

The Role and Real Actions of Young Voters Post-2024 Simultaneous Elections

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Abstract

This community service article examines the active role of young voters in North Lombok during and after the 2024 simultaneous elections, challenging prevailing narratives about youth political apathy. Based on participatory observation and discussion at the North Lombok Election Commission (KPU) podcast on November 28, 2025, this study documents how young people contributed significantly to electoral integrity through multiple roles including election organizers (KPPS and PPK), peace mediators, and sustained civic activists. The analysis employs the Sasak cultural philosophy of "Tioq, Tata, Tunaq" (cultivate, maintain, cherish) as a framework for understanding comprehensive democratic citizenship that extends beyond voting to include accountability monitoring and genuine commitment to national unity. Key findings reveal that youth political engagement flourishes when meaningful participation opportunities exist and when their contributions are recognized and valued. The article argues that addressing youth disengagement requires transforming political institutions rather than changing young people themselves, and calls for developing "good political will" among youth characterized by integrity, critical thinking, and public-regarding values to transform politics into a vehicle for collective progress. Recommendations include institutionalizing youth roles in electoral administration, strengthening civic education, creating formal mechanisms for youth policy input, and addressing structural barriers to participation. The North Lombok experience demonstrates that youth can be powerful democratic agents when properly engaged and supported.

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1. INTRODUCTION

The 2024 simultaneous elections in Indonesia marked a significant milestone in the nation's democratic journey, representing not only a consolidation of electoral processes but also a crucial moment for youth political participation. In North Lombok, specifically, the electoral process witnessed an unprecedented level of engagement from young voters, challenging prevailing narratives about youth political apathy. This phenomenon deserves thorough examination as it provides valuable insights into the evolving nature of democratic participation among millennials and Generation Z in Indonesia's regional contexts.

The discourse surrounding youth political participation has often been characterized by concerns about apathy, disengagement, and skepticism toward formal political processes. However, the 2024 simultaneous elections in North Lombok revealed a different reality one where young people actively contributed to electoral integrity, served as election organizers, and demonstrated commitment to democratic principles. This observation was shared during a podcast session with the North Lombok Election Commission (KPU Lombok Utara) on Friday, November 28, 2025, where the active role of youth in maintaining electoral peace and integrity was highlighted.

The significance of youth involvement extends beyond mere voter turnout statistics. Young people in North Lombok participated at various levels of electoral administration, from Village Voting Committee (KPPS) to District Election Committee (PPK), demonstrating their willingness to take responsibility for democratic processes. Moreover, they played a crucial role in conflict mediation and maintaining electoral harmony, which is particularly noteworthy given the potential for social tensions during electoral periods. This multifaceted engagement represents a departure from passive citizenship and signals a more mature democratic consciousness among Indonesian youth.

The Sasak philosophical framework of "Tioq, Tata, Tunaq" (cultivate, maintain, cherish) provides a culturally grounded lens through which to understand the comprehensive nature of democratic participation. This indigenous wisdom emphasizes that democracy is not merely about casting votes but encompasses the continuous processes of nurturing democratic values, maintaining accountability of elected leaders, and cherishing the nation through sustained civic engagement. This framework resonates particularly well with youth aspirations for meaningful political participation that extends beyond election day.

This community service article aims to document and analyze the positive contributions of young voters during and after the 2024 simultaneous elections in North Lombok, exploring how their engagement challenges stereotypes about youth political apathy. Specifically, this article seeks to: (1) examine the various forms of youth political participation during the electoral process, including their roles as voters, election organizers, and peace mediators; (2) contextualize youth engagement within the Sasak cultural framework of "Tioq, Tata, Tunaq" to demonstrate how traditional wisdom can inform contemporary democratic practices; (3) identify strategies for sustaining youth political engagement beyond electoral cycles; and (4) provide recommendations for transforming youth skepticism into constructive political will that serves the broader public interest.

Furthermore, this article serves as a call to action for young people to reject political apathy and instead embrace politics as a vehicle for positive social change. By documenting successful youth engagement in North Lombok, this work aims to inspire similar movements in other regions and contribute to national discourse on youth empowerment in democratic processes. The ultimate goal is to shift the narrative from "youth as the problem" to "youth as the solution" in Indonesian democracy.

2. RESEARCH METHODOLOGY

This article employs a qualitative research approach, utilizing participant observation and reflective analysis based on direct involvement in the North Lombok KPU podcast session held on November 28, 2025. The primary data was gathered through firsthand observation of youth engagement during the 2024 simultaneous elections, supplemented by discussions during the podcast forum where various stakeholders, including election organizers, youth activists, and community leaders, shared their perspectives on youth political participation.

