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## Communication Strategy of Peace-Generation in Warding Off Identity Politics

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### Abstract

This research aims to describe how the Peace Generation Communication Strategy counters identity politics, one of the primary causes of social conflict in Indonesia. Employing a qualitative method with a phenomenological approach, this research analyzes data using the Harold D. Lasswell communication model, encompassing the components of communicator, message, channel, audience, and effect. The findings reveal that Peace Generation addresses the issue of identity politics through the Board Game for Peace scholarship program, designed to foster empathy and appreciation for diversity among youth. The Rampung board game, created by Peace Generation, simulates the reality of life in a village with diverse inhabitants, promoting collaboration, tolerance, and understanding. By tailoring its communication strategies to the needs and mindsets of younger audiences, Peace Generation effectively utilizes interactive and creative media to deliver messages of peace. This program encourages a shift in perspectives and contributes to reducing the impact of identity politics in multicultural societies, fostering harmony and peaceful coexistence.

**Keywords:** *Communication Strategy, Peacegen, Identity Politics*

### Abstrak

Penelitian ini bertujuan untuk menggambarkan bagaimana Strategi Komunikasi Peace Generation menangkalkan politik identitas, yang merupakan salah satu penyebab utama konflik sosial di Indonesia. Dengan menggunakan metode kualitatif dan pendekatan fenomenologi, penelitian ini menganalisis data melalui model komunikasi Harold D. Lasswell, yang mencakup komponen komunikator, pesan, saluran, audiens, dan efek. Hasil penelitian menunjukkan bahwa Peace Generation menangani isu politik identitas melalui program beasiswa Board Game for Peace, yang dirancang untuk menumbuhkan empati dan penghargaan terhadap keragaman di kalangan pemuda. Permainan papan The Rampung, yang dikembangkan oleh Peacegen, mensimulasikan realitas kehidupan di sebuah desa dengan keberagaman penduduk, sehingga mendorong kolaborasi, toleransi, dan pemahaman. Dengan menyesuaikan strateginya terhadap kebutuhan dan pola pikir audiens muda, Peace Generation secara efektif memanfaatkan media kreatif dan interaktif untuk menyampaikan pesan perdamaian. Program ini tidak hanya mendorong perubahan perspektif, tetapi juga berkontribusi dalam mengurangi dampak politik identitas di masyarakat multikultural, serta mempromosikan harmoni dan kehidupan bersama yang damai.

**Keywords:** *Strategi Politik, Peacegen, Politik Identitas*



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## INTRODUCTION

Indonesia is an archipelago of multiculturalism. In Indonesia's long history journey, multiculturalism has spawned a beautiful collaboration in various forms of the cultural mosaic that are thick with diversity. Various tribes, religions, racial customs, cultures, and groups can coexist and have a very high negotiation space in everyday life. This is related to communication, a process centered on messages and relies on information (Virdaus, 2019). Interpersonal communication is seen as an interaction with alternative reactions. This kind of interaction is an action taken by someone who also stimulates the behavior of other individuals (Adde & Andeni, 2021). The practice of communication is directly related to communication activities carried out by group members (tribes, races) in everyday life. Every group activity that allows the process of passing messages is communication. Every action that is intentional or impossible to be interpreted as a process of passing messages by the recipient or receiver is called a communication act (D. M. K & Mulyadi, 2017).

Being a country with multiple communities also has psychological consequences for some important things in social life, such as stability, social harmony, and identity competition in social arenas. In general, the consequences of a compound community are social conflicts derived from identity competition. The exclusive attitude that grows from the roots of narrow tribal primordialism, religion, race, and group stimulates the sparks of the horizontal conflict of the nation's fellow people.

The social problem in Indonesia as a multicultural country is the issue of identity politics. According to Sri Astuti Buchari, "*Identity politic is a tool for an ethnic political struggle to achieve a certain objective, where the appearance is more caused by certain factors that are seen by an ethnic as a pressure of political injustice perceived by them*" (Buchari, 2014). From the statement, it can be concluded that identity politics is an instrument of struggle used by a group or group leader to fight for what the group desires. Identity politics is essentially common when there is an injustice or it usually arises because of a conflict involving one group with another. It occurs because of the similarity of characteristics or ethnic and tribal on everyone in the group.

