



Value-Based Communication for Clean Energy Transition: Narrative Testing with Indonesian Publics

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Abstract. Drawing on framing theory and research on human values in climate change engagement, this study examines which values make environmental problem and solution narratives resonate with Indonesian audiences. Two focus group discussions employing a narrative-testing protocol were conducted with 12 participants in two age cohorts (18–24 and 25–40 years). Participants evaluated and ranked 20 narratives, each operationalizing one of ten values consolidated from established value inventories. Results show that security is the most consistent cross-generational value for framing environmental problems, whereas it loses almost all motivational force in solution narratives. Solution narratives resonated most strongly through compassion, justice, and family among older participants and through patriotism and personal growth among younger participants. Family, growth, and autonomy emerged as cross-generational solution values. Effective energy transition communication necessitates the use of an asymmetric framing strategy, involving security-based frames to convey the gravity of the issue and empowering, relational frames such as family, growth, and autonomy to foster support for proposed solutions.

Keywords: Value-Based Communication, Energy Transition, Climate Change Communication, Narrative Testing, Framing, Indonesia.

1 Introduction

Energy transition from fossil fuels to renewable one is among the most consequential development agendas of the twenty-first century. The Intergovernmental Panel on Climate Change, organization under United Nation, stated that keeping global warming at or below 1.5°C demands drastic, immediate, and prolonged reductions in emissions. in order to do that, state world wide need to decrees global greenhouse gas emissions reaching a peak by 2025 and declining by approximately 43 percent by 2030 relative to 2019 levels [1]. Global energy production consumption account for around three-quarters of emissions, with the sector representing a major focus point for climate change efforts. The International Energy Agency's proposed net-zero strategy calls for substantial changes to how energy is generated, transported, and utilised within an approximately 2 year period [2].

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This urgency is very acute in Indonesia, as one of the world's largest greenhouse gas producers, the biggest thermal coal importer, and the location of this island makes the country highly vulnerable to sea-level rise, floods, and other climate change. The main issues in this regard comprise two key aspects: a power system that is largely coal-dependent by around three-fifths to cleaner energy sources and lessening the impacts of the climate disaster [1, 3]. The government has responded to this matter by strengthening the commitment to emission reduction targets to 31.89% by 2030 without aid; with international support, it can be increased to 43.20%, and a net-zero target at no later than 2060 [3].

The Just Energy Transition Partnership (JETP), established at the KTT G20 2020 summit in Bali, promised to fund USD 20 billion for decarbonization of the power sector. However, the ambition of implementation has weakened: renewable energy contributes only around 13% of the national energy mix, below the 23% target set for 2025 in the National Energy Policy, and based on research on Indonesia's transition, its trajectory is shaped increasingly by questions of fairness, public acceptance, and legitimacy of technology and finance [4].

The challenge of the energy transition is equally a challenge of public communication, not confined to technology, policy, or investment. The public discussion about the energy transition often fails to get public attention when it comes to everyday issues such as the cost of living, health, employment, environmental quality, and future generations. In Indonesia, the energy transition is widely sensed as a technical and elite issue. Public discussion is saturated with difficult terms for citizens' understanding, such as decarbonization, zero emissions, energy mix, renewable power generation, and carbon trading. As a result, the energy transition is not distinguished by many Indonesians, despite being directly affected by its outcomes. National targets cannot be accomplished by state and market actors without public support, behavioural change, and social legitimacy, and that hinges on how the transition is communicated.

This gap between the important issues and the public's low sense of connection suggests that built-up communication approaches are urgently needed. Research in environmental communication suggest that merely presenting facts, data, and policy goals is not enough to encourage audience participation: people interpret information through frames, narratives, and values that determine whether an issue appears relevant and actionable. Building on this literature, this study adopts a value-based communication that asks which values matter to Indonesian audiences and how the transition can be presented as a way of realising those values, rather than starting with how it should be explained to the public.

This study investigates two key research queries: (1) which values render environmental stories most compelling for Indonesian audiences across different age ranges, and (2) which values make stories about environmental solutions, including a transition to clean energy, most captivating for those viewers.

The aim of this studies is to provided energy transition narratives in Indonesia, a culturally diverse nation with strong religious and national identities where value-driven climate messaging has been insufficiently researched. It also offers a practical mapping of cross-generational and generation-specific values that communicators can use to segment and sequence their messaging.

