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Abstract

This article explores the transmission of identity politics within families and its impact on the attitudes and political choices of first-time voters in Aceh. The significance of this study is emphasized by the electoral periods in Aceh and Indonesia, which are frequently influenced by strong identity politics. The study addresses two main questions: How does family identity influence the political understanding of first-time voters, and how does the transmission of political identity occur within families? Employing a qualitative case study approach, the research collected data through interviews with first-time voters from UIN Ar-Raniry and Universitas Malikussaleh. Findings reveal that in the context of Aceh, political identity, entrenched within family dynamics through political affiliations, religious values, and personal experiences, significantly shapes the political perspectives of first-time voters. Predominantly, the paternal figure acts as the primary agent of socialization, disseminating political orientations through family discussions and daily interactions, often without allowing for critical evaluation. This research confirms that families not only serve as institutions influencing and transmitting political views to first-time voters in Aceh but also restrict their ability to conduct independent political assessments due to the reinforcement of traditional and religious values in this transmission.

Keywords: *Political Socialization; Identity Politics; First-Time Voters; Family.*

A. Introduction

Identity politics in Indonesia is closely linked to the country's diverse social and cultural constructions (Haryono, 2019; Utama & Tanasyah, 2023). This concept refers to the ways individuals and groups use specific identities, such as ethnicity, religion, or gender, to position themselves within the political arena (Anisa et al., 2023; Merriam-Webster Dictionary, 2024; Neofotistos, 2013). According to Syamsurrijal et al., (2022), identity politics in Indonesia often emerges from the dynamic interplay between national interests and local aspirations, which can be both complementary and contradictory. Various forms of identity politics in Indonesia are evident in ethnic, religious, and regional politics, each influenced by historical, social, and political factors (Febriansyah et al., 2024; Firdaus & Andriyani, 2021; Prinada, 2022; Swardhana & Jenvitchuwong, 2023).

In Aceh, identity politics takes on distinct characteristics shaped by Islamic identity and a long history of conflict that was transformed in the post-Helsinki MoU era (Alkaf et al., 2022). Aceh's identity is inseparable from its struggle for independence and deep-rooted Islamic traditions (Barter & Wangge, 2021; Fitriah, 2020; Ishak, 2013; Ishiguro, 2022). These affective and symbolic layers of identity are not only embedded in cultural narratives, but also inform political discourse and policy-making within Aceh's post-conflict governance. Post-conflict, Aceh's identity has strengthened, allowing for the emergence of identity politics where local policies are often influenced by efforts to maintain Aceh's distinctive identity while integrating it with the national identity of Indonesia (Adib et al., 2024; Supriatna & Sampurna, 2019). Over time, identity politics in Aceh has become a foundation that enables the Aceh government to strengthen political power and social integration (Rahim, 2018; Irawan et al., 2023).

Nevertheless, while identity politics in Aceh has been widely examined from electoral, historical, and ethno-religious perspectives, little scholarly attention has been given to how identity-based political orientations are transmitted at the micro level—specifically within family settings and among first-time voters. This micro-level dimension is critical, as families function

not only as cultural units but also as agents of political socialization, shaping intergenerational political consciousness. In Aceh, this political socialization does not occur solely through normative instruction, but also through symbolic and affective channels deeply rooted in the region's post-conflict context. Familial transmission of political identity is often embedded in narratives of loyalty, fear, moral duty, and collective memory—elements that reflect emotionally charged and hierarchical dynamics rather than open deliberation. Such patterns align with findings from Hatemi and Ojeda (2021), Fukuyama (2018), and Jennings et al., (2009), who emphasize that political learning in families often involves symbolic recognition and emotional resonance more than rational evaluation.

In the context of elections, identity politics in Aceh and Indonesia at large plays a crucial role in influencing voter preferences and election outcomes. Previous studies have shown that identity politics is a significant factor affecting political dynamics and contestation in Indonesia (Anisa et al., 2023; Haboddin, 2012; Kholilurohman, 2024). Muhtadi (2018) noted that religion and ethnicity have fueled identity politics and serve as key influences in electoral competition. Mietzner (2020a, 2020b) also revealed that religious and ethnic identities are used to legitimize political power and sometimes exclude minority groups from the political process.

