

## Identity Politics Approaching the 2024 Election through Social Media Through Sociology of Religion Perspective

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**Abstract:** Towards the democratic party in Indonesia, identity politics has become a tool used for political campaigns to influence voters. The focus and purpose of this study are to analyze the dynamics of identity politics approaching the 2024 elections through social media from the sociology of religion perspective. This study used the theory of identity politics put forward by Manuel Castells (2007). The method used was a descriptive qualitative approach. Data sources were obtained through websites, journals and social media. Data analysis techniques used content analysis techniques and Nvivo 12 plus analysis techniques. The results showed a review of Manuel Castells' theory (2007) regarding legitimacy, resistance, and project identity. Political parties are building good track records and campaigning on platforms that can meet voters' expectations, the concept of "resistance identities" for the 2024 elections. Groups of people who feel dissatisfied with government policies or their representatives can articulate their "resistance" identities, including ethnic, religious, or cultural groups that feel neglected and "project identities." Political parties and candidates can also try to build "project" identities by offering concrete visions and programs that focus on solutions to concrete problems faced by society.

**Keywords:** Identity Politics; Sociology of Religion; 2024 Election; Social Media

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## INTRODUCTION

Political dynamics color the democratic party in Indonesia. Politics is understood as a part of everyone's life, in particular, used in general elections to choose a leader in a government structure to carry out his duties and authority in developing the nation and state and the welfare of his people. Politics can be interpreted as an activity and is closely related to cooperation and conflict phenomena because there will always be contradictions about abstract in nature, giving rise to different opinions from everyone (Heywood, 2014). Politics has a significant meaning and role in the interests of people's lives, stabilizing the role of the state, improving regulations, and administering government (Al-Farisi, 2018).

The Stanford Encyclopedia of Philosophy defines identity politics as "usually aims to secure the political freedom of certain constituencies that are marginalized in a larger context" (Annisa Senova, 2016). Identity politics generally refers to a subset of politics in which groups of people with the same racial, religious, ethnic, social or cultural identity seek to sell their own interests or special interests (Nurrohman, 2011).

Castells' research on collective identity in networked societies is highly focused. Individual meanings cross space and time and are intertwined into networks in a network-based society. In

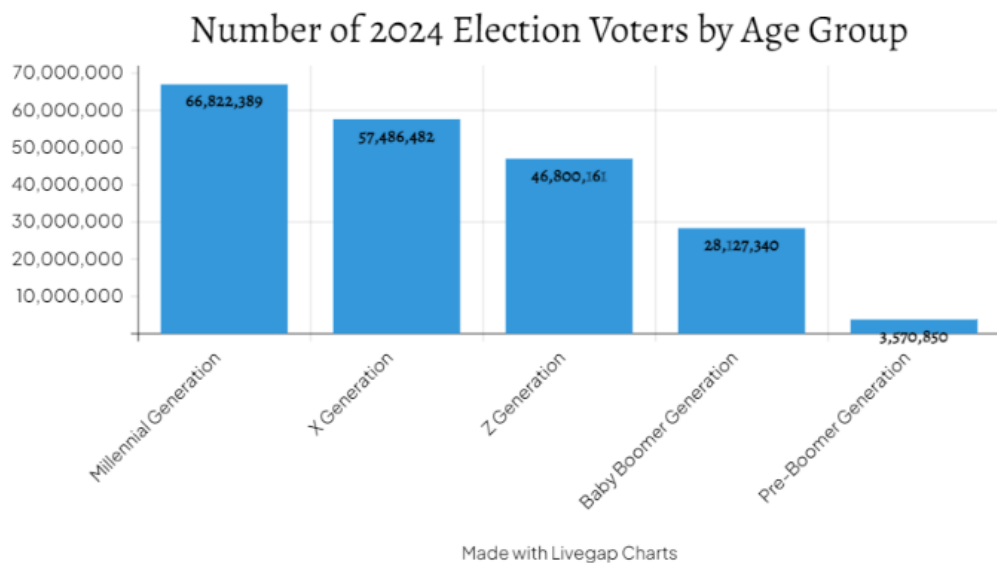
contrast to the sociological perspective, which defines identity as a role or series of roles, Manuel Castells (1997) proposed a shift in the meaning of identity by dividing understandings or categories of identity, especially in cyberspace. Castells divided identities into three categories: legitimacy identities, resistance identities, and project identities. Cyberspace builds a system for human interaction and identity formation.

“BANDUNG, KOMPAS — Hate speech with identity politics is still a topic that needs to be watched out for, especially approaching the political year in the country. These topics color social media and become things that are widely discussed. The increase in hate speech in the social media space is increasingly worrying. Users are easily provoked to cast hatred related to political issues, government programs, and religious affairs,” said Atwar Bajari in a scientific oration inaugurating the position of Professor of Communication Studies at Padjadjaran University (Unpad) at Grha Sanusi Hardjadinata, Bandung City, West Java, Wednesday ( 8/3/2023)” (KOMPAS, 2023).

Identity politics involves manipulating public understanding of religion through propaganda, indoctrination, campaigns, and outreach. This manipulation aims to shift understandings and problems, making them appear religious and pressures to influence consensus to incorporate various interests (Ronaldo & Darmaiza, 2021).

Religion is believed to influence political interests, and identity politics is predicted to become a significant factor in voter behavior in the 2024 elections. Political parties can manipulate ethnic, religious, or cultural sentiments to gain support, potentially obscuring important issues and diverting attention from more pressing ones. Social media can accelerate the spread of identity narratives and disinformation, catalyzing polarization and worsening the political situation approaching the 2024 elections. The public needs to be aware of identity politics, which spread rumors and hate speech, leading to unproductive discussions and potential disharmony. Identity politics emerged after declaring presidential candidates and vice presidents, with polarization based on the camps supporting Joko Widodo and Prabowo Subianto in the 2019 election. This polarization has occurred since the Pilkada (Menjelang-pemilu-2024, 2023).

