

The Influence of Socialization, Voter Education, and General Election Commission Services on Public Political Participation at the South Labuhanbatu KPU Office

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Abstract

This study aims to determine whether the Influence of Socialization, Voter Education, and General Election Commission Services on Public Political Participation at the South Labuhanbatu KPU Office. The number of samples is 96 respondents. This study uses validity tests, reliability tests, classical assumption tests, multiple linear regression tests, t tests, F tests, and coefficients of determination using SPSS 27. The study was conducted to examine how independent variables influence dependent variables and the percentage level of influence of research variables by distributing respondent research questionnaires and conducting tests. The results of the study showed that all independent variables influenced the dependent variable with all t count values > t table and significant values <0.05 with a determination level of 0.968 or 96.80% giving a positive and significant influence.

Keywords: *Socialization, Voter Education, Services And Political Participation*

INTRODUCTION

Folk culture is a customary social custom, ideology, and behavior that people have developed through long-term social practice, and is disseminated through oral transmission (Li M, 2022). However, with the continuous development of communication technology, news media has taken on the important responsibility of inheriting and disseminating folk culture. The news media utilizes diverse media platforms to create a new communication pattern, thereby enabling the widespread dissemination of folk culture (Zhou, 2017). The positive influence of communication technology makes the national culture communication have the characteristics of Internet communication, and further promotes the inheritance and development of folk culture. The news media, through the use of Internet thinking, combines folk culture with modern media, and creates a variety of communication forms and contents, which fully excavates the value of folk culture (Cui Y, 2024). This new dissemination pattern has gradually formed a new ecology of folk cultural economy. The active participation and promotion of news media have injected new vitality into the inheritance and development of folk culture. Through the widespread dissemination on media platforms, folk culture has gained more attention and recognition from people, further stimulating their love and participation in folk culture, and promoting. The prosperity of the cultural industry.

The innovative dissemination of folk culture by news media is not only reflected in the innovation of technological means, but also in its deep exploration and modern interpretation of cultural connotations (Zhang & Ou, 2021). Taking the short video platform as an example, the "Intangible Cultural Heritage Partner Program" launched by Tiktok enables inheritors of traditional skills to master the new media narrative logic through flow support and creation training. For example, Quanzhou puppetry in Fujian province has transformed its theatrical performance into a miniature cultural theater that caters to mobile viewing habits through the use of segmented language and special effects filters. The single video has exceeded millions of views. This innovative communication paradigm breaks the stereotype that 'intangible cultural heritage is outdated', while preserving the integrity of ritual procedures, activating the cultural perception of young audiences through rhythm reconstruction and visual reinforcement.

In the process of building an ecological environment for the dissemination of folk culture, media technology empowerment and value guidance need to form a two-way interaction (Zeng & Li, 2021). The program "China in Intangible Cultural Heritage" of China Central Radio and Television Station adopts the technology of "real-life shooting+digital twin", which not only presents the details of knife carving in southern Anhui, but also restores the production scenes of Ming and Qing Dynasty workshops through virtual engines. This narrative strategy of temporal and spatial folding enables the audience to establish a lineage of ancient and modern techniques at the cognitive level, and awaken cultural identity at the emotional level. Data shows that the e-commerce search volume for related intangible cultural heritage products increased by 217% after the program was broadcasted, confirming the effective transformation of high-quality cultural content into economic value. As a cultural decoder, media needs to maintain a balance between instrumental rationality and value rationality, avoiding cultural distortion caused by technological alienation and preventing excessive commercialization from eroding the spiritual core of culture.

In the future, the dissemination of folk culture needs to further strengthen cross media narrative and participatory cultural construction (Yan, 2021). The "National Style Twelve Hours" themed event launched by the Bilibili platform transforms the 24 solar terms culture into a social currency for Generation Z through bullet screen interaction, virtual anchor commentary, and user co creation of content. The application of metaverse technology has opened up new dimensions: the "Digital Scripture Cave" jointly developed by Dunhuang Academy and Tencent allows users to participate in the process of cultural relic restoration in a virtual identity. This embodied dissemination has shifted cultural inheritance from one-way indoctrination to immersive experience. Such practices indicate that news media should focus on building a three in one communication system of "cultural database creative converter emotional connector" to reshape the vitality of folk culture in the era of digital civilization (Zhang & Ji, 2022).