Prior studies on identity politics in the context of elections in Aceh show that ethnic and religious identities play a crucial role in voter mobilization, with the history of conflict and post-conflict resolution reinforcing the use of identity to gain political power (Aspinall, 2009; Aspinall & Sukmajati, 2018; Hadiz, 2016; Lim, 2017; McGibbon, 2006; Miller, 2008). This is evidenced by election outcomes in Aceh, where post-conflict political contests continue to be won by local parties and candidates with specific identity preferences such as religious and ethnic identities (Budiatri, 2022; Ikramatoun et al., 2019; Ikramatoun & Amin, 2018; Zulfan et al., 2023). Additionally, other studies have shown that identity politics influences important aspects of community life such as cultural and architectural features (Hasan, 2009; Allahrakha, 2025), local political elections

(Irmansyah et al., 2019; Rahim, 2018), and the transformation of Aceh's ethno-political identity (Ishak, 2013; Rahmawati et al., 2018). However, these studies tend to focus on public manifestations and elite strategies, leaving the domestic domain—where identity is transmitted through interpersonal interactions—largely unexplored.

In light of these gaps, this study proposes a novel analytical focus by adopting a qualitative case study approach centered on the family as a site of political transmission. Drawing from first-hand narratives of university students in Aceh, the article illuminates how identity politics is internalized through everyday socialization processes involving parents—especially fathers—as authoritative figures. Unlike studies that emphasize structural or elite-driven mobilization, this research reveals the subtle, interpersonal, and affective dimensions of political identity formation among youth.

To address this micro-level gap, this study examines how identity politics is transmitted within families and shapes the political views of first-time voters in Aceh. This inquiry is particularly relevant given Aceh's intense electoral competition and the enduring role of religious and historical identity in shaping political engagement. By focusing on familial influence, the study contributes to a deeper understanding of how intergenerational values and authority structures interact with broader socio-political contexts. Thus, the study poses two key questions: (1) how does family identity influence the political understanding of first-time voters, and (2) how does the transmission of political identity occur within families in Aceh?

B. Method

This study employs a qualitative case study approach to examine how identity politics is transmitted within families and how this shapes the political understanding of first-time voters in Aceh. The research was conducted at two universities: UIN Ar-Raniry in Banda Aceh and Universitas Malikussaleh (Unimal) in Lhokseumawe. These institutions were purposively selected because they represent different sociopolitical contexts within the province—Banda Aceh as the religious-administrative capital and

Lhokseumawe as a regional center with distinct post-conflict experiences. This setting allowed the study to capture variation in how students perceive and experience political socialization within family structures.

A total of twelve informants, comprising male and female students aged 18 to 22, were involved in this study. All informants were categorized as first-time voters during the 2019 or 2024 general elections. The selection process combined purposive and snowball sampling, targeting individuals who had experienced political discussions or influence within the family. The decision to include twelve informants was guided by the principle of data saturation commonly referenced in qualitative research. According to Guest, Namey, and Mitchell (2013), saturation often occurs by the twelfth interview when the subject is focused and informants are relatively homogeneous. This approach prioritizes the depth and richness of data over quantity, as also emphasized by Patton (2015).

Data were collected through semi-structured interviews that encouraged informants to share their narratives about political conversations at home, parental influence, and their evolving political views. All interviews were conducted face-to-face and recorded with the informants' consent. The analysis was guided by the interactive model of Miles and Huberman (2014), which includes data reduction, data display, and conclusion drawing. This process involved first identifying key themes through coding; second, organizing categorized data to map patterns; and finally, verifying conclusions through iterative comparison and cross-case reflection. To enhance the trustworthiness of this qualitative inquiry, the study adhered to Lincoln and Guba's (1985) criteria of credibility, dependability, and confirmability. Credibility was strengthened through repeated engagement with participants and thematic triangulation across cases.