The world of politics is also used through social media as a strategic platform for conveying information about political campaigns by political elites, success teams, and even the public is also participating in the democratic party approaching the 2024 elections. According to data obtained from the databox, productive voters are young people, and Millennials are currently at the highest voter level. Young people or millennials master social media platforms. There will be many political dynamics that will occur and issues of identity politics that will appear on social media.



**Figure 1.** Graph Number of 2024 Election Voters by Age Group  
Source: Databoks

The General Elections Commission (KPU) has determined the final voter list (DPT) for the 2024 elections. The number reached 204,807,222 voters. Launching from *Republika*, based on the results of the DPT recapitulation, the majority of 2024 election voters are dominated by Generation Z and Millennials. "66,822,389 or 33.60% of voters are Millennials," said KPU RI Commissioner Betty Epsilon Idroos at the DPT Recapitulation Open Plenary Meeting at the KPU office, Jakarta, Sunday (2/7/2023). Millennial generation is a term for people born from 1980 to 1994.

Meanwhile, voters from Generation Z are 46,800,161 voters or 22.85% of the total DPT for the 2024 elections. The term Generation Z refers to people born from 1995 to 2000. When accumulated, the total number of voters from the millennial generation and Generation Z groups totals more than 113 million voters. These two generations dominate the 2024 Election voters, as many as 56.45% of the total number of voters. In addition, there is a group of voters from Generation X who followed next, totaling 57,486,482 or 28.07% of the total voters. Generation X are people born between 1965 and 1979. The rest come from the pre-boomer generation group, or people born before 1944, with a total of 3,570,850 or 1.74% of voters.

According to (Salim, 2015), identity politics, an ideology prevalent in diverse ethnicities, can become a dominant political force, particularly in heterogeneous districts and cities, leading to increased intolerance. Massive mobilization during political moments led to allegations of religious, ethnic, and voter-based voting, affecting relations in the run-up to the elections (Ulfa et al., 2020). Bawaslu member Lolly Suhenty predicted that unscrupulous politicians will use identity politics in the 2024 elections. Bawaslu expected support from religious leaders to prevent this. The definition of identity politics and the politicization of SARA (ethnicity, religion, race, and inter-group) must be agreed upon by both parties. Identity politics, or the politicization of SARA, is urgent. Moreover, the election law does not provide a clear understanding regarding this matter. Referring to Article 280 of Law Number 7 of 2017 concerning General Elections, there is no detailed explanation regarding the meaning of identity politics" (Habibi, 2016).

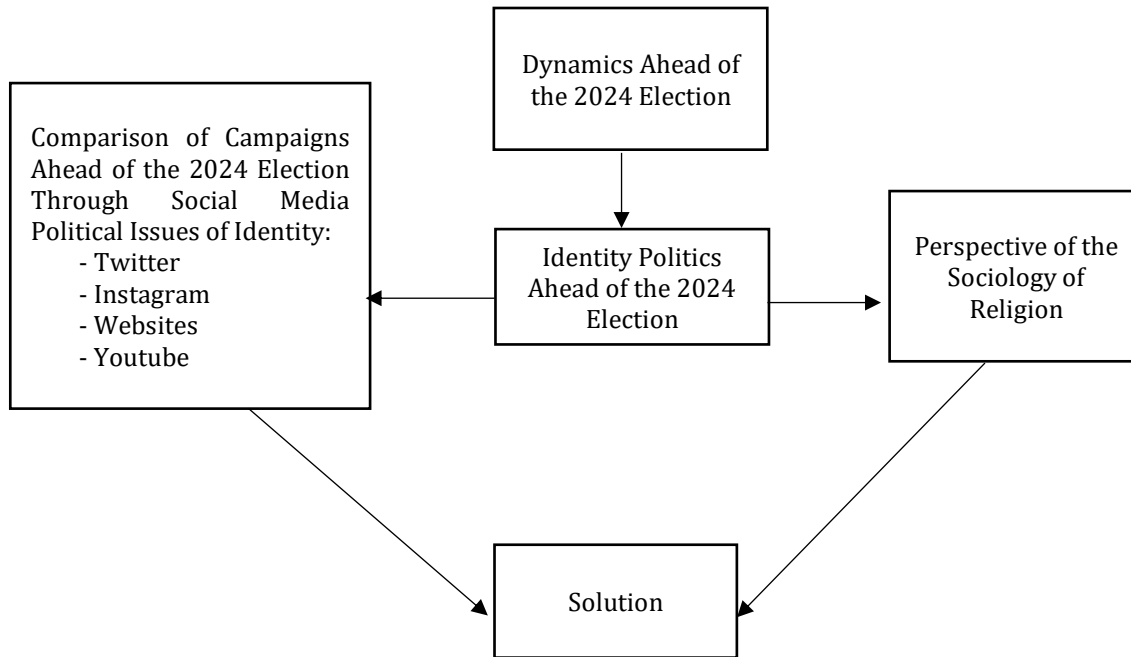
The sociology of religion argues that identity politics is not only individual but also group-based. Religion influences the way a person thinks, acts and behaves. Religion also functions as a social institution that offers peace through tolerance. Religion has a unifying role for followers of the same religion, but it can also have a disintegrative function that is influenced by internal and external relationships between religious believers. Indonesia, with its diverse entities such as religion, ethnicity and race, is interesting to study from various perspectives.

Based on the background above, this study aims to analyze the dynamics of identity politics approaching the 2024 elections through a sociology of religion perspective and a research focus to analyze the dynamics of identity politics approaching the 2024 elections, comparison of campaigns approaching the 2024 elections through social media, identity political issues: Twitter, Instagram, and websites. Indonesia is a pluralistic country that has a diversity of tribes, cultures, religions and ethnicities. Ethnocentrism and chauvinism are utilized on social media platforms as a strategy in political campaigns approaching the 2024 elections. Not a few of these issues are used implicitly. Therefore, the authors would like to analyze that the 2024 elections in Indonesia will require careful monitoring of the development of identity politics.