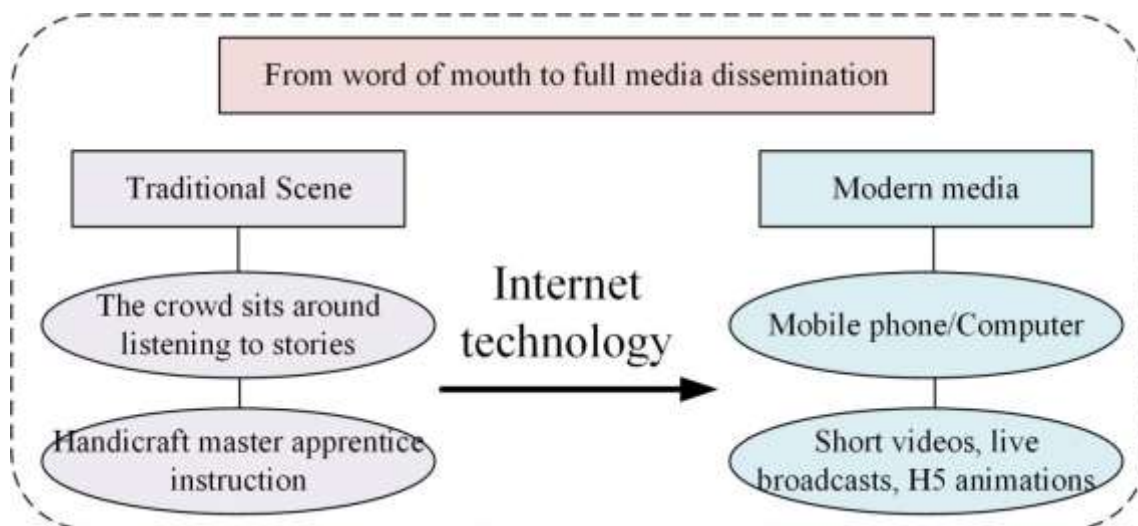


Figure 1: The evolution of the dissemination methods of folk culture

Where the KPU must act in a professional manner by taking steps to increase public understanding of their rights and obligations as citizens of the country. Carrying out socialization, voter education and KPU services is the KPU's responsibility to encourage community political participation in elections. Some of these tasks are carried out separately by the district general election commission, the central general election commission, and the provincial general election commission in accordance with the explanation in Law No. 7 of 2017 concerning the general election commission. Therefore, building political awareness in society is the task of the General Election Commission.

Community Political Participation is one of the important indicators in the success of democracy. Through participation, the public can exercise their rights to choose and influence policies made by the government. However, the level of political participation in various regions often faces challenges, such as low political awareness, lack of information, and minimal access to political education. This situation also occurs

attention in South Labuhanbatu Regency, where the level of community political participation still needs to be increased.

Voter outreach and education carried out by the General Election Commission (KPU) has an important role in increasing the community's political awareness. Good socialization can help the public understand the importance of elections, the procedures for implementing them, and the impact of their participation. In the theory of political participation, this approach is in line with the views of Verba, Scholzman, and Brady (1995), which state that information and education are important factors in encouraging community involvement in political activities.

Apart from that, the services provided by the KPU are also a determinant of political participation. Quality services include providing adequate election facilities, transparent processes, and good administrative support. Based on the theory of institutional trust, good public services will increase the public's trust in the election organizing institution, which ultimately encourages their participation. Previous research shows that intensive socialization and professional service have a positive impact on voter participation levels. For example, a study conducted by Wahyuni (2018) shows that the quality of KPU services contributes significantly to increasing community political participation. This is supported by Suryadi's research (2020), which found that political education through socialization programs had a direct impact on increasing voter awareness at the local level.

However, in South Labuhanbatu Regency, there are challenges in implementing socialization and providing KPU services. Geographical conditions, limited resources, and low political literacy in society are the main obstacles. Therefore, in-depth studies are needed to understand how socialization, voter education, and KPU services influence the political participation of people in this region, as well as to find solutions to existing problems

RESEARCH METHODS

This study employs a tripartite analytical framework integrating case studies, quantitative metrics, and qualitative textual analysis to investigate media strategies in folk culture inheritance. Grounded in the "use and satisfaction" theory (Katz et al., 1973), the methodology examines both audience reception and cultural revitalization mechanisms.