The analytical framework draws upon the Sasak cultural philosophy of "Tioq, Tata, Tunaq" as an indigenous theoretical lens to interpret youth political behavior and engagement patterns. This culturally situated approach allows for a more nuanced understanding of how local values shape democratic practices and youth activism in North Lombok. Secondary data includes relevant literature on youth political participation, electoral studies, and democratic theory published within the last five years, providing comparative context and theoretical grounding for the observations made.



The reflective methodology acknowledges the positionality of the author as both a youth activist and academic observer, recognizing that this dual role provides unique insights into youth political consciousness while also requiring critical self-awareness about potential biases. Triangulation of perspectives from multiple stakeholders during the podcast session helps ensure the validity of observations and conclusions drawn.

3. DISCUSSION

Youth as Democratic Agents: Beyond Voter Statistics

The conventional assessment of youth political participation often reduces their role to voter turnout percentages, overlooking the multidimensional nature of their democratic engagement. In North Lombok during the 2024 simultaneous elections, young people demonstrated agency far beyond casting ballots. They actively shaped the electoral environment through various roles and responsibilities, fundamentally challenging the narrative of youth political disengagement.

One of the most significant contributions of young voters was their participation as election organizers at multiple administrative levels. From serving as members of the Village Voting Committee (KPPS) to positions in the District Election Committee (PPK), young people took on

the responsibility of ensuring electoral integrity and smooth democratic processes. This involvement is particularly noteworthy given the technical complexities and time commitments required for these roles. Their presence in electoral administration not only brought fresh perspectives and technological competence but also symbolized intergenerational cooperation in safeguarding democracy.

The willingness of young people to serve as election organizers reflects several important shifts in youth political consciousness. First, it demonstrates a move from passive consumption of political information to active participation in democratic institutions. Second, it shows that young people are willing to engage with formal political structures when they perceive meaningful opportunities to contribute. Third, it suggests that experiential learning through direct involvement in electoral processes can be more effective than abstract civic education in fostering democratic values.

Moreover, young voters in North Lombok played a crucial role in maintaining electoral peace and mediating potential conflicts. In contexts where elections can trigger social tensions along ethnic, religious, or ideological lines, the peacemaking function of youth becomes invaluable. Their ability to navigate diverse social networks, communicate across generational divides, and mobilize for collective action made them effective agents of electoral harmony. This peacemaking role is particularly significant in the Indonesian context, where maintaining social cohesion during political competition remains a perennial challenge.

The active engagement of youth in peace efforts also reveals their sophisticated understanding of democracy as more than a competitive process. They recognize that sustainable democracy requires not just winning elections but maintaining social fabric and mutual respect among competing political groups. This holistic view of democratic practice aligns well with communitarian values prevalent in Indonesian society and specifically resonates with Sasak cultural emphases on social harmony.

The Sasak Philosophy: Tioq, Tata, Tunaq as Democratic Framework

The Sasak concept of "Tioq, Tata, Tunaq" provides a culturally grounded framework for understanding comprehensive democratic participation that extends far beyond election day. This indigenous wisdom offers valuable lessons not only for North Lombok but for democratic practice more broadly, demonstrating how local knowledge systems can inform and enrich modern political processes.

Tioq (Cultivate/Grow) represents the first phase of democratic engagement the active process of nurturing political consciousness, participating in candidate selection, and casting informed votes. For young people, this cultivation involves several dimensions. It includes developing critical thinking skills to evaluate political information, overcoming cynicism to engage meaningfully with electoral processes, and building networks of civic participation among peers. The 2024 elections showed that young people in North Lombok embraced this cultivation process, approaching voting as a deliberate act of citizenship rather than a passive ritual.

The concept of Tioq also implies responsibility for the quality of democratic processes themselves. Young voters who served as election organizers embodied this principle by literally cultivating fair and transparent electoral procedures. Their involvement ensured that elections were not just conducted but conducted well, with attention to detail, technological competence, and commitment to inclusivity. This active cultivation of democratic quality represents a maturation of youth political engagement from mere participation to stewardship of democratic institutions.

Tata (Maintain/Care) emphasizes the ongoing responsibility to monitor, support, and hold accountable elected leaders. This phase recognizes that democracy does not end when ballots are counted but requires continuous civic vigilance to ensure that elected officials fulfill their promises and serve public interests. For young people, practicing Tata means transitioning from election campaigning to policy advocacy, from voting to monitoring government performance, and from political enthusiasm to sustained engagement.