## **RESEARCH METHOD**

This research used a qualitative descriptive approach. The focus and purpose of this study are to analyze "the dynamics of identity politics approaching the 2024 elections through social media through a Sociological Perspective of Religion". Sources of data were obtained through websites, journals, law documents, and books. This study uses analysis techniques using content analysis techniques and Nvivo 12 plus crosstab. The content analysis technique is an in-depth discussion of the contents of written or printed information in the mass media. The pioneer of content analysis was Harold D. Lasswell, who pioneered the symbol coding technique, recording symbols or messages systematically and then interpreting them. This content or content analysis is usually available in qualitative analysis (Arafat, 2018).

## Theoretical Framework



**Figure 2.** Theoretical Framework  
*Source: Processed by Researchers, 2023*

## RESULTS AND DISCUSSION

### 1. Identity politics approaching the 2024 elections

Identity politics is growing in Indonesia's politics, particularly in the 2024 elections, due to the diversity of the state's ethnicities, cultures, and religions. Community groups are demonstrating strong defense and polarization, necessitating collaboration between the community, law enforcement, and government institutions to combat this issue (Nandi & Platt, 2020). Identity politics has been used frequently to gain votes, with hoaxes and hateful statements used to eliminate public support for political opponents.

Castells' research on collective identity in the context of networked societies is highly focused. Individual meanings cross space and time and are intertwined into networks in a network-based society. In contrast to the sociological perspective, which defines identity as a role or series of roles, Manuel Castells (2007) proposed a shift in understanding identity by dividing it into three categories: legitimacy, resistance, and project identities. Cyberspace creates a system for human interaction and identity formation. Identity legitimacy is introduced by dominant institutions. Dominant institutions introduce identity legitimacy, while resistance is held by those resisting dominant logic, and identification is obtained through identity construction. Identity groups attract individuals based on shared identity and develop collective behavior. Participation, group support, and identification contribute to the formation of group identity in cyberspace. (Manuel Castells, 2007).

The relationship between According to Manuel Castells, ' theory of legitimacy identities, resistance identities, and project identities with the conditions leading up to the 2024 elections in Indonesia can be explained as follows: The concept of "legitimacy identities" to describe identities that are accepted by society as legitimate or politically valid. In the context of the 2024 elections in of Indonesia, political parties and candidates will try to build a legitimate identity in the eyes of voters. They will seek to convince voters that they have the credibility and right to lead. This, includes including building a good track record and campaigning on a platform that can meet voters' expectations, . the concept of "resistance identities" to describe the

efforts of groups who feel marginalized or unrepresented to organize their identities as a form of resistance to existing social or political domination.

In preparation for preparing for the 2024 elections, some groups of people who feel dissatisfied with government policies or their representatives may articulate their "resistance" identities. This could include, including ethnic, religious or cultural groups that feel neglected, and. the concept of "Project identities" in Castells' theory refers to identities that are constructed in order to achieve specific projects. In a political context, this it could mean building political identities that focus on achieving specific goals, such as economic growth, infrastructure development, or environmental improvement. In the context of the 2024 General Elections, political parties and candidates can try to build a "project" identity by offering concrete visions and programs that focus on solutions to concrete problems faced by the community. Various community groups, political parties, and candidates will struggle to build effective identities to win voter support.

Indonesia's general elections often involve political issues, particularly identity politics, which can lead to negative consequences if not properly positioned. Bawaslu, the government's oversight body, faces challenges in monitoring alleged identity politics, as it oversees regulated campaigns. The public hopes for Bawaslu to prevent and act on alleged campaign violations that use the politicization of SARA. The coordinator of the prevention, community participation, and public relations division of Bawaslu warns of the dangers of politicizing SARA, stating that it is easy to do and low-cost. Precautionary measures must be taken to anticipate the possibility of using identity politics during the 2024 election stages. Bawaslu held a Group Discussion to prepare an agenda for preventing the politicization of information and hoaxes in the 2024 election. The involvement of religious leaders before the campaign stage aims to fortify the ummah and calm a crisis. Religious organizations are at the forefront of ensuring that all information processes are received by their followers. The goal is to spread correct information about elections in the digital space, covering up disinformation or fake news (Habibi, 2016).

The digital world has prompted political parties to adapt to the need for communication and interaction with all members of society, particularly through social media. With over 200 million Indonesians using social media, 68.9% of the population, it is a significant influence on political campaigns approaching ahead of the 2024 General Election. However, identity politics is a growing issue, with political elite candidates exploiting this opportunity to gain popularity. This issue is particularly affecting millennials, who are easily influenced by information on social media. This This issue can lead to negative sentiments and negative emotions in society, potentially reducing the quality of elections and potentially divisive. The journey towards a democratic party has seen religious sentiments eliciting negative reactions from those disturbed by identity politics.