All interviews were conducted ethically, with informed consent, confidentiality safeguards, and the use of pseudonyms. Although the researcher shares a cultural familiarity with the Acehnese context, reflexive memoing and cross-case validation were employed to minimize interpretive bias and maintain analytical rigor. This research adhered to

ethical standards of social science research and received approval from the institutional review board of Universitas Malikussaleh.

C. Results and Discussion

This section presents the main findings of the study and examines their significance in relation to existing literature on political socialization and identity politics. Based on in-depth interviews with twelve first-time voters from UIN Ar-Raniry and Universitas Malikussaleh, the results are divided into two parts. The first part (*Results*) describes the empirical patterns regarding how political identity is shaped within families. The second part (*Discussion*) interprets these patterns using relevant theoretical perspectives and contextual insights from the Acehnese sociopolitical setting.

1. Results

a. The influence of family identity on the political understanding of first-time voters

Family identity plays a pivotal role in shaping how young voters in Aceh interpret political choices and make electoral decisions. Informants consistently described the family, particularly the parental environment, as the earliest and most influential site of political exposure. Within this space, political orientations were often introduced not through structured education or media, but through everyday conversations, subtle guidance, or firm parental instruction. This influence was especially pronounced in households with strong religious or traditional values, where the father's voice frequently served as the dominant reference for decisions—not only concerning faith and finances, but also politics. In such settings, political leanings are rarely presented as optional or open for debate. Rather, they are embedded in family narratives and modeled behaviors that are passed down with emotional authority.

Three interconnected elements emerged as particularly formative in this process: political party affiliation, religious-moral values, and symbolic perceptions of political actors. These influences are not transmitted as formal

political education but are instead internalized through repeated exposure to the preferences, reasoning, and even frustrations of parents. Most respondents described how their early understanding of politics was heavily shaped by their family's orientation, with little room or encouragement to develop independent views. In this environment, the lines between loyalty to family, adherence to moral norms, and alignment with political choices often blur—creating a social expectation to conform to what the family, especially the father, believes is "right" or "Islamically appropriate".

1) *Political party affiliation within the family*

One of the most prominent pathways through which political identity is transmitted within Acehnese families is through partisan loyalty. Political affiliation in this context is rarely treated as an issue open to debate, but is instead inherited as part of family identity. For many first-time voters, party preference is presented not as a matter of ideology or critical comparison, but as a continuation of the family's historical and emotional attachments to specific political actors or groups. A student from UIN Ar-Raniry shared, *"My father advised us to vote for Jokowi, as did my mother. They often discuss politics light-heartedly yet provide clear guidance for us to follow their recommendations"* (Interview with L, July 1, 2023).

This response reflects how seemingly informal political conversations are often infused with clear expectations. Rather than encouraging independent evaluation, such discussions functioned as a form of gentle but firm socialization, where children gradually learned to accept family choices as their own. Over time, the repetition of these suggestions created a feeling of moral duty to follow them. Informants frequently reported that even if they were unsure or disagreed internally, they complied out of respect or to avoid tension. In many Acehnese families, fathers were perceived as the primary decision-makers in all domains, which further strengthened their influence in shaping the political identity of their children. In such contexts, loyalty to a political party is not merely a personal choice—it becomes an extension of familial alignment, inherited and reinforced as a reflection of household unity.

2) *Religious and moral identity as a political filter*

Religion plays a central role in the way political candidates are evaluated within the family. Informants described how their parents—especially mothers and fathers working in religiously guided professions—consistently framed political choices in terms of moral righteousness and religious piety. These evaluations were often conveyed in everyday conversations, family gatherings, or moments of direct advice prior to elections. Parents did not simply state whom to vote for—they often explained their preferences through religious reasoning, framing one candidate as closer to Islamic values and another as potentially harmful or untrustworthy in the eyes of religion. An informant from Unimal recalled.