The conflict in Ambon remains a pivotal turning point in Indonesia's history of identity-based tensions, marking a dark chapter in the nation's efforts to manage its diversity. Following the enactment of Law No. 22/1999 on Regional Autonomy, identity politics in Indonesia is intensified, coinciding with the decentralization of political authority. This shift provided local and national political actors with opportunities to deliberately exploit identity-based issues to consolidate power and influence (Indrawan Jerry & Putri Ananda Tania, 2022). The utilization of

ethnic, religious, and cultural identities as tools for political mobilization became increasingly evident, creating fault lines within Indonesia's multicultural society.

One notable resurgence of identity politics occurred during the controversy involving Basuki Tjahaja Purnama (Ahok), who served as the Governor of Jakarta from 2014 to 2017. His speech in Kepulauan Seribu referencing verses from the Qur'an ignited widespread tensions. At the time, he was also running for re-election as a gubernatorial candidate. This incident culminated in large-scale protests, particularly the 411 and 212 rallies, which successfully mobilized significant public participation by leveraging religious identity—specifically Islam—to evoke solidarity and mass appeal. As the country with the largest Muslim population globally, Indonesia's socio-political landscape is particularly vulnerable to the mobilization of religious sentiments for political purposes.

The issue of electing a non-Muslim leader in Indonesia, particularly in the case of Ahok, was significantly politicized by certain political groups to garner mass support, using a narrative that linked the election to Islamic teachings. This narrative emphasized the idea that electing a non-Muslim leader contradicted the principles of Islam, which became the foundation for mass mobilization in various large-scale protests, including the 411 and 212 rallies. These protests, which involved millions of participants, were not only aimed at expressing opposition to Ahok but also utilized religious symbols to strengthen collective solidarity and present religious identity as a tool for political legitimacy. These cases exemplify how identity politics has become a pervasive and divisive force, threatening social cohesion and national unity. Expanding the understanding of these cases underscores the urgency of countering identity politics, particularly through communication strategies that promote empathy, diversity, and peaceful coexistence, which form the core of this research (Mietzner & Muhtadi, 2018).

Identity politics is more related to the problem of ethnicity, religion, ideology, and interests that are directly mobilized by the elites in Indonesia. This is based on the similarity of ethnicity, religion, and ideology utilized to build a communication politic. When it was viewed from history in the 1970s, the new social scientists had an interest in the issue of identity politics, which originated in the United States, while America was facing minority issues, gender, feminism, race, and social groups that marginalized and felt persecuted. Political issues concerning identity extend to entry to sensitiveness, such as religious issues, beliefs, and diverse cultural bonds (Syafii et al., 2012). Throughout modern history, political conflicts have largely reflected two major cleavages. The first cleavage, which pertains to economic class divisions and material interests, is familiar to most political-economic models. The second political cleavage, which has ebbed and flowed in

importance, is the tension between liberal and conservative social values (Bernste, 2005; Besley & Persson, 2021) (Besley & Persson, 2021)(Hanan, 2020).

If kept left without any countermeasures, social conflicts based on Identity politics will be the time bomb for Indonesia that can scrape the beauty of diversity that the Founding Fathers of this nation have knitted. Efforts to ward off identity politics have also been made by Peace Generation later on called Peacegen a non-governmental (NGO) institution that is engaged in the expertise of peace education. The context of this research is Peace Generation's communication strategy in warding off identity politics according to their field expertise. The use of the communication strategy to achieve effective communication and deliver the message can decrease identity politics in Indonesia. A communication strategy includes communication planning and management to achieve a predetermined goal. Communication strategies should be able to demonstrate how practical the operation is, meaning various approaches can differ at any time depending on the situations and conditions.

Strategy is a word with many meanings, and all of them are relevant and useful to those tasked with setting strategy for their company, business, or organization (Nickols, 2011). According to Arifin (1994), strategy is the overall conditional decision about the action to achieve the objectives. Thus, formulating a communication strategy means considering conditions and situations (space and time) that are faced and will be faced in the future to achieve effectiveness. This communication strategy can be pursued in several ways, such as consciously communicating to create self-changing audiences easily and quickly. According to the limitations of the background above, there is a formulation of problems that can be examined more in terms of how the Peace Generation strategy wards off identity politics.