The maintenance function is particularly crucial in contexts where electoral accountability mechanisms may be weak or where political elites might otherwise govern without meaningful public oversight. Young people, with their technological savvy, social media connectivity, and networked forms of organization, are uniquely positioned to perform this watchdog function. They can mobilize quickly to highlight policy failures, use digital platforms to amplify citizen concerns, and organize collective action to pressure governments toward greater responsiveness.

However, effective maintenance requires more than critical scrutiny; it also involves constructive engagement with governing institutions. Young people must learn to navigate the complexities of policymaking, understand bureaucratic processes, and develop advocacy strategies that combine pressure with partnership. The challenge for youth activists is to maintain critical distance while remaining engaged enough to influence actual policy outcomes. This requires political sophistication that goes beyond protest and encompasses sustained advocacy, coalition building, and strategic negotiation.

Tunaq (Cherish/Love) represents the deepest level of democratic commitment cultivating genuine love for the nation and its democratic project. This is not blind nationalism but a mature patriotism that recognizes both national achievements and shortcomings while remaining committed to collective flourishing. For young people, Tunaq means seeing beyond partisan divisions to recognize shared citizenship, working across ideological differences to advance common goods, and maintaining hope in democratic possibilities even when faced with political disappointments.

The cherishing dimension of democratic participation also involves intergenerational dialogue and learning. Young people must appreciate the struggles and sacrifices of previous generations who fought for Indonesian democracy while also asserting their own visions for the nation's future. This generational conversation, when conducted with mutual respect, can produce political innovation that honors tradition while embracing necessary change.

In the context of North Lombok, the practice of Tunaq was evident in youth efforts to maintain social cohesion during electoral competition. Rather than allowing political differences to fragment communities, young people worked to preserve relationships across partisan lines, reminding everyone of shared identities and common destinies. This capacity to cherish community even amid political disagreement represents an advanced form of democratic maturity that many established democracies struggle to achieve.

Beyond Apathy: Transforming Youth Political Consciousness

The pervasive narrative about youth political apathy requires critical examination. While survey data often shows lower levels of trust in political institutions among young people, interpreting this as apathy overlooks important nuances. What appears as disengagement may actually reflect principled critique of political systems that fail to address youth concerns, preference for non-traditional forms of political participation, or strategic withdrawal from formal politics in favor of alternative civic engagement.

The experience of North Lombok youth challenges simplistic apathy narratives by demonstrating that under the right conditions meaningful opportunities for participation, recognition of youth agency, and spaces for authentic contribution young people enthusiastically engage with democratic processes. This suggests that the problem is not youth apathy per se but rather political systems that fail to create compelling opportunities for youth participation.

Moreover, youth skepticism toward conventional politics can be productive when channeled toward reform rather than withdrawal. Young people's critical perspectives on corruption, money politics, and elite manipulation of democratic processes often reflect accurate assessments of systemic problems rather than mere cynicism. The challenge is to transform this critical consciousness into constructive action what might be called "good political will" that seeks to improve rather than abandon democratic institutions.

Developing good political will among youth requires several key elements. First, political education must move beyond civics textbooks to include critical analysis of power structures, policy processes, and mechanisms of political change. Young people need not just knowledge

about democratic institutions but skills for navigating and transforming them. Second, opportunities for meaningful youth participation must be institutionalized rather than tokenized. Young people should have substantive roles in policymaking, not just symbolic presence in youth forums that lack real influence.

Third, political elites must demonstrate genuine responsiveness to youth concerns. When young people see that their participation produces tangible results whether policy changes, improved public services, or reformed political practices they are more likely to sustain engagement. Conversely, when participation feels performative or when youth inputs are systematically ignored, disengagement becomes a rational response. The burden of proof lies with political systems to demonstrate that youth participation matters.

Fourth, youth political engagement must be supported by enabling ecosystems that include civic education programs, youth-led civil society organizations, platforms for youth political expression, and mentorship opportunities connecting emerging youth leaders with experienced activists and policymakers. These support structures help sustain engagement beyond individual motivation and create pathways for youth to develop political careers and sustained civic identities.

The Digital Dimension: Youth Politics in the Social Media Age

Contemporary youth political engagement cannot be understood without examining digital technologies and social media platforms that fundamentally shape how young people access information, form political opinions, and organize collective action. The 2024 elections in North Lombok occurred in a media environment where social media platforms served as primary sources of political information for many young voters, creating both opportunities and challenges for democratic participation.