2 Theoretical Framework

2.1 Environmental Communication: From Information Deficit to Audience-Centered Approaches

Environmental communication has been studied over a period of time, focusing on how communication affects human connections with the environment. Mass media serve both practical purposes, such as informing, warning, and motivating the public to address environmental issues, and shape public perceptions of the environment and its problems through language, images, and narratives used to represent nature [5]. A consistent finding in this literature is that public awareness of issues such as climate change owes more to how media and popular culture portray them than to direct exposure to scientific knowledge [5, 6].

This body of knowledge highlights the failure of the information deficit model, which posits that public inaction stems from a lack of knowledge and that supplying more scientific information will change attitudes and behaviour. Empirical research has repeatedly denied this assumption: knowledge gains do not straightforwardly translate into concern or action [7]. More highly educated people, divided by strong ideologies, may actually worsen the polarization of climate change, as those who have greater scientific knowledge can use their facts to back up the views held by their groups [8]. Research on fear appeals points in this direction.

Dramatic, threatening imagery may initially capture attention, but it often alienates and disempowers audiences, rather than motivating them to take action. Emotions and concerns experienced by people daily help to maintain engagement far better than other messages [9].

Effective communication now starts with understanding the audience's frames, narratives, values, and identities, rather than focusing solely on the technical content of the issue [5, 12]. This study is applied to an audience through an active question-and-answer session.

2.2 Framing and Narrative in Climate and Energy Communication

Framing theory provides the central explanatory mechanism within the audience-centered paradigm. Lakoff claims that people comprehend reality via cognitive frameworks known as frames; presenting facts without a corresponding value, such as emotions, and narratives that already exist in the audience's mind, mostly fails to influence public opinions [10]. The frames used within the presentation influence which factors viewers consider important when evaluating issues such as climate change as an economic burden, a public health concern, a religious duty, or a chance for innovation in the eyes of the public. Different frames mobilize different publics [11]. Mosser adds that climate change is difficult to communicate: its causes are invisible, the impact feels distant, and the benefits of action take years. Communicators need to choose their audience, framing, and channel with care [12].

Energy social science has recently taken a narrative turn. Story and storytelling have been shown to organize of how people turn the energy and climate issues make sense

by translating abstract systems into characters, causes, and consequences that can stop the audience's habitual [13]. Policymakers' technical communication has failed to effectively convey a compelling public narrative, partly because their climate goals are not being matched by corresponding action, necessitating the use of strategic storytelling to connect people with climate efforts in a meaningful way [14]. This literature leads directly to narrative testing, a method that empirically evaluates which story variants resonate with which audiences. It is the method adopted in this study.

2.3 Values as the Basis of Public Engagement

If frames and narratives are the vehicles of communication, values are its anchoring content. Recent research in psychology has discovered that values form a coherent, universal framework of core principles which comprises security, benevolence, tradition, achievement, and self-direction, and are used by people to assess what is meaningful, advantageous, equitable, and deserving of ambition [15]. Climate communication studies have discovered that human values play a crucial role in public participation: values affect perceptions of risk, backing for policy, and conduct, and engagement tactics that tap into intrinsic and self-transcendent values tend to result in more enduring participation than appeals to fear or narrow self-interest [16]. Mental work on moral reframing further shows that environmental messages become substantially more persuasive when framed in terms of the moral values held by the target audience rather than those of the message sender [17].

A new approach called value-based communication is formed by integrating the strands of audience-centered communication, narrative, and values, and involves three key elements: (a) challenging the information deficit assumption, (b) using narratives as the primary means of communication, and (c) focusing on audience values as identified through empirical research. Linking clean energy to air pollution frames it as a health issue, to local economic opportunity frames it as a welfare issue, to household costs frames it as a savings issue, and to children and grandchildren's futures frames it as an intergenerational responsibility. communication thus transforms energy transition messaging from an effort to make the public understand a policy into an effort to connect systemic change with aspirations that already live in people's everyday experience.

Positioning the study this way also addresses a gap in the literature. The empirical base of environmental communication research remains heavily concentrated on Western, mostly large public [6,12,16]. Global south country has very little knowledge of the values anchor environmental and energy narratives with Indonesian audiences, this study extends the audience's tradition into a context where its central claims have rarely been examined.

3 Method

3.1 Design and Participants

The study uses group discussions with a narrative-testing protocol. There are 2 groups that participated: 6 persons aged between 25–40 years, and the other group consisted of 6 persons aged between 18–24 years. The two cohorts were selected to compare between an older working-age generation and a younger age generation that has recent environmental memories.