Planning communication strategies should always be organized systematically to change audiences' or targets' knowledge, attitudes, and behaviors so that the message can be delivered to the target/audience and become effective. In addition, communication strategy seeks to be a solution for using communication to fulfill their mission (Frandsen & Johansen, 2017). A communication plan is an important element in creating a communication strategy that will support the success of the project. On the other hand, clear objectives must be set to determine the message to be conveyed (Foster et al., 2020; Putri & Oktaviani, 2022; Ruler, 2021; Saputra, 2020). Arifin (1994) proposes several communication strategies. First, understanding the audience is crucial for achieving positive communication outcomes. Communicators must establish a shared interest with their audience, particularly in terms of message delivery methods and media selection. To do so, they need to comprehend the audience's frame of reference and field of experience. This includes the audience's knowledge of the subject matter, their ability to receive messages through the

chosen media, and their familiarity with key terminology used in the communication process. Second, the influence of groups and communities plays a significant role in shaping communication effectiveness. The values and norms within these groups impact how messages are received and interpreted. Third, the situational context of the group must be considered, as the environment in which a group exists can affect communication dynamic (Arifin, 1994).

Furthermore, it is the determination of the objectives. According to Uchjana (1990) in the book "*The Communication Dimensions*," communication purposes are: *First*, Social Change/Social Participation, providing various information to society, has the final purpose that people will support and participate in the purpose of the information delivered. For example, people participate in voting choices in elections, participate in healthy behavior, and so on. *Second*, Attitude Change, providing various information to society intending to change its attitude. For example, providing information about healthy living purposes will help people follow a healthy lifestyle, and society's attitude will be positive towards a healthy lifestyle. *Third*, Opinion Change is giving a variety of information to the community. In the end, people will change their opinions and perceptions of the purpose of the information conveyed, for example, a piece of information about elections. Information about government policies that usually face societal challenges must be accompanied by complete information to establish public opinion to support the policies. *Fourth*, Behaviour Change is an activity that provides a variety of information to society with the intention that people will change their behavior. For example, providing information on healthy living purposes so people follow a healthy lifestyle and the behavior of society will be positive towards a healthy lifestyle or follow the behavior of healthy living.

Then, in composing the message, the conditions that should be noted are determining the theme and material. The main requirement in influencing audiences with such messages is that they can raise "attention." It is by AA Procedure or From Attention to Action Procedure. It means raising attention to move a person or many people further to do an activity according to the objectives formulated. In addition, it also has the classic AIDA formula, known as the adoption process, namely attention, interest, desire, decision, and action. It means starting with raising attention, then raising self-interest and self-importance so that one will have many desires to accept the decision and then practice in action (Y. K & Anggraeni, 2022)

The last step is to decide the method used; communication messages have a specific purpose. This technique should be taken, whether it be information techniques, persuasion techniques, or instruction techniques. According to the implementation, the method of delivering messages in communication is as follows: (a) Redundancy (repetition) is a way of affecting audiences by repeating messages. This method allows the opportunity to get a bigger audience's attention, an

important message that is easy for the audience to remember. It allows the communicator to correct the mistakes that were made before. (b) Canalizing is a method of delivering messages by examining the group's influence on individuals or audiences. First, the message was delivered according to the values of the newly adopted group and headed towards the target audience. If this fails, it is cultivated by breaking the audience's relationship with the group so that the group's influence will be depleted by itself. (c) Informative means delivering a message to influence the audience by providing illumination. Namely to give something by the facts and data and the actual opinion. (d) Persuasion is a form of message delivery that influences audiences through persuasion. In this case, the audience cannot think critically and be affected unconsciously. (e) Educative is a form of delivery of educational messages, namely to give an idea to the audience based on facts, opinions, and experiences that can be accountable truthfully, orderly, and planned with the objectives of influencing and altering behavior as desired. (f) Coercive is a form of message delivery that affects the audience by forcing. In addition, this message contains opinions that are also a threat. This method usually manifests in regulations and intimidation (Y. K & Anggraeni, 2022).