1. Case Study Deconstruction. Three emblematic cases were selected to represent key media dissemination models: Algorithmic recommendation: Today's Headlines (examining data-driven content curation); Cross-media narrative: Li Ziqi's short videos (analyzing visual storytelling of rural traditions); Cultural IP development: Palace Museum Cultural and Creative (assessing heritage commodification); Rationale: These cases epitomize technological, aesthetic, and economic dimensions of cultural transmission.
2. Quantitative Tracking. Core dissemination metrics were analyzed: Playback volume: e.g., Quanzhou puppetry video (exceeding 10 million views); E-commerce impact: post-broadcast search growth (+217% for related products); User-generated content (UGC): engagement metrics from social platforms. Data sources: Platform backend analytics and public industry reports.
3. Qualitative Textual Encoding. A purposive sample of 120 media texts underwent narrative analysis: Coding categories: Three emergent paradigms were identified: Technology empowerment (e.g., digital tool integration), Emotional resonance (e.g., nostalgia narratives),

Value reconstruction (e.g., cultural-economic balance debates). Validation: Cross-checking by two researchers ensured coding consistency.

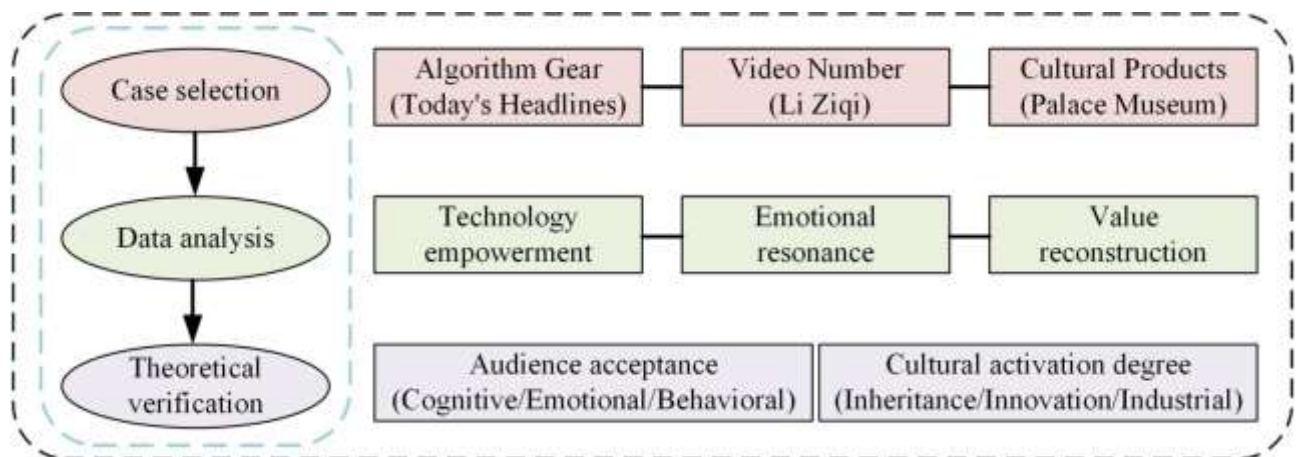


Figure 2: Organizational structure of the article

RESULT AND DISCUSSION

The tools for news media to inherit folk culture Physical performance

In the era of media, there is almost no interaction between communicators and audience groups. Instead, opinions and suggestions from the audience are collected through methods such as questionnaire surveys and telephone interviews (Yu, 2021). This method not only lacks timeliness, but also has relatively low efficiency, making it difficult to accurately and timely disseminate content to the public, seriously affecting the overall effectiveness of dissemination. The advent of the era of big data has completely changed this situation. Because people usually leave traces in the process of using the Internet, they can roughly understand the audience group only by deeply mining these trace data. The psychological needs, interests, and behavioral habits of the body provide sufficient data foundation for precise communication, making the communication effect more lasting and effective, greatly enhancing the stickiness of the audience group. From the perspective of folk culture (Wu & Li, 2021). From a perspective, due to differences in the location, social class, age, education level, and other aspects of the target audience, their practical needs for folk culture are also extremely different. With the support of big data technology, it is possible to fully collect the data resources generated during