3.2 Materials

There are 2 sets of 10 narratives that need to be understood by the participants: 10 narratives on environmental problems and 10 on environmental solutions. Each narrative was designed to operationalize one of ten values: family, growth, security, belonging, patriotism, compassion, justice, economy, autonomy, and faith. The value set was consolidated by the research team from The Global Values Guide [19] and The World Values Survey [18] into ten core values, then translated into testable narratives. The full set of tested narratives is provided in the appendix.

3.3 Procedure and Analysis

Participants ranked the narratives in each session according to emotional resonance, relevance to their live experience, and ability to explain key environmental issues or solutions. Rankings were aggregated into scores per value, expressed as percentages within each cohort, and discussion transcripts were analysed thematically to interpret why particular values resonated. Participant quotations reported below were translated from Indonesian by the authors; pseudonyms follow participants' first name as recorded in the FGDs.

4 Results

4.1 General Understanding of the Climate Crisis, Energy Transition, and the Restorative Economy

Participants understood the concept of a climate crisis largely through everyday experience such as frequent flooding, unpredictable weather, rising temperatures, and unpredictable seasonal change. By contrast, the energy transition was seen as relatively distant from daily life. Most participants understood it only as a shift from “dirty” to “clean” energy and struggled to connect it to a real experience; the keyword most frequently volunteered was “electric cars”. The term restorative economy was the least familiar concept; most participant never heard of it and could not explain or understand

its meaning. These findings reveal a gap between citizens’ experiential understanding of the policy concepts used to describe solutions.

4.2 Most Resonant Environmental Problem Narratives

The most resonant problem in participants aged 25-40 highlighted security, patriotism, and faith (Table 1)

Table 1 : Resonance of environmental problem narratives among participants aged 25-40.

Value	Score	Value	Score
Security	60%	Autonomy	23%
Patriotism	40%	Family	23%
Faith	37%	Compassion	23%
Belonging	33%	Prosperity (economy)	20%
Growth	33%	Justice	7%

Security was a problem of uncertainty where participants felt they had lost control over the natural conditions around them. Narratives about floods, landslides, and unpredictable weather were concrete and required no further explanation because they matched participants’ daily reality.

Participant aged 25-40 in the FGD said, *“Floods are real, landslides are everywhere, and the weather can no longer be predicted.”*

“Every time it rains, I anxious—will feel the water come in this time?”

Patriotism achieved high resonance, although it's not as intense as the symbolic national pride. Participants interpreted it as care for Indonesia’s environment as a shared living space, a contradiction between pride in the country and the continuing degradation of its forests, rivers, seas, and air. Protecting the environment was seen as a tangible expression of loving the nation, and environmental damage as a threat to national identity and the inheritance passed to future generations.

Participant aged 25-40 in the FGD said, *“Don’t let Indonesia become just a story—our children only hear tales that the rivers used to be clean and the forests used to be vast.”*

For many participants, taking care of the environment was not just a civic duty but moral and spiritual responsibility; this led to faith as a further resonant frame. They saw environmental damage as a failure of humanity’s role (so-called amanah) to protect god’s creation. Narratives connecting environmental protection to religious values were closer to participants’ understanding than scientific terms such as decarbonization or emission reduction.

“If you understand religion, you should know that Islam also teaches us to protect the natural world around us.” Participant aged 25-40 in the FGD

Participants aged 18–24 displayed a partly different pattern: alongside security, they responded strongly to narratives of belonging and compassion for groups affected by the environmental crisis (Table 2).

Table 2: Resonance of environmental Problem narratives among participants aged 18-24.

Value	Score	Value	Score
Security	40%	Autonomy	23%
Patriotism	23%	Family	30%
Faith	30%	Compassion	46%
Belonging	43%	Prosperity (economy)	23%
Growth	20%	Justice	23%

The younger age participants understand the environmental crisis by comparing their current experiences with those from their childhood, noting hotter cities, floods in areas previously considered safe, and decreasing living space.

Participant aged 18-24 in the FGD said, *“When I was little, Bogor was cool. Now it is hot, barren, and dusty—just like Jakarta.”*

The environment is more than just a picturesque setting; it is a living space that increasingly affects their daily lives and sense of self, and its decline is deeply felt as the loss of a place they consider as their own. Compassion was the single most dominant problem value in this cohort. The crisis of unequal distribution regarding environmental impacts—where the consequences are borne by vulnerable groups such as rural residents, farmers, and fishers rather than the parties responsible—presents a dual challenge encompassing both justice and ecological sustainability.