> *Before the election, my parents reminded me to choose a Muslim leader. Though both Jokowi and Prabowo are Muslim, my parents advised against choosing Jokowi, perceiving him as anti-Islam... I didn't fully understand these issues but chose Prabowo to avoid conflict* (Interview with H, April 13, 2023).

Another informant shared, "*My parents insisted I vote for Prabowo because they believed he genuinely supports Islam... A Muslim leader would ensure prosperity for all Muslims*" (Interview with MR, Mei 17, 2023). These accounts illustrate how political decisions are moralized within the family space. The concern is not over political competence or policy details, but whether a candidate is seen as promoting Islamic values and defending the Muslim community (*ummah*). For young voters, this moral framing functions both as guidance and pressure. Several informants admitted that they were not confident in their own political understanding and preferred to follow their parents' recommendations to avoid conflict or feelings of guilt. In such cases, political participation becomes inseparable from moral obligation, and the act of voting becomes a way to confirm one's alignment with the family's religious and ethical expectations.

3) *Subjective familial perceptions and symbolic reasoning*

The third layer of influence concerns how families construct political opinions through subjective impressions and symbolic associations. Informants

explained that their parents often formed opinions about candidates based on personal impressions—such as their mannerisms, previous visits to Aceh, or how they were portrayed in family discussions—rather than on official records or policy commitments. These impressions were deeply emotional, and once internalized, they became embedded in the family's collective story. A student recalled, *"I vote for Jokowi solely based on my father's recommendation... My father praised Jokowi's politeness and devotion to worship... he believed Jokowi's prior visits to Aceh gave him a deep understanding of Acehnese psychology"* (Interview with AA, February 3, 2023).

Another said, *"When my father speaks of candidates, it's not about their plans or programs, but how sincere or religious they are. That's what matters most to him"* (Interview with UU, Mei 18, 2023). These testimonies illustrate how emotional cues and symbolic interpretations guide family judgments. Traits such as humility, religiosity, or familiarity with Aceh are elevated as essential qualities—regardless of a candidate's broader record. Informants often felt that questioning these impressions would be seen as disrespectful, especially when their parents spoke with strong conviction. As a result, even those who had doubts or different views chose to remain silent or deferred to their family's opinions. For many, this transmission of symbolic narratives created a durable but unexamined framework through which political figures were interpreted.

b. Transmission of political identity within families

The findings of this study reveal that political identity in Acehnese families is not only influenced but also actively shaped and transmitted through hierarchical relationships, emotionally charged narratives, and symbolic frameworks. Informants described how political instructions were often issued directly—especially by fathers—without leaving much room for negotiation. In such households, political choices were framed as part of one's duty to uphold family harmony and loyalty, rather than as a personal expression of civic responsibility.

This process is reinforced through repetition, emotional authority, and deeply internalized moral expectations. Three recurring patterns

emerged from the data regarding how this transmission takes place: (1) the dominant role of fathers as political authorities, (2) the use of ethnic and regional identity as a basis for political alignment, and (3) the framing of political reasoning through religious and symbolic language.

1) Paternal authority and directive communication

Across interviews, the role of the father figure consistently emerged as central to the transmission of political identity. Informants described their fathers not just as advisers, but as commanding figures whose political views were expected to be followed. These directives were framed not as open suggestions, but as explicit instructions to be accepted as part of familial duty. One informant explained, *"My father tells us clearly whom to vote for. It's not a discussion. We listen and follow, or else there will be tension"* (Interview with AA, February 3, 2023).

Such experiences reflect the structured nature of political instruction within families in Aceh, where obedience is closely tied to respect and familial cohesion. Even when students held differing opinions, many chose to comply rather than create disharmony. The political preferences of the father were often seen as reflective of broader household values, including religious beliefs, ethnic identity, and moral integrity—thus reinforcing the idea that deviating from these preferences was equivalent to challenging core family principles.

2) Ethnic and regional identity as a basis for political alignment

In several cases, the rationale behind political alignment within families was tied to perceived ethnic familiarity or regional roots. Political candidates were often judged not only by their public image but also by their cultural background or perceived proximity to the community's values. One informant from UIN Ar-Raniry noted, *"My father worries about this... He taught me to choose his party because there are many people of mixed Minang-Aceh descent. He said it's safer to choose someone who understands our roots"* (Interview with MY, July 2023).