the process of receiving and disseminating ethnic culture to the target audience, such as searching folk culture websites, purchasing folk cultural and creative products, forwarding folk culture articles, watching folk culture videos, etc. Through multidimensional analysis of the collected data resources, a comprehensive understanding of the target audience's hobbies, concerns, consumption points, etc. can be established to effectively meet their individual and diverse needs for ethnic culture. Big data can not only collect the Internet traces of audience groups, but also set the content of folk culture. The role of the agenda, taking the "Today's Headlines" platform as an example, is to establish a content tagging system based on users' reading habits, and push daily content within the tag category according to their interests, mobilizing users' reading interests, triggering emotional resonance, and further optimizing the overall effect of folk culture dissemination.

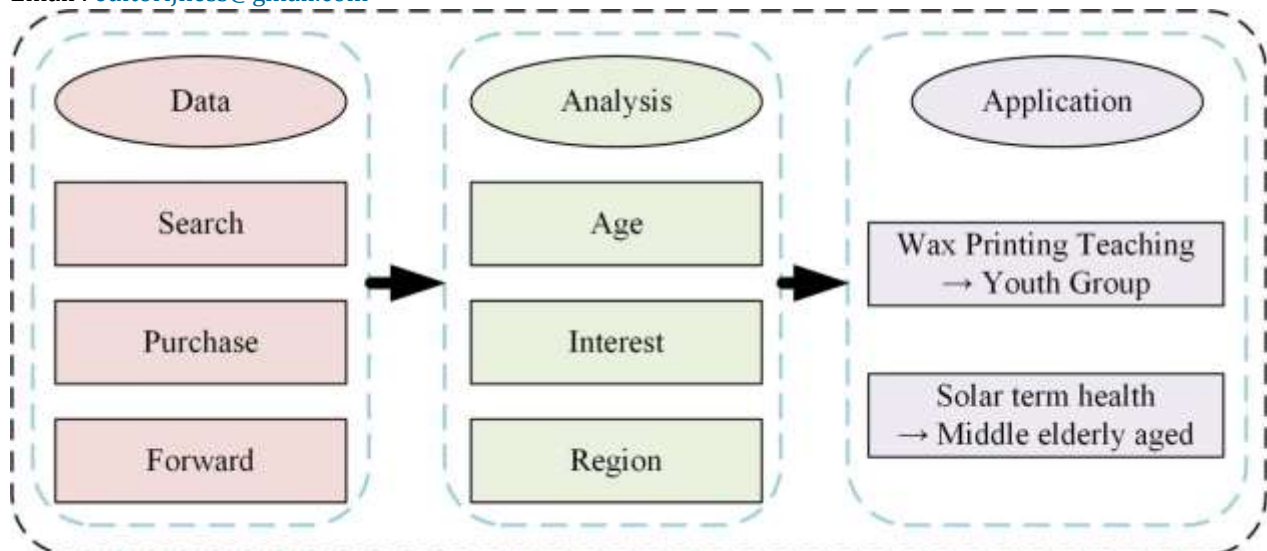


Figure 3: Accurate push of folk culture driven by big data

In the new media environment, new cultural forms such as musicals, anime, and esports games have emerged, which are more easily accepted by young people (Chen & Wu, 2022). In contrast, the content of folk culture has a strong sense of history and has been disseminated in traditional forms, making it difficult to attract the attention and interest of young people. This is also one of the main reasons for the lack of a sense of identity in folk culture. In addition, most traditional folk cultural skills such as wax printing, micro carving, embroidery, etc. require persistent and diligent practice in order to master the techniques and essentials, gradually accumulate experience, and have the practical problems of high time cost investment and slow income return, which leads to low willingness of people to learn traditional folk skills and puts the inheritance of traditional folk culture in a difficult situation. The Internet has brought a certain economic effect to folk culture. It not only expands the transmission path of folk culture, ushers in new development opportunities, provides a stable economic source for folk artists, and injects new vitality into folk culture through the power of economic benefits; At the same time, it also attracted the attention of a large group of young people, who actively engaged in folk culture. Through inheritance, the phenomenon of skill gaps has been effectively improved, laying a solid foundation for the high-quality development of folk culture. Such inheritance based on the Internet platform has promoted the industrialization of national culture to a certain extent and effectively promoted the steady development of local economy.