Established in 2007 by Irfan Amalee and Eric Lincoln, Peace Generation promotes peace through creative media across Indonesia and globally. Despite initial prejudices—Amalee harboring negative views of Americans and Lincoln similarly towards Muslims—these differences led to the creation of an organization that bridges gaps between diverse communities. Peace Generation aims to instill values of peace and empathy, facilitating dialogue across groups with varying backgrounds. The organization offers numerous programs, including the flagship Peace Education Creative Media, which trains educators to integrate peace education using creative methods like video, art, and digital media. This initiative has reached thousands of students and teachers in Indonesia and abroad, teaching conflict resolution and fostering an understanding of diversity (Amalee, 2022).

Over the past decade, Peace Generation has had a significant impact, engaging over 10,000 children and adolescents through workshops and training, with 85 percent of participants reporting a deeper understanding of tolerance and conflict management. Qualitative data shows that participants have improved communication skills and reduced violence in everyday interactions. Case studies reveal that these children are better equipped to navigate ethnic and religious differences. Additionally, Peace Generation has shaped community initiatives promoting local and global social harmony. Through creative media such as short films and digital content, they effectively spread messages of peace to a wider audience, reaching beyond formal education settings into communities, public spaces, and even online platforms.

The organization's vision is to create a world where every child and youth can learn and practice peace and empathy. Its mission focuses on empowering educators with creative media to teach these values, fostering a generation more conscious of the importance of peaceful coexistence. Peace Generation not only emphasizes core values like self-acceptance, eliminating prejudice, and celebrating diversity but also develops practical solutions to address conflicts in multicultural societies.

Given its focus on peace education and youth empowerment, Peace Generation plays a crucial role in supporting diversity and tolerance in Indonesia. Its success makes it a worthy subject for deeper research, especially in understanding how creative approaches to peace education can mitigate social tensions and contribute to character-building in youth. This research is vital to understanding how Peace Generation's initiatives could inform peace education practices globally (Amalee, 2022).

Identity politics refers to the strategic mobilization of shared identities, such as religion, ethnicity, gender, or cultural background, to advocate for specific political goals or address perceived injustices experienced by a group. In contemporary discourse, identity politics has evolved into a significant force in both global and local contexts, often intersecting with representation, equity, and social justice issues. While it can empower marginalized groups to challenge systemic discrimination, it can also deepen societal divisions when exploited for political gain. (Maarif Ahmad Syafii et al., 2012).

Unlike earlier definitions that focus primarily on the theoretical underpinnings of biopolitics, current interpretations emphasize the practical implications of identity politics in shaping power dynamics within multicultural societies. Scholars argue that identity politics when framed inclusively, fosters solidarity and representation; however, when weaponized, it risks polarizing communities, eroding trust, and undermining democratic processes. Thus, understanding its complexities is critical for developing strategies to balance inclusivity with unity in diverse societies. As defined by Jeffrey Week, identity relates to a sense of belonging and shared similarities while highlighting distinctions among individuals or groups (Widayanti, 2009). This dual nature of identity—similarity and difference—makes it a potent tool in shaping social and political interactions, often leading to contestations in multicultural societies.

The role of identity politics becomes evident in Indonesia's history, particularly in the Ambon conflict and the case of Ahok. These events exemplify how identity politics, rooted in ethnicity and religion, can fuel social tensions. For instance, the decentralization policies following the enactment of Law No. 22/1999 enabled local elites to manipulate identity politics for political gain (Jerry & Tania, 2022). Similarly, Ahok's case, involving perceived religious insensitivity,

triggered massive protests (411 and 212 rallies), mobilizing public sentiment through religious identity. This demonstrates how political actors exploit identity-related sentiments, leveraging shared characteristics like religion, ethnicity, or ideology to achieve strategic goals.

Understanding identity politics requires a nuanced exploration of identity itself. Identity is both a differentiator and a unifier, encompassing physical traits (e.g., gender) and non-physical attributes (e.g., family status or cultural background). According to Widayanti (2009), identity formation can follow three approaches: (1) Primordialism, where identity is inherited and natural; (2) Constructivism, where identity emerges through complex social processes; and (3) Instrumentalism, where identity is constructed for elite-driven political purposes.

