considering the quality and arguments of the message. So a person's dependence on processing a message will determine the extent to which that person understands the persuasive message given to them.

In the context of political messages among the Baduy people, these two paths are present in the reality of people's lives. The influence of globalization, especially social media and the Baduy community's communication with realities outside their group, has also influenced the

Baduy community so that it is divided into Inner Baduy and Outer Baduy. Inner Baduy tend to receive messages by following the central route by receiving political messages from Jaro critically, tend to be careful and evaluate them in depth. The concept of prohibiting political campaigns is an implementation of this attitude, although it does not apply absolutely. In the Inner Baduy community, the messages conveyed tend to be selected based on existing individual and situational factors.

As Jaro admitted, Puun's involvement influenced the continuity of the message where accommodation to the aspirations of the Inner Baduy group was still taken into account so that even though the political participation rate was not as high as that of the Outer Baduy, the resistance was not massive and did not disrupt harmony between the two groups within the Baduy tribe itself. Acceptance and rejection of election socialization is returned to each individual, including the matter of exercising the right to vote, considering that the function of traditional leaders and government is inviting without any element of coercion.

In this context, the message conveyed is greatly influenced by the quantity of arguments and acceptance or rejection is based on the extent of the transactional process in the form of profits and losses from the political activity itself. In receiving the message, the Baduy Dalam community took the stage of thinking about the quality and arguments of the message from their leader, then an analysis of the political message was carried out, then there was an attempt to compare the message they received and a consideration of the advantages and disadvantages of the message for their cultural life emerged, which ended with an effort to accept and reject the message. However, the belief in the harmony of life of the Baduy community is the main basis, giving rise to an attitude of worry and high resistance that politics tends to cause divisions which are accommodated by traditional leaders and the government through a policy of prohibiting campaigning in the Inner Baduy Tribe in order to ensure that the basic value of harmony is maintained.

Cognitive responses and changes in beliefs towards leaders in the Baduy Dalam tribe also determine the extent of changes in society itself. In the central route, changes occur in the long term, where Petty and Cacioppo assess that there are three types of arguments in the central route. First, a strong argument that is able to impact a positive cognitive response from the recipient's mind so that they act according to what is expected by the communicator, in this case Puun and Jaro. Acceptance of the ban on campaigning in the Inner Baduy tribe is a real form of argument between the community and leaders in the Baduy tribe so that political activities continue while taking into account the collective agreement of the local community. Second, Weak argument, where the negative cognitive response to the message given to the communicant results in feelings of emotional offense. This context can be seen from the lack of political participation of Inner Baduy residents as an effect of the belief of some Baduy residents that politics and elections will cause division and conflict in society. Third, neutral argument, namely that the communicant will consider and compare the message or direct information received, then take action to be neutral by neither accepting nor rejecting the message given. Neutral arguments do not occur in changing the attitudes and beliefs of both the Inner Baduy and Outer Baduy tribes considering that they generally already have an attitude of accepting or rejecting what their leaders say. The elements of rejection and acceptance involve abilities and motivation that are not absolute but develop according to conditions and time.

The attitude of defending beliefs originating from custom influences the extent to which this central route shapes the communication patterns of the Baduy Dalam community. The lack of access to information does not directly impact them because they follow what traditional leaders say. Obedience and obedience to traditional leaders is adjusted to the way of thinking with the reality that they reject all forms of intervention from outside, including stigmatized political matters, which will result in negative impacts and the loss of division. The Baduy Dalam community tends to be critical and cautious in receiving information from outside their group, thereby forming self-defense and group idealistic interests so that the political socialization process to increase participation in elections does not run easily. An easy trend to implement is

to involve traditional leaders and convey messages simply through learning and teaching parents to young people and their children in the form of advice and proverbs. Information sources become very limited through direct delivery and the process of accepting or rejecting the information provided is not emphasized.

Meanwhile, the peripheral route emphasizes the low quality of the arguments in the message, where the recipient of the message tends to receive it completely without being selective about the message conveyed to him. This happens because of low motivation, short message forms and a lack of active thinking and considering things. This happens to the Outer Baduy community, where technological developments and cultural influences from outside Baduy have been internalized in their daily lives, so they view political affairs more flexibly and view customary rules as less strict than residents in Inner Baduy. In the Outer Baduy community, they feel involvement in politics as a complete acceptance of what Jaro said. Even though motivationally there are differences of opinion, the basis of harmony remains the main guideline so that differences in views can be controlled well.