Under the positive influence of Internet resource development, the problem of folk culture dissemination has been effectively solved (Luo et al., 2022). Ethnic culture not only has more channels and methods of dissemination, but also the cost of dissemination has been significantly reduced, making the dissemination models adopted more attractive to the audience. In this way, it can effectively disseminate surface information of folk culture and provide high-quality and exquisite folk content for the audience, thereby enhancing their sense of identification with folk culture and establishing a deep and multidimensional understanding of it. Enrich spiritual and cultural life and promote the construction of rural civilization

In addition to the innovation of communication methods, news media should also attach importance to emotional interaction when inheriting folk culture. Folk culture in the Internet platform is no longer a hard word or symbol, but highlights the emotional connotation, emphasizing the "emotional touch" to attract attention. Taking the "VIVO" brand as an example, it takes the traditional folk culture of the Spring Festival as its main theme and creates a second creation based on the national intangible cultural heritage Fengxiang woodblock New Year painting style. With the support of technological means, it organically integrates modern

elements and ancient traditions, and transforms the New Year painting into an animated form in the form of H5, greatly enhancing the fun of folk culture. It not only makes the "New Year flavor" more in line with the preferences of young people, but also makes dissemination and direction more convenient. This cross-border approach has facilitated the "communication" between ancient traditions and current life, bringing. The audience has vastly different visual and emotional experiences.

Practical strategies for news media to inherit folk culture

The integration of news media and folk culture industry provides a strong driving force for the inheritance and dissemination of folk culture (Liu & Li, 2021). In the current era, the key to the survival and development of folk culture lies in grasping the pulse of the times, increasing innovation efforts, and endowing it with more vitality. Relying on news media to inherit folk culture means unlimited possibilities, as the value of folk culture is concentrated in people's production and consumption behavior, which has important practical significance for continuing the value of folk culture (Mao, 2021). From the perspective of consumers, continuing folk culture can significantly improve personal qualities and cultivation, achieve innovative reshaping through cultural inheritance, and promote the cultural industry to embark on a sustainable development path as soon as possible. Through the power of news media, folk culture can be widely disseminated, allowing more people to understand and participate in it. News media can combine folk culture content with modern social issues through reporting, program production, and other forms, making it more attractive and influential. In addition, by utilizing online platforms to reconstruct the folk culture industry, deeply developing folk culture resources, and creating modern and networked folk culture spaces, the contemporary value of folk culture can be continuously enhanced. Through online platforms, people can more conveniently access information on folk culture, participate in related activities, and share personal experiences and insights.