The relevance of identity politics in Indonesia is evident in the dynamics of elections and political campaigns, where issues of religion, ethnicity, and cultural background are frequently exploited to influence voter preferences. A notable example is the presidential elections, often characterized by the narrative of “us” versus “them,” in which candidates or their supporters leverage religious or ethnic differences to construct collective identities while simultaneously fostering division between groups.

For instance, in certain cases, identity-based campaign messages are disseminated through social media platforms, promoting narratives such as “leaders of the same faith” or “representatives native to the region.” While these strategies strengthen emotional ties among voters, they also exacerbate societal polarization. This polarization often culminates in the proliferation of hoaxes and hate speeches, threatening social harmony within Indonesia’s diverse population.

This phenomenon underscores the dual-edged nature of identity politics, which simultaneously mobilizes support while fragmenting social cohesion, necessitating strategies to promote unity and tolerance in a pluralistic society. Cressida Heyes underscores that political identity prioritizes individual or group interests over collective organization. At the same time, Agnes Heller views identity politics as a movement focused on differences as a central political category (Abdillah, 2002).

Such dynamics often result in struggles for power and influence as individuals and groups navigate their unique identities. As seen in Indonesia's sociopolitical landscape, these struggles can escalate into divisive politics, necessitating strategies like those employed by Peace Generation to counteract identity politics. Through initiatives like the *Board Game for Peace*, Peace Generation addresses these issues by fostering empathy and understanding, thereby mitigating identity-based conflicts and promoting unity in diversity.



## METHOD

This study uses the qualitative research method. The research procedure generates descriptive data of written or spoken words from people, and perpetrators observed are holistically directed at an individual setting. A qualitative approach is also a form of words from a row of numbers. Qualitative data is a source of a broad description based on actors and contains explanations of the processes occurring within the local sphere. It helps to understand the flow of events chronologically, assessing causation within the minds of local people and obtaining previous unexpected discoveries to form a new theoretical framework. Data helps researchers to go further than preconceived and early frameworks.

The *first* data collection technique is an in-depth interview; it is a way of data collecting information directly with the subject to obtain complete and profound data. This interview will be performed intensively with high frequencies (many times). The interview was conducted with three sources from Peace Generation activists: Arijal Hadiyan as Senior Graphics Designer, Irfan Amalee as Director, and Taufik Hidayatullah as Project Manager. After that, researchers collect and classify the data obtained. The purpose of this method is to obtain the data in a clear and congest order.

*Second*, observation is a technique of data observation using recording and observing the research object systematically according to the purpose of the research. Observation included the influential spill in this study. Because of this observation, the core process of this study took place. All such observations allow researchers to record events relating to the proportional knowledge of having knowledge directly gained from the data (Bungin, 2001). We conducted the observation stage by participating in several Peace Generation activities such as meetings, discussions, preparation agendas, and other agendas related to their vision.

*Thirdly*, documentation is a process of looking back at data sources from existing documents because it can be used as a supporter and broaden the data found. The data sources of this document are obtained from the field, such as books, magazines, and official documents of the organization. This method aims to obtain clear and detailed data on the communication strategy of Peace Generation in identity politics. In our documentation stage, we started collecting literature related to communication strategies from books, journal articles, and other literature that could help answer the problems in this research.

According to Sugiono (2005), data analysis is a systematic process that involves organizing data obtained from interviews, field notes, and documentation into categories, units, patterns, and conclusions to ensure clarity and comprehensibility. Miles and Huberman (as cited in Basrowi &

Suwandi, 2008) describe qualitative data analysis in three main steps. The first is data reduction, which involves summarizing and focusing on essential themes or patterns to simplify the data and guide further analysis. The second is data display, conducted through concise descriptions, diagrams, charts, or flowcharts to facilitate understanding. The third is conclusion drawing and verification, including formulating findings, constructing propositions, and verifying results to ensure accuracy and reliability. These steps are designed to provide a clear structure for qualitative data analysis, enabling researchers to derive meaningful and well-substantiated conclusions.