Participant aged 18-24 in the FGD said, *“The biggest drivers of the climate crisis are in cities. But those who bear the impact are actually in the villages.”*

Family (30%) and faith (30%) are relatively high in resonance among younger participants. This suggests that the younger generation does not abandon traditional values but rather incorporate them with consideration for social and environmental issues. Long-term and future environmental issues can be more easily understood if linked to religious groups and families through personal experiences, social relationships, and moral values.

4.3 Most Resonant Environmental Solution Narratives

Among participants aged 25–40, the most resonant solution narratives emphasized compassion, justice, and family (Table 3).

Table 3 : Resonance of environmental solution narratives among participants aged 25-40.

Value	Score	Value	Score
Security	3%	Autonomy	30%
Patriotism	7%	Family	46%
Faith	27%	Compassion	60%
Belonging	30%	Prosperity (economy)	0%
Growth	36%	Justice	53%

The shift compared to the narrative surrounding the issue is striking. While security concerns dominate the framing of the problem (60%), the most compelling values with solutions are compassion (60%), followed by justice (53%) and family (46%). Solutions that emphasize shared responsibility—restoring what has been damaged and caring for the most affected—felt more relevant than technical or self-interest appeals.

Participant aged 25–40 in the FGD said, *“I just feel for the farmers, the fisherfolk, the poor who cannot afford air conditioning and have to endure the heat because of our energy-wasting lifestyles.”*

The energy transition is seen by participants as a means to address the disparity between those who have caused the most environmental damage and those who are ultimately impacted, a perception that is strengthened by systemic nature of the issue. Narratives centred on social equity, environmental accountability, and the equitable distribution of benefits resonated strongly with participants.

Participant aged 25–40 in the FGD said, *“Seriously—who got rich, and who got flooded because the forests were stripped bare? The state must side with those who were harmed.”*

Family (46%) reinforces the finding that solution-oriented narratives regarding the energy transition are linked to the goal of bequeathing a habitable earth to future generations. The group overlooks security as a problem to be resolved rather than a driver for further action. This demonstrates that the security aspect—initially considered the primary solution (3%)—does not provide the answer to this issue.

Participants aged 18–24 show a different pattern with patriotism and self-development as the dominant values (Table 4).

Table 4: Resonance of environmental solution narratives among participants aged 18–24.

Value	Score	Value	Score
Security	23%	Autonomy	30%
Patriotism	57%	Family	40%
Faith	17%	Compassion	40%
Belonging	27%	Prosperity (economy)	10%
Growth	43%	Justice	13%

Patriotic sentiment was more evident among younger participants than among the older age group, where it represented only 7% of responses. Younger participants saw Indonesia as having the potential to lead the clean energy transition by utilising its solar, wind, and geothermal resources. For them, national identity strengthened support for environmental action when linked to practical solutions and future national progress.

Participant aged 25–40 in the FGD said, *“We are proud of this country—Indonesia is rich in natural resources. We should be able to produce solar and geothermal energy, even become an exporter, yet the situation is this worrying.”*

The prominence of the growth theme (43%) suggests that this generation places a high value on personal development and individual agency. Participants responded positively to narratives that presented sustainable choices and responsible consumption as signs of personal growth rather than sacrifice or decline. They associated

environmental action with self-improvement and the opportunity to contribute to positive change, rather than viewing it as a limitation.

Participant aged 18–24 in the FGD said, “*My father uses solar panels for electricity at home. It has cut our electricity costs by up to thirty percent—it really pays off.*”

Younger participants, with 40% each for family and compassion, suggest that their approach to solutions is not self-centred, as they are influenced by narratives of protection, encompassing family, the most vulnerable, and nature, but they convey this care through a more personal and relational perspective, whereas the older participants prioritise systemic justice. Similar to the older cohort, security did not shift from framing the crisis (40%) to motivating action (23%): security portrays a threat but does not prompt movement toward action.

4.4 Cross-Generational Values

A comparative analysis shows that shared values exist across both groups, despite varying levels of intensity and emphasis, and can therefore provide a basis for inclusive communication.