| Tweet ID            | Username       | Tweet   | Time       | Tweet Type | Tweet ID        | Username      | Tweet   | Time       | Tweet Type |
|---------------------|----------------|---|------------|------------|-----------------|---------------|---|------------|------------|
| 1626790239393161216 | Manusiadigital | Suksesan pemilu 2024 dengan adil, jujur dan tanpa politik identitas dan sara. Cegah penggunaan politik identitas dan sara dalam pemilu 2024 agar demokrasi tetap terjaga! <a href="https://t.co/mkx5tCS5">https://t.co/mkx5tCS5</a>   | 02/18/2023 | Retweet    | 789866947371009 | di_ponegoro   | @kang__L politik identitas  | 02/18/2023 | Tweet      |
| 1626790176671551488 | Resakamesyara  | Percaya pendukungnya memoles dia pluralis, nasionalis, nyatanya identitas Anies dan Partai umat adalah identik. Bangsa kita majemuk dengan ragam budaya dan agama. Bhinneka Tunggal Ika. Politik identitas hanya merujuk dan setia pada satu agama dan budaya saja. Waspadalah. <a href="https://t.co/LHMHlel7E">https://t.co/LHMHlel7E</a> | 02/18/2023 | Tweet      | 789852103716864 | realAmienRais | It's okay to have identity! Justru kalo berjuang tanpa identitas, hidup kita akan tanpa arah! Politik tidak bisa dipisahkan dari agama dan moralitas! Dan islam adalah agama yang rahmatan lil alamin. Merangkul semua umat manusia. #partaiummat #politikidentitas #amiennrais <a href="https://t.co/tsrdk00gQv">https://t.co/tsrdk00gQv</a> | 02/18/2023 | Retweet    |
| 1626790170866626550 | RivalRival     | @dwi_irawansanto @yusuf_dumdom Berkaca dari pilkada dki lalu, politik identitas dan isu kilapah terbukti manjur untuk ngobok2 Ri. Makanya itu jadi strategi amrik   | 02/18/2023 | Tweet      |                 |               |   |            |            |
| 1626790131272413185 | Pai_Ci         | Sapa yang kemarin bacod area masjid tidak boleh buat kampanye?? Coba berani kagak tegur ni si Ndaleg Bahlul..   | 02/18/2023 | Retweet    | 789543713333249 | DivaCatrii    | Perjuangan akan dimulai dari masjid... inilah pengakuan sah politik identitas. <a href="https://t.co/dco0il6bjA">https://t.co/dco0il6bjA</a>  | 02/18/2023 | Tweet      |
|                     |                | MUI...DMI dan Bawaslu mah budeg picek.. Anies Besweden cuma bisa bermain politik identitas.. Urat malunya dah ilang. <a href="https://t.co/vamhg4v86">https://t.co/vamhg4v86</a>  |            |            | 789463906380288 | realAmienRais | It's okay to have identity! Justru kalo berjuang tanpa identitas, hidup kita akan tanpa arah! Politik tidak bisa dipisahkan dari agama dan moralitas! Dan islam adalah agama yang rahmatan lil alamin. Merangkul semua umat manusia. #partaiummat #politikidentitas #amiennrais <a href="https://t.co/tsrdk00gQv">https://t.co/tsrdk00gQv</a> | 02/18/2023 | Retweet    |
| 1626790024275697655 | loloosNKRiflix | @NasDem @aniesbasweden Bapak Politik identitas tebar pesona ....  | 02/18/2023 | Tweet      |                 |               |   |            |            |

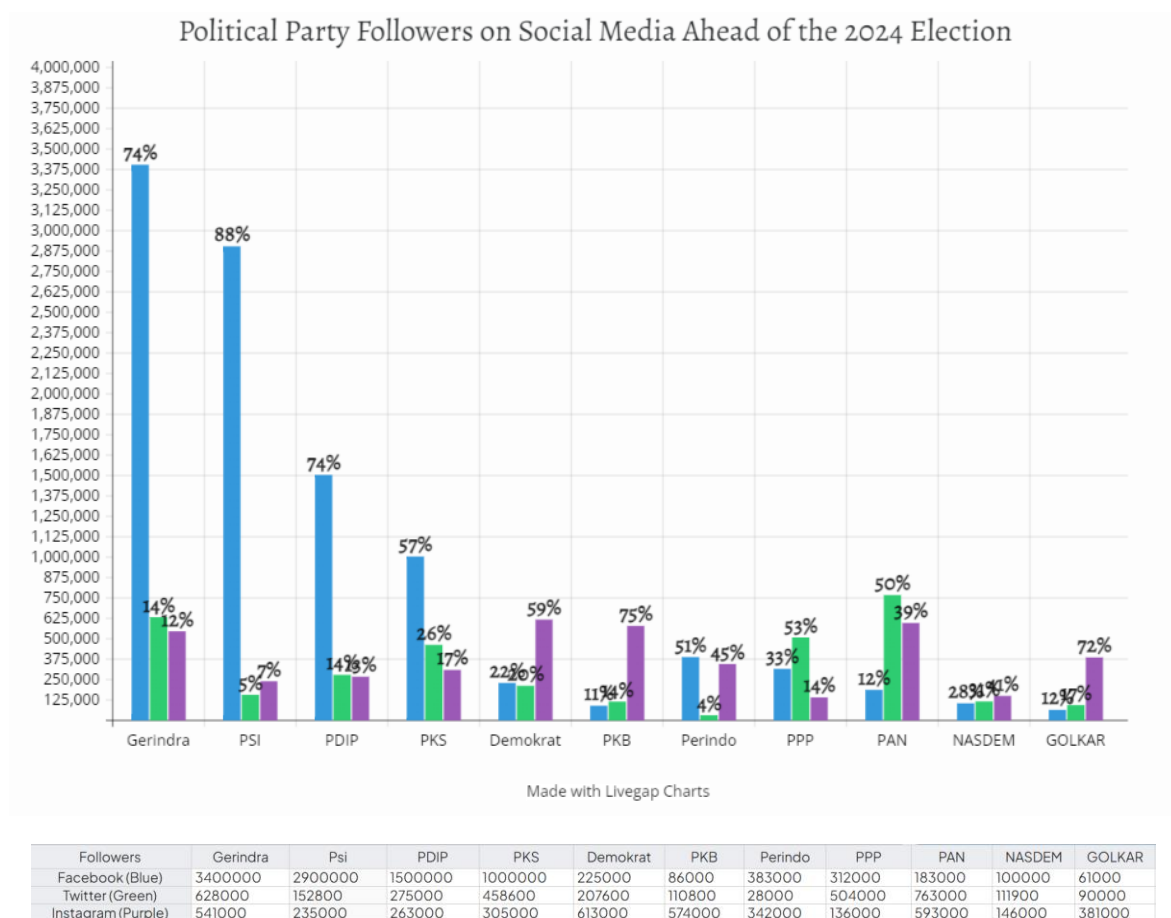
**Figure 3.** Community comments on social media Twitter regarding identity politics ahead of the 2024 election