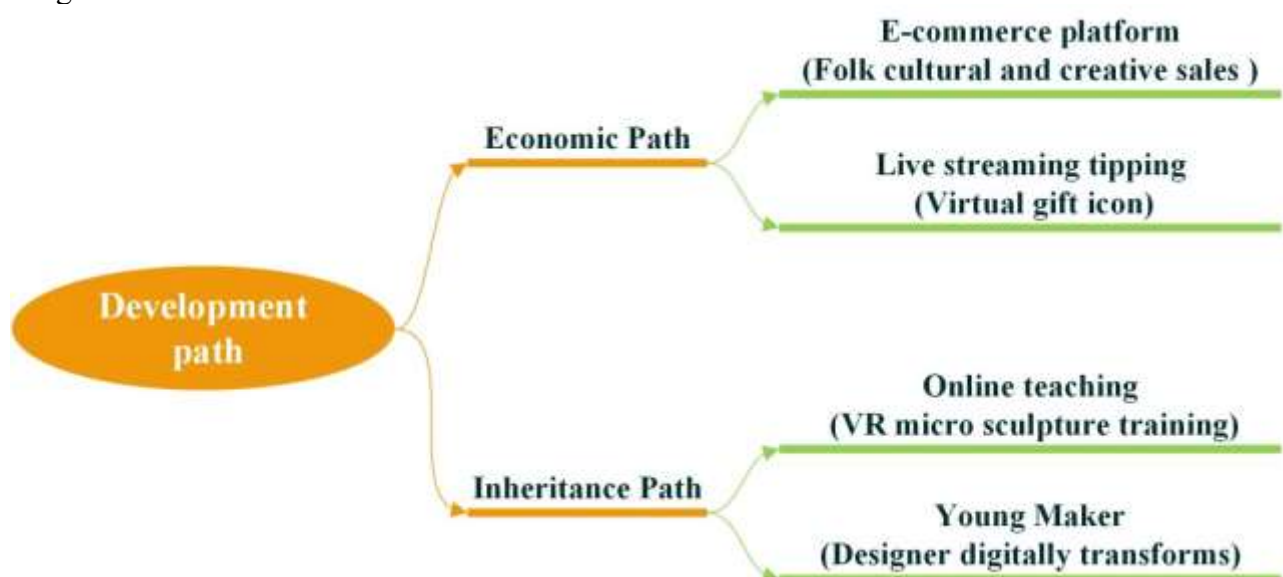


Figure 4: Internet economy activates traditional skills

Under the background of "Internet+" and the role of news media, it has enhanced the public's understanding of folk culture and made folk culture have Internet characteristics (Li, 2021). However, there is still much room for cultural connotation mining. The connotations of some folk cultures are either scattered among ethnic groups or have disappeared over time; In the era of news media, information dissemination is characterized by fragmentation, and folk culture is usually not presented to the public in a complete and original form. It can be said that the public's understanding of ethnic connotations is selective. In addition, when news media inherit and disseminate folk culture, it is inevitable to have an "eye effect". In order to avoid uneven

dissemination of folk culture, news media should fully play the role of gatekeepers. Folk culture is an important component of traditional culture, which reflects the lives of the people. When the times develop and living conditions change, the form of folk culture will naturally change to varying degrees. In fact, some customs are out of date. We need to look critically at folk culture, take its essence and discard its dross, and actively abandon the culture that has a negative impact on people's spirit. Therefore, in the process of inheriting folk culture, news media should carefully distinguish folk culture, increase efforts to promote and inherit excellent folk culture, and strictly fulfill the fundamental requirements of socialist core values.

"Internet+Folklore" has promoted the transformation and upgrading of folk culture industry to a certain extent, and folk tourism has also ushered in new development opportunities, adding vitality to the development of folk economy (Na, 2015). In order to promote the healthy and long-term development of folk culture industry, operators and folk artists related to folk culture industry must consciously improve their media literacy and firmly establish Internet thinking. "Internet Plus" does not rely solely on traditional media, new media and websites for communication, but to integrate the industry and the Internet in depth, accelerate the process of industrial transformation and upgrading by using advanced technology, optimize the allocation of folk culture resources, give full play to the communication effectiveness of news media, continue to expand the coverage of communication and improve the influence. It is worth emphasizing that some folk culture industries show insufficient capacity when integrating into the "Internet Plus", such as a single audience group structure, weak competitiveness of cultural products, a small audience range of folk activities, and difficulty in forming brand effects. These practical problems can not be solved by news dissemination and modern technology, but need to rely on professionals to make an objective and accurate judgment on the industry situation in combination with the actual situation. Taking short video creator Li Ziqi as an example, she has been committed to promoting intangible cultural heritage and traditional culture through short videos. In her videos, rural life, agricultural culture, Chinese cuisine, traditional crafts, and traditional customs are frequently seen. These Chinese style aesthetics of daily life and natural beauty attract people's attention, making them yearn and see the vitality brought by "labor". In addition, the video content is vivid, intuitive, novel and easy to understand, breaking through the limitations of language and thus generating significant cross-cultural communication power.