On the positive side, digital platforms enable youth political mobilization at unprecedented speed and scale. Young people can organize events, coordinate volunteering, fact-check misinformation, and amplify marginalized voices using social media tools. During elections, these capabilities were evident in youth-led get-out-the-vote campaigns, voter education initiatives, and quick-response teams addressing electoral irregularities. The horizontal, networked structure of social media also enables more participatory and less hierarchical forms of political organization that resonate with youth preferences for collaborative rather than top-down mobilization.

However, the digital political environment also presents significant challenges. The proliferation of misinformation and disinformation on social media platforms can distort political discourse and undermine informed decision-making. Young voters, despite their digital fluency, are not immune to manipulation through targeted misinformation campaigns, emotional appeals, and echo chambers that reinforce existing beliefs rather than encouraging critical engagement with diverse perspectives.

Additionally, the performative aspects of social media politics can sometimes substitute for substantive engagement. Liking, sharing, and commenting on political content while valuable for awareness-raising cannot replace deeper forms of participation such as attending community meetings, engaging in sustained advocacy, or building organizational capacity. The challenge for youth political movements is to leverage digital tools while avoiding the pitfalls of "clicktivism" that provides the feeling of participation without producing meaningful political change.

Electoral authorities and civic organizations must adapt to this digital reality by meeting young people where they are on social media platforms. The KPU North Lombok's use of podcasts to engage youth represents recognition of this imperative. However, digital engagement strategies must go beyond one-way communication to create genuine dialogue, respond to youth concerns, and incorporate youth feedback into institutional practices. Digital platforms should facilitate rather than substitute for substantive democratic participation.

Policy Implications and Institutional Reforms

The positive youth engagement observed in North Lombok during the 2024 elections offers important lessons for institutional reforms that could sustain and expand youth political participation. First, electoral management bodies should systematically recruit and train young

people as election organizers, recognizing that such experience builds democratic capacity while bringing technological competence and fresh perspectives to electoral administration. This could include reserved quotas for youth in election committees, specialized training programs for young organizers, and mentorship schemes pairing experienced officials with emerging youth leaders.

Second, educational institutions must strengthen civic education that goes beyond formal knowledge transmission to include experiential learning, critical analysis, and practical organizing skills. Schools and universities should create opportunities for students to engage with real political issues, participate in mock governance exercises, and connect with political institutions through internships and service-learning programs. Civic education should also explicitly address political cynicism, helping students distinguish between healthy skepticism and disengagement while providing tools for constructive political participation.

Third, political parties and candidates should develop genuine youth engagement strategies rather than treating young people as mere voting blocs to be mobilized during elections. This includes substantive youth representation in party leadership structures, youth-focused policy platforms that address issues like education, employment, and climate change, and transparent mechanisms for youth input into candidate selection and policy development. Tokenistic youth wings that lack real influence are insufficient; parties must share power with young members if they hope to earn their sustained engagement.

Fourth, civil society organizations working on democratic strengthening should prioritize youth leadership development, providing resources, training, and platforms for young activists to develop skills, build networks, and launch initiatives. This includes supporting youth-led organizations rather than merely incorporating youth into adult-led structures, recognizing that autonomous youth organizing develops distinctive forms of political innovation.

Fifth, government institutions should create formal mechanisms for youth participation in policymaking, such as youth advisory councils with real influence, youth budgeting processes that allocate public resources according to youth priorities, and consultative processes that systematically gather youth input on policies affecting them. These mechanisms must have teeth—youth participation cannot be merely symbolic but must demonstrably influence policy outcomes.

Regional and National Context

While this article focuses on North Lombok, the patterns observed there have broader relevance for understanding youth political participation across Indonesia. Regional variations in youth engagement reflect differences in local political cultures, economic conditions, educational opportunities, and civil society strength. Lombok's unique cultural context, including the Sasak philosophical traditions discussed earlier, shapes youth political consciousness in ways that differ from Java, Papua, or other regions.

However, certain commonalities transcend regional differences. Across Indonesia, young people express frustration with corruption, desire meaningful participation opportunities, demonstrate technological competence that could enhance democratic processes, and seek political leadership that addresses their concerns about employment, education, environmental sustainability, and social justice. Understanding these common aspirations while respecting regional particularities is essential for developing effective national strategies for youth political empowerment.