Source: Data processed by Researchers, 2023

Figure 3 shows that people's reactions and responses to identity politics approaching the 2024 election come in various forms. The reaction of the public on social media proves that they are sensitive regarding the issue of identity politics, which will have a bad influence and cause conflict and sentiment among the people. In this modern era, people who are sensitive to this

issue know that politics has its goals and interests and only makes identity politics a spear in war. This identity politics only creates rifts in the unity and integrity of the nation and state. This interest is only useful for political elites who are hungry for power and do everything they can to achieve their ambitions.

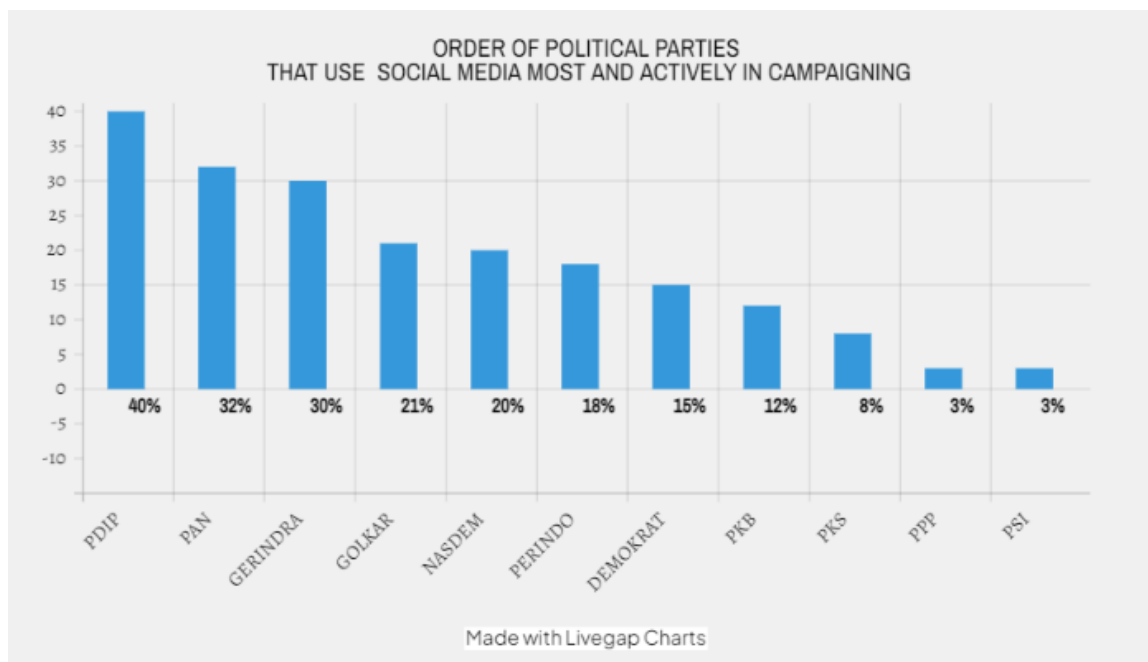
Populists claim legitimacy because they represent the people and democratic sovereignty, not only certain class interests. Scholars ultimately concluded that populism is a contentious topic because there is no consensus on the understanding of populism. However, there are parallels from all definitions that can be deduced (Ardipandanto, 2020). Populism is more broadly described as a collection of methods used by politicians to build popularity by promising more than they can deliver or by proving their kinship with ordinary people and speaking their language. Populism can also be defined as a special form of communication with an audience or as an extension of the personalist leadership of charismatic politicians. Most definitions include anti-elite or establishment criticism. The ideational approach is one method to observe populism.



**Figure 4.** Graph of the Most Popular Political Party Followers on Social Media for the 2024 Election, Source CNN Indonesia  
 Source: Processed by Researchers, 2023

Figure 4 illustrates the most popular political party in Indonesia based on the number of followers on Instagram, Twitter, and Facebook. The followers of various social media such as Facebook, Twitter, and Instagram are used and utilized as media for campaigning in conveying the vision and mission of various political parties.

Flashbacks from the 2019 elections regarding identity politics that developed on social media can destroy and injure democracy in Indonesia. According to some data through hashtags on Twitter, there are lots of comments and hashtags that have developed on social media regarding identity politics. It is what the organizers of the democratic party are afraid of in the 2024 general election.



**Figure 5.** Graph Order Of Political Parties That Use Social Media Most And Actively In Campaigning

Source: Databoks, processed by Researchers, 2023

Figure 5 shows the political parties that are most active in campaigning on social media, and the highest percentage is PDIP at 40%, followed by PAN at 32%, Gerindra at 30%, Golkar at 21%, and Nasdem at 20%. The five parties appear much in their political campaigns on social media. Then, the political parties that are ranked lowest in political campaigns through social media and the percentage of survey results are PSI and PPP at 3%, PKS at 8%, PKB at 12%, Demokrat at 15%, and Perindo at 18%.

According to Manuel Castells (2007), there is a substantial and meaningful connection between legitimized identity, resistance identity, and project identity, as well as political campaigns in Indonesia that are conducted through social media. Social media platforms have grown to be an increasingly significant component of modern political campaigns across the world, including in Indonesia. These platforms have a significant impact on the formation of political identities as well as public opinion. Legitimacy Identity in Social Media Powerful political parties can bolster their legitimacy identity by utilizing social media. For instance, political parties utilize social media to bring attention to accomplishments that have been done for the community and advancement in the region, initiatives that they have undertaken, and achievements and achievements as proof that they deserve to remain in power.