This illustrates how political choices are filtered through inherited social categories. Parents encouraged their children to align with political figures who were perceived as culturally proximate, believing that shared roots would translate into shared concern. For first-time voters, this form of alignment was not always critically examined, but accepted as part of the collective wisdom embedded in family stories and group identity. The transmission here functioned through implicit trust and social reinforcement, not argument or deliberation.

3) *Symbolic and moral framing of political choices*

One of the most intricate forms of political identity transmission emerges through symbolic narratives that merge personal history, religious sentiment, and moral reasoning. In these cases, informants were exposed to emotionally complex justifications for political preferences—often lacking internal coherence but accepted within the family's symbolic order. A particularly complex example was shared by a student from Unimal.

> *My father is a Prabowo supporter. He is a retired military officer like Prabowo. So, there is a past connection with Prabowo, which is why he supports him. My father often says Jokowi does not care about Christians. Yet every day I read on social media or in the news, Prabowo supporters say Jokowi wants to elevate Christianity, my family's religion. But according to my father, Prabowo is the one who will protect Christians because many military officers led by Prabowo were also Christian. In my view, my father's words don't make sense. It's illogical because Prabowo's supporters say infidels should be fought. My family are all infidels according to them* (Interview with UU, May 18, 2023)

This testimony shows how conflicting narratives are rationalized within families, especially when filtered through personal ties and symbolic associations. The informant was aware of the contradictions but refrained from challenging them directly, allowing the father's interpretation to stand unopposed. Other informants shared similar experiences, where political preferences were justified by invoking a candidate's past behavior, religious image, or perceived sincerity—even when such justifications lacked consistency. The authority of parents and the emotional weight of their

convictions led many students to internalize these messages, even as they privately harbored doubts.

2. Discussion

Understanding how political identity takes shape among first-time voters in Aceh requires more than just tracing external influences; it demands close attention to the familial space where authority, memory, and moral expectations are deeply interwoven. The findings of this study show that political orientations are seldom the result of independent reasoning. Instead, they are internalized through habitual interactions in the home—shaped by conversations charged with emotional undertones, unspoken expectations framed in religious language, and by symbolic associations inherited across generations. Within this context, the family is not simply an environment for political learning, but a site where identities are enacted, affirmed, and, at times, enforced.

To make sense of these patterns, it is essential to consider the broader framework of identity politics in Indonesia. As emphasized by scholars such as Haryono (2019), Utama and Tanasyah (2023), and Neofotistos (2013), identity politics in Indonesia is rooted in ethnic, religious, and historical constructs that are mobilized by individuals and communities to assert their political presence. In Aceh, these dynamics are intensified by the region's legacy of armed conflict and its formalization of Islamic identity in the post-Helsinki era (Alkaf et al., 2022; Barter & Wangge, 2021; Fitriah, 2020). Here, identity politics not only shapes electoral behavior but also informs social expectations, religious authority, and daily political reasoning at the household level.

This study contributes to that discourse by showing how identity politics is transmitted not only in public institutions or political campaigns, but also within the family. The political leanings of first-time voters were not formed entirely independently but were closely aligned with familial narratives—particularly those of fathers, who were consistently described as moral and political authorities (Iqbal & Rayhannafi, 2023). These findings echo Hatemi and Ojeda (2021), who argue that political socialization

within families is emotionally mediated and hierarchically structured. In Aceh, this structure is further reinforced by religious traditions and patriarchal values, where questioning a parent's political view is often framed as disrespectful or morally inappropriate.

Bourdieu's (1991) concept of symbolic violence is particularly relevant in this context. The authority of the father does not depend on coercion, but on the legitimacy he holds within the moral universe of the family. Political instructions are internalized not through debate, but through socialized acceptance. This was evident in how informants reported receiving political directives not as open invitations to think critically, but as moral imperatives tied to family loyalty. Similar to what Hatemi et al., (2009) and Jennings et al., (2009) have found, political attitudes are passed down through modeled behavior and emotional reinforcement, particularly in traditional societies where family cohesion outweighs individual autonomy.