There are three prominent values across two age groups of respondents. Most of those aged 25–40 and a little less of those aged 18–24 identified security as their most consistent priority, viewing it as a response to directly experienced uncertainties—such as flooding, unstable weather, and unstable living environments. The concept of amanah responded well with both age groups, by adding spiritual reflections and serving as a shared ethical foundation for environmental responsibility. That was the narratives that positively received by all participants. Additionally, the younger group noted changes in air temperature, citing a sense of loss regarding the climate conditions of their childhoods.

Both group participants show similar response patterns when they were presented with solution-oriented narratives, such as: 46% and 40% supporting protecting families and securing a better future for new generations. Both groups (36% and 43%) responded positive to the narratives that presented sustainable choices and responsible consumption as signs of personal growth instead of sacrifice and decline. Both groups also valued rules that allowed citizens to have greater control over their energy choices (community-based solar power) and policies that reduce dependence on conventional energy systems. Messages with shared family values, personal growth, and individual choice are more persuasive. 30% of the participants also emphasized that citizens need freedom from the old system, as shown with energy choices for a better future.

5 Discussion

5.1 Implications for Energy Transition Communication

The findings carry practical implications for communicators, civil society organizations, and policymakers seeking effective and inclusive energy transition narratives.

First, use security as the universal entry point. Security was the only value consistently at the top of both cohorts' problem rankings. Communicating narratives about climate uncertainty, including unpredictable floods, shifting weather, and risks to homes and livelihoods, can effectively generate a sense of urgency across different age groups, and broad-audience communication efforts should begin here before targeting more specific values.

Second, Family was the strongest cross-generational solution. Framing the energy transition as a means of securing children's health for a better future for grandchildren, and willingness to give a more habitable earth consistently resonated with both cohorts, as it renders policy abstraction tangible and personal, connect solutions to family and future generations.

Third, emphasize autonomy and growth rather than sacrifice. Both cohorts reacted favourably to narratives that framed the transition as a chance to live more independently and to grow, rather than as an obligation or a sacrifice. Good communication with the right orientation is more effective than threats and moral obligations.

Fourth, communication strategies should be classified into different age groups. Justice and patriotism represent two distinct areas of focus for participants, particularly regarding solutions for the energy transition. Younger respondents showed interest in messages emphasizing national pride and the potential for renewable energy development. Communication targeting older audiences should place greater emphasis on systemic justice, equitable policies, and fair distribution of benefits.

Fifth, spiritual values can serve as a common foundation for environmental communication. The value of *amanah* resonated consistently across age groups when participants reflected on environmental challenges. Framing environmental responsibility as a religious and moral obligation may therefore provide an effective way to engage Indonesia's diverse yet deeply religious society.

5.2 Theoretical Reflection

Facts derive their meaning through value frames [10], which also build on earlier work that tackles climate change issues from a values perspective [16]. The study shows that security is the main value used to frame climate-related issues, but it has relatively little influence in promoting support for solutions. Effective climate communication necessitates a two-stage value strategy, employing distinct value frames to foster awareness and stimulate action. These findings underline the significance of culturally specific value systems such as *amanah* and environmental patriotism in Indonesian culture, which show promise in sparking public engagement, though remain largely uninvestigated in climate communication research typically focused on Western societies [11,12].

5.3 Limitations

This study is exploratory in nature. The sample size was relatively small (two focus group discussions, $N = 12$) and is not statistically representative of the Indonesian

population. As such, the resonance percentages should be interpreted with caution and validated through larger survey-based studies before being generalised. Furthermore, although the narratives were developed from well-established value inventories [18,19], they represent only one possible operationalisation of each value. Future research should test the identified frames experimentally with larger, regionally diverse samples and examine behavioural outcomes beyond self-reported resonance.

6 Conclusion

This study set out to identify the values that make environmental problem and solution narratives resonate with Indonesian publics of different generations. Three conclusions follow. Indonesians experience the climate crisis firsthand, yet perceive the energy transition and concepts like the restorative economy as abstract and technical, highlighting the need for value-based communication over information-driven approaches. Second, problem and solution narratives demand different values: security frames the crisis across generations, while compassion, justice, and family (ages 25–40) and patriotism and growth (ages 18–24) mobilize support for solutions. Third, family, growth, and autonomy constitute a cross-generational value core on which inclusive energy transition narratives can be built. The findings collectively provide an evidence-based basis for communication strategies that link Indonesia's energy transition to the values already present in citizens' daily lives.

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