The information that promotes identity validity can then include video clips, infographics, and tales that are aimed to impact the public's view of the performance of the government or political party that is currently in power. In addition, resistance identities on social media are an essential tool for activists and political parties that want to criticize the government or oppose particular policies because resistance identities give users a platform from which they may speak out against particular policies. They are able to make use of these venues in order to communicate their unhappiness with the policies of the administration and to mobilize followers. Resistance identity statements have the potential to be extensively disseminated through viral campaigns, online petitions, particular hashtags (#), and a variety of other types of content that expose displeasure with the government and resistance against it. Project your identity on social networking platforms, finally. If a candidate or political party wants to promote their project identity, they can utilize social media to express the vision and mission of their cause to potential supporters. They are able to discuss the policies, initiatives, and solutions they have developed. Direct connection with voters can also be a part of political campaigns conducted through social media. It can take online question-and-answer sessions or virtual dialogs, both of which enable

voters to gain a deeper comprehension of the project identity presented to them. This goal can be accomplished through the distribution of fliers, posters, and posts on various social media platforms, among other methods. In preparation for the 2024 elections, a large number of political parties are making use of this potential presented by social media.

## **2. Identity politics from the perspective of the sociology of religion**

In the perspective of the sociology of religion, identity politics refers to the efforts of individuals or groups to influence public policies and social dynamics through an emphasis on their religious identity. Religious identity politics includes religious identity to achieve political goals or influence public policy. The sociology of religion sees identity politics as a form of power struggle in society that involves religious factors. Religious groups often form strong collective identities, and they can use these identities to gain political support and influence decision-making processes.

Manuel Castells mentioned that identity is divided into three categories: legitimacy identity, resistance identity, and project identity (Manuel Castells, 2007). In this study, three identity models were used, namely legitimacy identity, resistance identity and project identity, because this model is appropriate to be used as an analysis tool for related research. This study discusses that there is resistance through social media regarding identity politics, which is conflicting when viewed from the sociology of religion perspective. Meanwhile, the second identity is project identity. In identity politics, various interest groups contain ethnic, religious, racial and intergroup elements (SARA) in campaigns to influence political choices.

Indonesia's electoral preparations highlight the importance of identity legitimacy in politics and the democratic process. Identity politics, influenced by cultural, religious, tribal, and ethnic diversity, has become a strategy for winning power. Identity legitimacy requires fair treatment of all groups without discrimination. It also emphasizes the importance of fair representation of different identity groups within political institutions. Elections that legitimize identity require leaders who embody societal diversity and recognize the voices of diverse groups. Addressing identity issues, such as religion, ethnicity, and culture, is crucial for achieving legitimacy.

The relationship between political identity and resistance is crucial in Indonesian elections. Resistance involves individuals or groups challenging established power structures to maintain certain identities and ideals. Minority groups use their identities to challenge harmful laws and practices, while cultural resistance involves language, customs, and symbols. Elections serve as a platform for expressing dissent and challenging policies that conflict with personal principles. Identity issues, such as religion, ethnicity, and culture, often emerge during campaigns. Resistance movements can articulate demands for social transformation or uphold existing circumstances. However, excessive polarization can undermine stability and community cohesion. It is essential to protect identification rights for all collectives within the framework of resistance, as discrimination targeting certain groups based on their identity can trigger more aggressive forms of resistance. The link between project identity and religion can occur when the project has close links to religious beliefs or involves groups with strong religious identities. Project identity can be linked to religion when a project aims to enhance community life through religious initiatives like religious education centers, religious literature, or faith-based social services (Suyahmo et al., 2019). It can also be linked to humanitarian and relief projects, such as disaster relief and community development programs. Additionally, project identity can be linked to religious-based recreational or cultural projects, such as religious festivals, celebrations, or pilgrimage sites, which promote and sustain religious-related practices.

Identity politics in Indonesia is a crucial aspect of fostering a society that actively engages in the political sphere. The project emphasizes the development of strategic plans, goals, tangible actions, and anticipated impacts to achieve political identity goals. Political parties and candidates have a strategic plan to build their political identity, including key messages, values, and issues. Voter education campaigns aim to provide accurate and balanced information to potential voters, enabling them to make informed decisions. Political identity is a communication project that influences public views and attitudes, and it is important to measure the impact of campaigns on voter perceptions and support. A successful political identity that motivates voters to participate in a project is considered a project success. Identity politics can attract individuals with similar



religious, ethnic, and cultural backgrounds, leading to feelings of ethnocentrism and superiority among organized social groups.

The interests of the political elite in general elections often go through identity politics because Indonesia has a diversity of ethnicities, cultures and religions. In his thesis, Huntington (Huntington, 2014) indeed seems skeptical about the hope for world peace. However, the issue of identity, including religion, which can become a source of new conflicts, can become a reference for new clashes of civilizations. This political identity gave birth to two big camps, namely the structural and cultural approaches, which are sometimes known as political Islam and cultural Islam. Political Islam or ideological unity, according to structural groupings, plays a role in da'wah. Cultural circles, on the other hand, want Islam to be a source of social ethics and morals, so they are not interested in Islamic political articulations (Khamdan & Wiharyani, 2018).