Another important mechanism identified in this study is the use of religious values as a filter for political judgment. Informants consistently described how candidates were evaluated based on their perceived piety or alignment with Islamic values, rather than policy platforms. This aligns with previous research showing that religion is a powerful determinant of political behavior in Indonesia (Nadzirin et al., 2025; Holbrook, 2020; Muhtadi, 2018). In Aceh, where Islamic identity is formalized in governance and social norms, political advice from parents often assumes the form of moral guidance. This moralization of politics narrows the space for pluralistic engagement and reinforces inherited convictions as religious duties.

The symbolic framing of political figures—based on traits such as humility, religiosity, and cultural familiarity—further illustrates the operation of the *habitus* (Bourdieu, 1991; Deer, 2008). Informants shared how their parents invoked emotional impressions or past affiliations to legitimize candidates, even when such assessments were not logically consistent. These symbolic interpretations were rarely questioned, because doing so would disrupt the moral and emotional order of the family. In this way, political reasoning becomes more about maintaining internal coherence than evaluating external reality.

Moreover, the transmission of ethnic and regional identity emerged as a distinct but related mode of influence. Several informants shared that their parents encouraged them to vote for candidates who were "closer to our roots" or shared similar ethnic backgrounds. While often framed as practical or protective reasoning, this also reflects a broader phenomenon of *in-group favoritism*, where cultural proximity serves as a heuristic for political trust. Bonomi et al., (2021) argue that such identity-based reasoning often functions to reduce cognitive dissonance and enhance social cohesion—both of which are prioritized in post-conflict societies like Aceh. This dimension complements prior research on ethnic mobilization in Indonesian elections (Aspinall & Sukmajati, 2018; Hadiz, 2016), showing that ethnic identity remains an active political resource, even within domestic life.

The findings suggest that political identity among first-time voters in Aceh is not simply inherited but is deeply shaped by everyday family life and its embedded norms. Families do not merely inform political preferences—they embed them within systems of meaning shaped by religion, memory, and collective loyalty (Hatemi & Ojeda, 2021; Bourdieu, 1991). This process sustains intergenerational cohesion but often limits the emergence of critical political awareness among young voters, especially in contexts where dissent is viewed as disrespect and where alternative viewpoints are rarely discussed openly. Similar to what has been observed in other religiously conservative contexts, such environments reinforce conformity as a moral virtue rather than encourage critical reflection (Allahrakha, 2025; Fukuyama, 2018). In such settings, political reasoning is less about evaluating ideas and more about maintaining harmony within affective and moral boundaries that are legitimized by family authority and collective values (Irawan et al., 2023; Deer, 2008).

Such dynamics underscore the importance of examining private, everyday spaces in shaping political orientations. The findings reinforce the growing recognition that the family is not only a cultural space but also a site of political formation—where values are not only shared but also enforced through affective bonds and symbolic authority (Hatemi et al., 2009; Jennings et al., 2009). While much of the existing literature

emphasizes identity politics in institutional or public arenas, this study reveals that its most persistent forms are cultivated at home through daily interactions, inherited narratives, and moral expectations (Swardhana & Jenvitchuwong, 2023; Nadzirin et al., 2025). This micro-level reproduction of political identity complements broader findings on institutional influences in post-conflict societies, showing that personal and familial dynamics can mirror larger patterns of authority and social regulation (Mietzner, 2020a; Irawan et al., 2023). In doing so, it offers both empirical depth to the study of youth political behavior and theoretical insight into the intersection of identity, power, and authority in post-conflict, religiously conservative societies (Bonomi et al., 2021; Allahrakha, 2025).