## **RESULT AND DISCUSSION**

### **a. Peace Generation's Communication Strategy to Counter Identity Politics**

This study is trying to review how the communication strategy built by Peacegen was to ward off identity politics—the need to briefly spread the Peacegen so that it has a structured thought framework. Peacegen does not specifically focus on the political field or identity politics because it is an NGO focusing on peace education or conflict resolution. In looking at the social phenomenon, the Peacegen has its own way of adapting to its expertise. It becomes a must for social organizations to resolve social problems in the way they have mastered. In addition, it has done not only as of the organization's identity but also aims to make an effective formula with a positive impact. Peacegen, as an NGO that focuses on peace education, has a basic module formula and the basic values used when formulating a program or project of 12 peace values. The value of accepting oneself, removing prejudice, ethnic diversity, religious differences, gender differences, economic status differences, group differences, celebrating diversity, understanding conflicts, rejecting violence, acknowledging mistakes, and forgiving. Each program of the formulated Peacegen is based on 12 peace values.

Board Game for Peace, Peacesantren, Youth Reformer School, Peacetival, CERDAS School, Training of Nationally Certified Trainers, Eat for Peace, Peace Camp, Breaking Down the Wall, Kick for Peace, Talk the Peace, and Reintegration of Social Deportan are Peacegen's programs within its scope of work. The context of this research that will be discussed in depth is Board Game for Peace because the program is considered to researchers have much contact with the identity suitable to the focus of the research. In addition, the discussion in this research is more focused on finding a bright communication strategy by Peacegen.

BGFP is a coaching and strengthening program against young people as one of the efforts to strengthen the peaceful religious narrative among young people through creative media about identity. Boardgame for Peace is a program of Peace Generation Indonesia under the CONVEY program supported by the Islamic Studies Centre and Society of Syarif Hidayatullah State Islamic University Jakarta and the United Nations Development Program. Board Game for Peace started in 2017 and continued with the cooperation of Peacegen with PPIM to BGFP 2.0. It is a continuation of the Peacegen program BGFP 1.0. In this study, what will be discussed is BGFP 2.0, as Arijal Hadiyan conveyed as a creator Peacegen if BGFP 2.0 is more detailed in discussing identity.

Irfan Amalee said that Boardgame for Peace activities in twelve cities have resulted in 1100 beneficiaries, consisting of trained facilitators, 3-day training participants in seven cities, and one-day trainees in five cities. Meanwhile, recapitulating the online competition process involving BGFP alums in seven cities acquired 963 indirect beneficiaries who learned to understand the phenomenon of violent extremism and how to respond through the media board games. The beneficiaries of the training process had male gender proportions of 44% while the female was 56%. In the training, we have participants representing several religious groups in Indonesia, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, Ahmadiyah, and Shia. Most of the training has a proportion of non-Muslim group representation of less than 20% except in Ambon city, which reaches 37% of the Christian and Catholic groups. Participants come from diverse school and campus environments, both public, private, and pesantren.

While planning the program, BGFP Peacegen performed the communication strategy steps. Communication Strategy Planning should always be organized systematically as an effort to change the knowledge, attitude, and behavior of audiences or targets. According to (Arifin, 1994), the first thing to do was to acquaint with the audience; in this case, Linda, as a Program Officer, conveyed, "The targets of this program are students and college students," or in other words, the target is a young generation. The young generation is chosen not without reason; a survey result of Wahid Foundation's cooperation with Indonesian Survey Institute (LSI) has also been published about the intolerance conducted in 34 provinces, showing that the potential for intolerance in Indonesia is very open. Concerning the 1520 respondents (Muslims aged 17 and above), 59.9 percent of them claimed to have a hated group (Rumbaru, 2016). Young people become vulnerable when given unkind information until different hate. The vulnerability of young people who are still looking for this identity will also be easy to use and mobilized

by the elites for its political interests. Peacegen sees this as a social problem that needs countermeasures. Peacegen has expertise in the education of prizes or coaching against the young generation of Indonesia. *"Peacegen is an NGO that has a skill in the field of peace education; because of it, BGFP is chosen as a step to nurture young people to appreciate diversity and not to feel the loneliest as stated in the 12 values of peace"* interview results with Linda. The youth coaching program Board Game for Peace was chosen as an acceptable communication medium for young people.