The Indonesian government's commitment to youth development, as reflected in various national policies and programs, provides a foundation for enhanced youth political participation. However, implementation often falls short of rhetoric, with insufficient resources, weak coordination between agencies, and limited follow-through on youth-focused initiatives. Bridging this implementation gap requires political will, adequate budgeting, and accountability mechanisms that ensure youth development remains a genuine priority rather than merely a rhetorical commitment.

Indonesia's demographic profile, with a large youth population, presents both opportunity and challenge. A politically engaged, skilled, and optimistic youth cohort could drive democratic deepening, economic innovation, and social progress. Conversely, a disillusioned, disengaged

youth population alienated from political institutions represents a significant risk to democratic stability. The stakes of youth political engagement, therefore, extend beyond abstract principles to encompass fundamental questions about Indonesia's democratic future.

Sustaining Momentum: From Electoral Enthusiasm to Lasting Engagement

One of the persistent challenges in democratic participation is sustaining civic engagement beyond electoral cycles. Elections generate temporary enthusiasm, but this energy often dissipates quickly once ballots are counted and governing begins. For youth particularly, the challenge is to channel electoral enthusiasm into sustained advocacy, continuous monitoring of government performance, and ongoing community organizing.

Several strategies can help sustain youth political engagement between elections. First, creating immediate post-election debriefing opportunities where young people can reflect on their experiences, share learnings, and plan next steps helps maintain momentum and transition from campaigning to governance engagement. Second, developing issue-based advocacy campaigns around specific policy concerns education reform, employment programs, environmental protection provides concrete focuses for sustained organizing beyond general electoral mobilization.

Third, building or strengthening youth political networks and organizations creates institutional infrastructure that outlasts individual campaigns. These organizations can provide continuity, preserve institutional knowledge, train new leaders, and coordinate collective action across electoral cycles. Fourth, documenting and celebrating youth political contributions through research, media coverage, and public recognition validates their efforts and encourages continued engagement by demonstrating that youth participation matters and is noticed.

Fifth, connecting youth to ongoing governance processes through formal participation mechanisms, advocacy opportunities, and direct engagement with policymakers helps them see pathways for influence beyond voting. When young people understand how policies are made, where decisions are taken, and how they can intervene effectively, they are more likely to remain engaged even when electoral excitement fades.

Addressing Structural Barriers to Youth Participation

While celebrating youth agency and positive engagement, it is also essential to acknowledge structural barriers that limit youth political participation. Economic precarity, particularly high youth unemployment and underemployment, constrains political engagement by forcing young people to prioritize immediate survival over civic participation. Political organizing requires time, resources, and psychological bandwidth that are difficult to sustain when facing economic insecurity.

Educational inequalities also shape political participation patterns, with more educated youth from privileged backgrounds typically enjoying greater access to political information, networks, and opportunities than their less privileged peers. Democratizing youth political participation requires addressing these inequalities through targeted civic education programs for marginalized youth, resources to support organizing by economically disadvantaged young people, and conscious efforts to platform diverse youth voices rather than only those from elite backgrounds.

Gender dynamics additionally affect youth political participation, with young women often facing additional barriers including cultural expectations, safety concerns, and exclusion from male-dominated political spaces. Supporting young women's political leadership requires addressing both formal barriers (such as discriminatory practices in political recruitment) and informal barriers (including social norms that discourage female political assertiveness) through comprehensive gender-responsive interventions.

Geographic disparities present another challenge, with youth in urban areas typically enjoying greater access to political information, organizing resources, and participation opportunities than rural youth. Digital technologies can partially bridge these gaps, but rural infrastructure limitations and different opportunity structures require tailored strategies for rural youth political engagement.

Moving Forward: A Call to Action

The positive example of youth engagement in North Lombok during the 2024 elections demonstrates what is possible when young people are given meaningful opportunities to participate in democratic processes and when their contributions are recognized and valued. However, translating isolated successes into sustained national patterns requires systematic effort from multiple stakeholders including government institutions, electoral authorities, political parties, civil society organizations, educational institutions, and young people themselves.

For young people, the primary message is clear: politics is not something to avoid but something to transform. The presence of corruption, money politics, and elite manipulation is precisely why youth engagement matters: these problems will not fix themselves through disengagement but through active intervention by citizens committed to democratic reform. Politics affects every aspect of our lives, from education quality to employment opportunities to environmental sustainability. Opting out of politics does not free us from its effects; it merely surrenders influence over collective decisions that shape our futures.