The peripheral route emphasizes the attractiveness of the message delivery, the credibility of the communicator, and other aspects that do not require critical thinking. In terms of appeal, the message that Jaro conveys to the public is general in nature and without any element of coercion so that people are free to make the choice to accept or reject the message. The credibility of the communicator can also be trusted because it is conveyed by village and traditional leaders, where the two elements of parents who hold structural positions play an important role in the leadership of the Baduy tribe. Delivery of messages in the form of simple socialization also influences voters, especially young voters, in accepting political invitations or messages to participate in politics, including elections. Changes in peripheral routes take place in the short term and message recipients do not carry out analysis and be critical, considering that they are used to political activities and are not as tightly bound to customs as community groups in Inner Baduy.

4. CONCLUSION

Political participation is an important element in the life of a democratic country, so it is important to see how far people's political participation continues to increase over time. The context of inland communities such as the Baduy indigenous community in its political affairs involves elements of the Jaro government which are part of the structure and culture of the indigenous community. Jaro, Puun and elements of the Baduy traditional community leaders are the basis for the community in politics, apart from of course traditional provisions such as *kembanguh* and *great-grandfather* which are centered on ancestral trust and *karuhun* heritage. For the Baduy indigenous community, the formal political process from the government, especially political contestation, both the general election and the 2024 presidential election, must adapt to the customary provisions that apply in Baduy.

It is acknowledged that the political and democratic awareness of the Baduy indigenous community continues to increase, but the results have never reached 60 percent. So it is important to see the extent of the role of traditional leaders and government in creating dialogical, persuasive communication with the Baduy community. Persuasive communication was carried out by Jaro, in this case Jaro Saija through subtle intervention through political outreach which emphasized emotional and behavioral changes to vote in the 2024 election. Apart from that, the spiritual belief that the preservation of nature and Baduy customs would be built through collaboration with the government was emphasized. The ability of traditional leaders and the government in the Baduy tribe is considered important, considering that the communication process is developed not through formal schooling, but rather respect for parents as leaders and a learning process through teaching and learning that prioritizes advice from parents.

Meanwhile, Jaro Saija also carried out persuasive communication, the Elaboration Likelihood Model by influencing (1) Cognitive in the form of socialization and increasing the knowledge and experience of Baduy residents by involving traditional and government leaders,

(2) Affective which is interpreted as the process of accepting and rejecting Baduy residents towards the political process, including the prohibition on campaigning in the Inner Baduy community and (3) Conative, namely individual actions in the Baduy traditional community which are influenced by issues of political participation for the Baduy tribal community, the importance of maintaining harmony and harmony and the importance of maintaining the security of their respective villages from the threat of division in society.

The Elaboration Likelihood model is divided into central route and peripheral route. Both are present in the political actions of the Baduy indigenous community. The Baduy community received messages via the central route by receiving political messages from Jaro critically, carefully and evaluating them in depth, so that the concept of prohibiting political campaigns emerged. This attitude arises because political stigma will cause divisions in society. In response, the involvement of Puun and Jaro as leaders meant that the rejection of the campaign did not disturb the principle of harmony between Baduy groups and the matter of exercising voting rights was returned to each individual in the Inner Baduy tribe.

Meanwhile, the Outer Baduy tribe uses a peripheral route with low argument quality in the message, so that messages from Jaro Saija are received in full without any selection process and the ability to be critical of the information provided. This is influenced by the phenomenon of the Outer Baduy community which has received a touch of technological developments and intervention from foreign cultures. Acceptance of the message was easy because the Outer Baduy community was accustomed to political activities and did not adhere too strictly to customs like the Inner Baduy community group.

For the future, researchers suggest that a persuasive communication model design be created that is able to encourage political participation by disseminating effective information and political messages so that the Baduy indigenous people can exercise their voting rights more optimally in general elections. Of course, seeing the character of the Baduy community which still adheres to local customs and wisdom, the persuasive communication used must adapt to the prevailing customs by upholding *kembanguh*, *karuhun* heritage and ancestral mandates which emphasize harmony and balance or harmony with the universe.

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