Beyond the local context of Aceh, the findings of this study have significant global implications for understanding how identity politics operates within familial structures in post-conflict and religiously conservative societies. Similar dynamics of intergenerational political transmission, where moral and religious authority shape young voters' decisions, have been observed in various societies transitioning toward democratic consolidation. The patterns identified in this study resonate with Fukuyama's (2018) argument that the global resurgence of identity politics reflects a universal human demand for dignity and recognition that often overrides rational political deliberation. In this sense, the Acehnese experience exemplifies how familial institutions serve as microcosms of larger ideological struggles between traditional authority and democratic individualism.

Moreover, these findings extend the discourse on political socialization by demonstrating that, as Hatemi and Ojeda (2021) note, emotional and moral conditioning within families can influence political orientation more powerfully than institutional education—a phenomenon increasingly evident across diverse cultural contexts. Therefore, the Acehnese case provides an empirical contribution to global discussions on how moralized identity politics shapes young voters' political consciousness, particularly in societies balancing religious conservatism with democratic participation (Bonomi et al., 2021; Mietzner, 2020a).

However, this study also has several limitations that should be acknowledged. First, the qualitative approach and the relatively small sample size—twelve informants from two universities—limit the generalizability of the findings beyond the specific sociocultural context of Aceh. As Lincoln and Guba (1985) emphasize, qualitative research prioritizes depth over breadth, yet this design may not capture the full range of intergenerational political experiences across Indonesia's diverse regions. Second, the reliance on self-reported narratives may introduce interpretive bias, as informants' recollections and reflections are shaped by retrospective rationalization. Although the study employed reflexive memoing and cross-case validation to mitigate such bias, subjectivity remains an inherent feature of qualitative inquiry.

Finally, this research focused exclusively on the family domain and did not examine the interplay between familial influence and other socializing agents such as peer groups, educational institutions, or digital media—factors that increasingly shape youth political identity in the digital era (Lim, 2017). These limitations provide avenues for further investigation and underscore the need for comparative, cross-cultural, and mixed-method approaches to deepen understanding of the global patterns of identity-based political socialization.

D. Conclusion

The findings of this study reveal that political identity among first-time voters in Aceh is not merely an inherited preference but a construct deeply rooted in the dynamics of family life. Within the household, political understanding is shaped through repeated interactions, moral narratives, and emotional authority that connect personal loyalty to collective values. The family becomes both a transmitter and guardian of political norms, embedding them within everyday conversations and moral expectations. These findings demonstrate that political behavior among young voters emerges not from autonomous reasoning but from a continuous negotiation of faith, respect, and social harmony that defines family relationships in Aceh's post-conflict and religiously guided society.

This study offers an important contribution by shifting the analysis of identity politics from public institutions and elite competition to the private and intimate domain of family life. It enriches theoretical understanding by showing that political socialization operates through emotional, moral, and symbolic channels that are often overlooked in conventional analyses. Empirically, it provides new insight into how the intersection of religious morality and patriarchal authority forms a distinctive model of political transmission among Acehnese youth. Practically, this study highlights the urgent need for value-based civic education that encourages families to serve not only as transmitters of moral norms but also as partners in nurturing reflective and dialogical political reasoning. The novelty of this research lies in identifying the family as a microcosm of political life, where authority, emotion, and identity are intertwined in shaping democratic participation.

Recognizing its limitations, this study opens several pathways for future research. Broader comparative studies across different regions of Indonesia could reveal whether similar mechanisms of familial influence operate in other sociocultural contexts. Further investigation could explore how peer interaction, educational institutions, and digital media either reinforce or challenge inherited political beliefs. Researchers may also examine maternal and sibling roles in political learning, providing a more nuanced picture of intergenerational political communication in evolving democratic societies.

In conclusion, this study underscores that democratization is not only built through institutions and laws but also through the transformation of private spaces where political consciousness first takes form. The endurance of identity politics in Aceh reflects the power of familial relationships in preserving moral and ideological continuity. Therefore, cultivating open and dialogical political culture within families is essential to strengthening the foundations of a reflective and inclusive democracy. By situating the family at the heart of political formation, this research reminds us that meaningful political change begins from the values sustained in everyday life.

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