Having found a goal in getting to know audiences in this context is young. Taufik Hidayatullah said that Peacegen started with simple research through social networks. What they wanted was about how young people are now, what they love and need, and what appeals to them is the trend. This is done to reach the point of recognizing the audience to the achievement of common interests. This approach is done so that the messages that will be provided to young people are acceptable and effective and have an impact according to the objectives of the program. Moreover, by likening the interests and needs of young people, we will be able to understand the mindset of young people today and the extent of their experience in understanding the social problems that occur. A precise understanding of the audience will facilitate effective communication, and the message to be delivered will be easily accepted.

In order to attract the head of creative, Arijal Hadiyan argued that the development of this youth uses the heading *"Training Scholarship"*. Then the promotional media used in this training scholarship is Instagram. According to Kang Ijal, the reason is that Instagram is a social media platform with many users, after Facebook and WhatsApp. Why Instagram was chosen because, according to our observations, young people are more likely to use Instagram in their lives. From the We Are Social and Hootsuite survey results, Instagram users worldwide have reached 1.63 billion as of April 2023. This number expanded by 12.2 percent compared to the past year. Indonesia alone has 106 million Instagram users as of April 2023, making Indonesia the nation with the fourth most Instagram users worldwide (Julius, 2024).

Furthermore, as expressed by Dan B. Curtis in his book "Professional Business Communication" is determining the objectives. This Program is intended as an informer to young people on how to identify their identity and give them the knowledge of the impact if there is one of the groups feels like the most right and a different group is reputed as wrong (Curtis, 1996). Fanaticism on identity can also be utilized by the interests that want to reign. This information aims to help young people from exclusive attitudes and consider

themselves or their most correct group. If the attitude is not applied to young people, young people will likely hate them differently. Political polarization identity will be very easy to receive. Board Game for Peace is a program that aims to be a social movement wherein the frame of information is young people who can support the program so the youth can understand diversity more enlightened and grow the seed of peace and appreciation for each other. The following goal is for the youngster to be exclusively more open-minded. First, they hate a different one that will be easy to mobilize when an elite or influential figure argues about what is referring to identity politics; young people will easily filter out the message.

After understanding audiences and determining the goal, the first step in a communication strategy is to compose a message. The main requirement in influencing the message is to raise the "attention" of AA. Procedure or From Attention to Action Procedure. This means generating attention to move a person or many people further in action activities according to the formulated objectives. In this case, Peacegen packages his message by providing scholarship training. This training is made as attractive as possible in each session by giving ice breaking. Furthermore, the most major in training scholarship is the board game. Board Game was chosen as the media for political countermeasures. The identity results from the discussion of Peacegen Director Kang Irfan Amalee with Mas Eko, a field board game member. The underlying thing is that the board game was finally chosen because, in Germany, where Eko studied, board games are believed to be a medium that can constantly change players' mindsets. Therefore, the chosen board games, other than to open the way of viewing young people to this social problem, also be open to different messages spread will be done while the board game is used. The concept of the board game is a game that must be played with many players for the young people who have received a scholarship training to play board games with their friends, family, and many others.

### **b. Board Games for Peace as a Messaging Tool**

Board Game for Peace has a board game called The Rampung. The board game has a village called Rampung with six humble hamlets where citizens coexist while accomplishing their dreams respectively; farmers work and expand paddy fields and farms, a breeder is in the cage, a doctor in the village is busy developing Puskesmas in each hamlet, mothers enlarge their small shop business, youths develop internet cafes in the village so that villagers know technology, and Ojek driver is busy looking for passengers.

Everyone is very active in trying and supporting each other. The message that Peacegen will convey in this game is about social reality, which has a diversity of identities. If you want to win this game, in addition to competitiveness, it also demands cooperation.