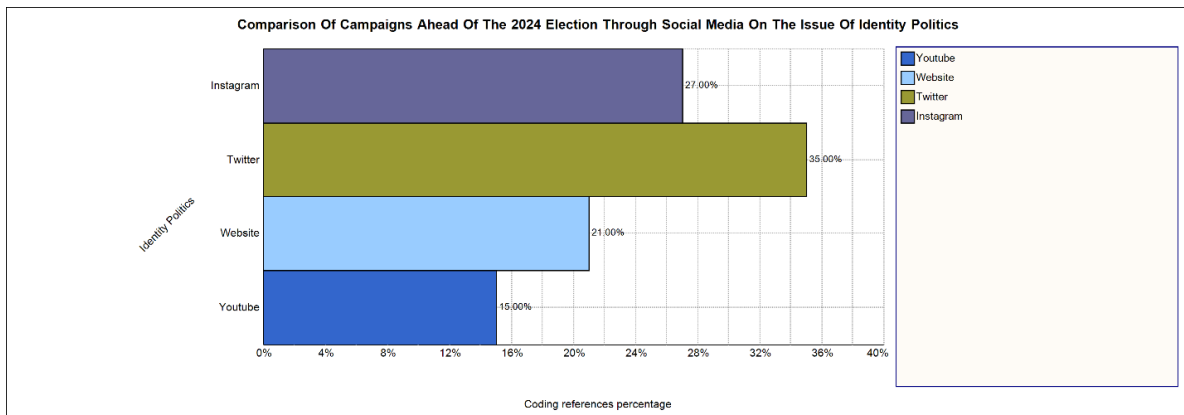
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Religion maintains a strong meaning, some say growing, as a source of core identity for billions of people around the world (Senova, 2016). There are many religious leaders and faith-based organizations that bring the focus point of religious ideas, playing roles in various countries, both developed and developing, including in the international order. Thus, the interaction between religious entities in relation to peace and conflict becomes a discourse that is always busy being discussed. The religious view is sensitive if politics acts in the name of religion as if they only sell names or only assume their religion is the truest and most real religion. We must respect each other for what they believe in (Lestari, 2019). In addition, politics does not really fight for religion, but they make religion a spear in carrying out their wishes. Politics has a very important purpose, namely about power.

### **3. Comparison of Campaigns Ahead of the 2024 Election Through Social Media on Political Issues of Identity**

The practice of identity politics has been going on for a long time, starting from the kingdom era and the period of gaining independence until now, during the Hindu-Buddhist kingdoms and Islamic kingdoms. During the struggle for independence, independence was won thanks to the birth of Islamic organizations, Islamic and non-Islamic parties, and regional-based organizations. Meanwhile, today's practice of identity politics is again on the rise in general elections. Identity politics arises because of the grouping of people between ethnicities, cultures, races and religions.

Ahead of the 2024 election, political campaigns have been carried out through social media and using the issue of identity politics, even though the Bawaslu has banned this issue because it will lead to conflicts between tribes, races, religions, and cultures. The democratic party in Indonesia, which will be held in 2024, has high hopes regarding peace. The use of social media is one of the best platforms and is strategic in organizing political communication through identity politics, which is utilized by its realm in politicking. There will be many divisions among ethnicities, races, religions, and cultures.



**Figure 6.** Comparison of Campaigns Ahead of the 2024 Election Through Social Media Political Issues of Identity

*Source: Data processed by researchers, 2023*

The diagram demonstrates the prevalence of Twitter as the primary social media for disseminating identity political campaign information. Twitter accounts for 35% of the percentage, as it is the fastest source of information and is highly utilized in political campaigns involving identity politics issues. It offers a wide range of local and international news, with Trending Topics functionality providing frequent updates. Twitter's popularity is also due to its focus on text, compared to Instagram, YouTube, and TikTok, which rely on images and videos. Instagram, with 27% of the percentage, is also used by Indonesians for political campaigns. Websites, with 21%, are minimally used in political campaigns due to the preference for mobile apps and social media platforms. YouTube, with 14%, is used for visual media, showcasing political campaigns and strategies used by various parties to influence the public in general elections.

An analysis has shown that social media has become the most promising platform for political candidates to campaign. Social media is the most strategic platform for conveying information and exchanging information, especially in campaigning and can be accessed anywhere without having to go to the field. The issue of identity politics is also easy to build by candidates who are far from the word nationalism, which is only ethnocentrism. When viewed from Manuel Castells' (2007) theory of identity politics, many links occur today (Manuel Castells, 2007).

Identity legitimacy in elections that utilize identity politics on social media refers to how a person or group's identity is viewed, recognized, or accepted by the wider community through social media platforms. First, social media can provide a platform for different identities that were previously underrepresented in society or politics. By using social media to spread their messages and viewpoints, minority groups or groups with specific identities can increase their visibility and representation in the political process. Second, people and organizations can actively participate in political dialogues and campaigns thanks to social media (Duina & Smith, 2022). Social media can mobilize support and participation in the electoral process by spreading messages aligned with certain values and identities. However, it can also foster polarization, dividing society into ideologically rigid groups. (Suyahmo et al., 2019). Social media content often reflects users' past actions and choices, leading to a "bubble effect" where users are exposed to ideas that reinforce their pre-existing beliefs (Vecchi et al., 2021). Social media narratives and identity framing influence political sphere perceptions, shaping how images and identities are framed and used as political instruments.

Identity resistance in social media and identity politics refers to the use of marginalized groups' identities as a means of emancipation against prevailing political or social structures (James & Hobolt, 2023). Social media platforms are a powerful tool for marginalized groups to express their experiences and advocate for more equitable reforms. These platforms allow individuals to engage in political discourse, express their perspectives, and rally support for significant matters. They also facilitate the establishment of connections between resistance groups and like groups, enhancing collective influence and advocating for shared objectives.

Sharing identities allows individuals to impart knowledge on historical contexts, prevalent issues, and challenges faced by their identities. Social media often serves as a medium for online activism, including online petitions, hashtag campaigns, and fundraising efforts. This form of activism can instigate transformative changes in political policies and societal fabric. Identity can also be used as a mechanism for resistance against harmful societal standards, allowing marginalized groups to assert their agency over their narrative.