Good political will, the commitment to engage politics constructively with integrity, critical thinking, and genuine concern for public welfare is what transforms politics from a dirty game into a vehicle for collective progress. Young people bring to politics essential qualities including technological competence, social idealism, critical perspectives on existing power structures, and long-term stakes in the outcomes of current political decisions. These qualities are assets that democracy desperately needs.

The framework of Tioq, Tata, Tunaq offers guidance for comprehensive democratic participation that integrates voting (Tioq), accountability (Tata), and genuine commitment to collective flourishing (Tunaq). This is not merely a Sasak concept but a universal democratic principle expressed through culturally specific wisdom: democracy requires active cultivation, continuous maintenance, and genuine care to flourish.

The experience shared during the KPU North Lombok podcast highlighted that youth can be powerful agents of democratic strengthening when given opportunities and recognition. From serving as election organizers to mediating conflicts to maintaining post-electoral civic engagement, young people demonstrated capacity for responsible citizenship that challenges stereotypes about youth political apathy.

As Indonesia navigates ongoing democratic challenges including polarization, misinformation, and institutional weaknesses, youth political engagement becomes not just desirable but essential. Young people must claim their place not as beneficiaries of democracy but as co-creators of democratic futures. This requires courage to engage despite disappointments, wisdom to choose strategic battles, and commitment to see politics as a long-term project requiring sustained effort rather than sporadic bursts of enthusiasm.

The post-2024 electoral moment presents an opportunity to consolidate gains, build on positive momentum, and develop more robust systems for youth political participation. Whether this opportunity is seized depends on choices made by multiple actors: young people choosing engagement over apathy, institutions creating genuine participation opportunities, and society recognizing youth not as problems to be managed but as partners in democratic development.

4. CONCLUSION

The examination of youth political participation in North Lombok during and after the 2024 simultaneous elections reveals significant insights that challenge prevailing narratives about youth political apathy. Young voters demonstrated multifaceted engagement extending far beyond ballot-casting to include service as election organizers, peace mediators, and sustained civic activists. Their contributions were crucial to electoral integrity and social harmony, demonstrating that young people can be powerful democratic agents when provided meaningful participation opportunities.

The Sasak philosophical framework of Tioq, Tata, Tunaq offers valuable guidance for understanding comprehensive democratic citizenship. Tioq (cultivate) emphasizes active participation in electoral processes; Tata (maintain) highlights ongoing responsibility for holding

leaders accountable; and Tunaq (cherish) represents deep commitment to collective flourishing and national unity. This culturally grounded framework provides both a descriptive lens for understanding youth behavior and a normative guide for democratic participation that integrates voting, accountability, and genuine civic commitment.

The key lesson emerging from the North Lombok experience is that youth political apathy is not an inherent characteristic of young people but rather a rational response to political systems that fail to create compelling participation opportunities. When democracy is made meaningful, accessible, and responsive to youth concerns, young people engage enthusiastically and responsibly. Therefore, addressing youth disengagement requires not changing young people but transforming political institutions and practices to better accommodate and respond to youth political expression.

Moving forward, sustaining and expanding youth political participation requires systematic efforts including: institutionalizing youth roles in electoral administration and governance; strengthening civic education to include critical analysis and practical organizing skills; creating formal mechanisms for youth policy input; supporting youth-led civil society organizations; addressing structural barriers including economic precarity and educational inequality; and leveraging digital technologies while mitigating misinformation risks. These interventions must be comprehensive, adequately resourced, and genuinely committed to youth empowerment rather than mere tokenism.

The call to action for young people is to reject political apathy and instead embrace politics as a sphere requiring active engagement and transformation. Politics fundamentally shapes social conditions including education, employment, environment, and social justice opting out merely surrenders influence over these critical domains. Developing "good political will" characterized by integrity, critical thinking, and public-regarding values transforms politics from a corrupt game into a vehicle for collective progress. The task facing Indonesian youth is not to avoid politics but to reclaim and reform it, ensuring democratic institutions serve genuine public interests rather than elite privileges.

The example of North Lombok youth demonstrates that such transformation is possible. Their engagement during the 2024 elections, their service as election organizers, their peacemaking efforts, and their sustained post-electoral activism provide a model for youth political participation that other regions can learn from and adapt. As Indonesia continues its democratic journey, youth political engagement will be crucial for addressing persistent challenges including corruption, polarization, and institutional weakness. Young people are not merely the future of Indonesian democracy they are essential actors in shaping its present trajectory.

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