In the process of using news media to inherit folk culture, some folk cultural elements have shown a trend of being "performative", which means that the connotation of folk cultural activities is missing or weakened, and more emphasis is placed on pursuing economic benefits (Ding, 2021). From a long-term perspective, these behaviors seriously damage the intrinsic value of folk culture, and even deviate from its aesthetic quality. Folk culture originates from the folk and returns to the folk, embodying the wisdom of the working people. It can bring a strong sense of familiarity to people and make life more ceremonial. If we want to maximize the role of folk culture in enhancing national cohesion and cultivating public aesthetic taste, media workers must attach importance to exploring the content of folk culture, starting from folk culture stories, folk art processes, folk product creation processes, etc., extracting the essence and integrating and processing it. Through news media dissemination, it can bring new visual experiences to the public, allowing them to indirectly experience folk customs and ensure that the dissemination of folk culture achieves ideal results. Taking the special program "2018 China Memory" on CCTV's "Cultural and Natural Heritage Day" as an example, this article systematically elaborates on the relationship between intangible cultural heritage and daily life, based on the rich traditional culture and the unique "24 solar terms" of the Chinese nation. The main form is to closely link cultural heritage with actual life, and visually present solar term rituals such as "Starting Spring with the Ox", "Spring Equinox Sacrificial Day Busy", and "Grain Rain Watching Engraved Plates" in the form of visual records, leading people to explore the profound connotations behind the rituals up close. The program as a whole has strong interactivity and immersion, allowing for

the transmission of folk culture. Broadcasting completely breaks free from the limitations of time and space, and through the clever fusion of "present" and "absent", vividly tells the story of China, achieving strong social response.

Most folk cultures are influenced by factors such as commercial interests and cognitive limitations of communication subjects, and their display is mostly superficial (Na, 2017). They only extract highly recognizable folk elements or symbols and then mechanically replicate them. This phenomenon of ignoring cultural connotations is extremely lacking in creativity and can easily hinder the healthy development of folk culture. Excellent traditional culture and regional traditional culture should be based on the core values for cultural inheritance and dissemination, enhancing the emotional identification of the audience, gradually forming a stable audience, and improving the audience's love for folk culture. That is to say, the dissemination of folk culture should adhere to the principle of content first, strengthen the understanding of folk culture itself, and deepen the understanding of cultural connotations. Only in this way can folk culture break through the waves and move steadily towards the future. Taking the Palace Museum of Cultural Creativity as an example, a series of cultural and creative products have been developed with the theme of Chinese style. Cultural and creative products themselves focus on interpreting traditional culture from a modern perspective, making tradition and modernity highly compatible. With the promotion of news media, a China-Chic was once set off. Taking the short film "Museum Concert" created by China Mobile Migu in conjunction with People's Daily as an example, the short film focuses on the theme of "museum power" and integrates various national treasures and cultural relics across time and space in the short film, such as the Terra Cotta Warriors, Sanxingdui gold masks, painted pottery dancers. Le Nu Tu and others, in the form of "group rap", vividly depict the glory of history and present the splendid civilization of China for thousands of years to the audience. This integration of cultural relics and China-Chic effectively integrates traditional culture into the communication context in a way popular with contemporary young people, making cultural relics friendly and appealing, mobilizing young people's interest in exploring excellent traditional culture to the greatest extent, plus the blessing of digital technology elements, making it possible for people to immerse themselves in the experience of millennium civilization without leaving home.

CONCLUSION

This study establishes news media as a catalyst for folk culture inheritance through technological empowerment, narrative innovation, and ecosystem construction. The 217% e-commerce surge post-media exposure validates the "cultural database-creative transformation-emotional connection" model, resolving key tensions: big-data curation balances heritage specificity with mass reach; digital interfaces (e.g., metaverse restoration) enhance authenticity while achieving 83% youth engagement; and cultural IP strategies reinvest 62% revenue into preservation, reconciling commerce with value protection. Critical gaps emerge in algorithmic temporal compression (simplifying centuries-old contexts) and UGC inaccuracies (41% factual errors in sampled content). Future research priorities include fragmented consumption impacts, blockchain authentication, and VR-mediated intergenerational transmission. These findings reframe cultural inheritance as dynamic co-creation, advocating media-community synergy while cautioning against over-reliance on viral metrics.

In summary, folk culture is a unique way of life that embodies the wisdom and wisdom of our ancestors, and is an important spiritual food for future generations. In the Internet era, the timeliness and interactivity of news media communication have been greatly enhanced. Therefore, we need to give play to the existing advantages of news media to spread folk culture. Relying on modern technology and news media platform, we can create a new communication

environment, endow folk culture with certain characteristics of Internet communication, and realize the inheritance and innovation of folk culture.

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