Identity projects on social media involve individuals or groups using their identity as a strategic tool to achieve specific objectives. These initiatives create narratives or visual representations to shape public perception and garner endorsement in the electoral sphere. Candidates can emphasize values significant to their identity groups to attract support from voters. The concept of identity is closely associated with significant matters in the electoral context, establishing an affective bond with voters who perceive their individuality is acknowledged and advocated for by a specific candidate or political faction. Identity language and symbols can elicit a sense of affinity and identification among voters and can cultivate loyal support groups. Social media applications offer easier, faster, and more direct access to content and allow direct interaction with other users. Identity politics is used by some political elites in campaigns, and virality ensures that identity politics information is quickly available to the public. Interesting or controversial content can easily gain widespread attention and become a popular topic of conversation on social media platforms (Fauzi et al., 2018). It can influence public perception and help mobilize the masses quickly. Utilization of this time will be great for executive and legislative candidates in campaigning and taking advantage of this issue of identity politics.

People choose a leader based on their influence on building a nation-state, overcoming societal problems, fostering good cooperation, intellectual integrity, loyalty, and high sensitivity. Leaders must be responsible fair, and represent the people, ensuring justice in carrying out their duties and authorities. They must also possess high sensitivity and integrity.

#### 4. Prevention Of Identity Politics Through Social Media

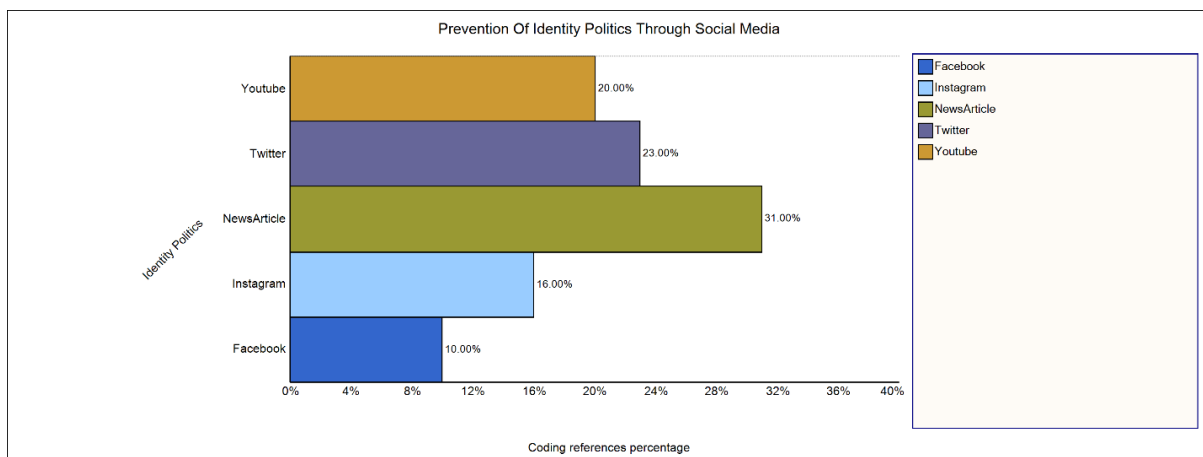


Figure 7. Prevention of Identity Politics Through Social Media, Nvivo 12 Plus

Source: Data processed by researchers, 2023

The graph above shows that the prevention of identity politics has been carried out by various elements related to the 2024 election. Figure 7 illustrates that the socialization and dissemination of information on the prevention of identity politics has the highest presentation according to the results of data processing using the Nvivo 12 plus analysis technique through features crosstab, through news articles obtained through webpages and websites that carry out socialization in preventing identity politics which can divide the nation and state and give rise to sentiments that lead to unwanted conflict by all levels of society, especially in Indonesia. The second is through Twitter in preventing identity politics. All elements of society post many tweets and hashtags that appear for the sake of creating fair and peaceful elections.

The third percentage is through YouTube, the dissemination of information using audio-visual with various webinars and knowledge and explanations directly via YouTube, which is also carried out by government agencies, NGOs, academics, and the public also participate in dissemination of this information because in the current 4.0 era, society aware of literacy and knowledge which are very important in criticizing a matter related to the peace of the nation and state. The fourth rank is occupied by Instagram, which contains information such as a ban on campaigning using an identity. Facebook occupies the last position because Facebook often raises hoax information carried out by irresponsible elements of society.

Indonesia's President, Lemhannas, is proposing regulations to address the use of identity politics in political campaigns. The gradual elimination of campaigns relying on identity politics will be a priority. The government is also recommending the adoption of technology and digitalization to improve campaign quality (Rohim & Wardana, 2019). Governor Andi Widjajanto stated that these measures aim to increase focus, public participation, and dialogue about beneficial program policies for the electorate. The president's directives aim to simplify the process of holding elections and improve the quality of political campaigns (RI, 2022).

## **CONCLUSION**

Based on the results, the phenomenon of identity politics is still occurring ahead of the 2024 elections. Issues of identity politics that are developing on social media today can hurt the social life of the nation and state. The perspective of the sociology of religion examines the issue of identity politics ahead of the 2024 election, referring to individual understanding and interpretation of their identity, their group, and their relationship with other groups in the political context. These issues can involve religious, ethnic, gender, and other views and beliefs.

Identity politics approaching the 2024 election is in terms of theory. Manuel Castells (2007) highlighted the significant connection between legitimized identity, resistance identity, and project identity in political campaigns in Indonesia, particularly through social media. Social media platforms have become a crucial component of modern political campaigns worldwide, including in Indonesia. These platforms influence political identities and public opinion. Powerful political parties bolster legitimacy identity by highlighting community achievements, initiatives, and achievements as proof of their power. Resistance identity is essential for activists and political parties to criticize the government or oppose policies through viral campaigns, online petitions, hashtags, and other content. Candidates or political parties promote project identity by expressing their vision and mission to potential supporters. Direct connections with voters can also be made through online question-and-answer sessions or virtual dialogues through the distribution of fliers, posters, and posts on various social media platforms. In preparing for the 2024 elections in Indonesia, many political parties are utilizing this potential presented by social media.

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