Just as in the usual game, The Rampung also has a barrier for the player. They must face an evil thug organization named Bogem Kegelapan, who secretly enters the completed village to expand its power. They incited citizens with promises; if citizens wanted to join the evil organization, all the ideals of citizens would be easier and quicker to achieve. However, no one is free; those who join this organization must pay all of it with loyalty to the ideology of its organization: "Conquer all, reach for ideals." According to the story of the nearest village, citizens who have joined forces become aggressive and justify all means of achieving dreams, including violence. If players are tempted to join a group that is pretending to provide this solution but can destroy themselves or their group. In addition, it is depicted for the players who are lusting for their interests, the smoothing of all means will negatively impact the continuity of the game. After playing the game of the facilitator who gave the debriefing, the first thing to ask is who the citizen has the greatest role. In this case, many participants answered that no citizen is the most contributory of all, having a meaningful role in the victory in the game.

This Board Game for Peace Program gives young people an understanding of how they can see a balanced identity. The first value in the 12 values of peace is about accepting oneself, which in this value teaches that every human being born on earth has an inherent identity within. Looking at it precisely and balanced in a way, do not look higher than others in order not to be proud, and do not look inferior to others because man is God's perfect creation. This value teaches how one sees oneself in balance and that everyone is created with advantages and disadvantages. Most important in value is how one does not feel most right given his identity and sees that the identity of others is not true because it describes the most basic identity, especially in human beings' lives as creations. Not religion, ethnicity, economic status, education status, ideology X, or another identity. According to Handayani (Handayani, 1998), self-acceptance is when a person can realize and acknowledge personal characteristics and use them for survival. Self-acceptance is demonstrated by recognizing the advantages, accepting weaknesses without blaming others, and constantly desiring to develop oneself.

The last step of the communication strategy is to decide the method used; the method used by Peacegen has been contained in the message board games. First is the repetition method, which affects audiences by repeating messages. This method allows the

opportunity to get a bigger audience's attention, an important message that is easy for the audience to remember. It allows the communicator to correct the mistakes that were made before. This is also applied in the board game expectation that the game can be played anywhere, anytime, and with anyone. So, the message of the game can spread widely. The next method, Informative, is a form of message delivery that aims to affect the audience by providing illumination. Namely to give something by the facts and data and the actual opinion. Then into, is a form of message delivery to influence audiences by persuading. The persuading here is to give the training scholarship. Moreover, the last is Educational application in the form of peace education of 12 peace values. This method is a form of delivery of an educational message, which is to give an idea to the audience based on facts, opinions, and the agreement that can be accountable truthfully, orderly, and planned to change the behavior as desired.

### CONCLUSION

Peace Generation, an NGO focused on peace education, aims to reduce identity politics. To achieve its goals, Peace Generation employs a communication strategy that ensures the program's effectiveness and efficiency. Based on the insights gained during the program, Peace Generation plans to counter identity politics by offering scholarships for Board Game for Peace training. Board games were selected because they have historically been used in Germany to shift people's perspectives and mindsets. This initiative is geared toward engaging students and young individuals.

Young people are particularly susceptible to being influenced by identity politics due to their limited awareness, often shaped by the first messages they encounter regarding the justification of identity politics. Conversely, the Peace Generation's peace education program is designed to mentor youth. The next communication strategy involves understanding the target audience. Peace Generation began this process by conducting small-scale research via social media to gain insights into the youth demographic. This research revealed various interests and trends among young people today. Identifying common interests will help Peace Generation tailor their communication approach in a manner that resonates with young audiences, ensuring the conveyed messages are well-received. After understanding the audience and implementing the strategy, the next step is clearly defining the objectives. Peace Generation's communication aims to foster a sense of care among young individuals, encouraging them not to harbor resentment towards different individuals or groups while promoting comprehension of diversity and the political context

surrounding identity. By equipping them with knowledge about political identity doctrines, they will be better equipped to assess the messages they encounter.

The subsequent strategy is to craft the message, starting with Peace Generation, which prompts participants to recognize their identities and those of others. This includes providing examples of groups that engage in identity politics and the negative consequences of such actions. A tangible message is conveyed through board games. The Rampung board game designed by Peace Generation illustrates the reality of living in a village characterized by citizen diversity. In this game, each citizen has a mission to expand their business while challenges arise.

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