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Examining How Rituals Reinforce Organizational Culture within Gen Z Learning Community

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Moch. Armien Syifa Sutarjo, Hanna Wisudawaty, Muhammad Rio Fariza

Universitas Telkom, Bandung, Indonesia

Jl. Telekomunikasi No.1, Sukapura, Kec. Dayeuhkolot, Kabupaten Bandung, Jawa Barat 40257

*Email Korespondensi: mocharmiensyifaas@telkomuniversity.ac.id

Abstract

This study examines how organizational rituals reinforce culture and identity within a Gen Z-based educational community. Using a descriptive qualitative approach, data were gathered through interviews, participant observation, and document analysis in the Troopers community of Armidale English College (AEC), Bandung, Indonesia. Five participants of different seniority levels were purposively selected to represent varied cultural experiences. The findings show that rituals perform four main functions: (1) onboarding and identity building, where initiation activities convey core organizational values; (2) institutional learning, as meetings and peer-led programs serve as platforms for experiential training; (3) social cohesion, where informal rituals like sports and casual gatherings foster trust and solidarity; and (4) collective identity formation, expressed through shared symbols such as uniforms and chants. These practices combine formal and spontaneous elements, linking classical views of organizational culture (Schein, 2010; Goffman, 1967) with Gen Z's emphasis on authenticity and collaboration. The study contributes theoretically by framing rituals as communicative strategies that sustain organizational culture in youth-oriented learning environments. Practically, it provides insights for educational and volunteer organizations to design culturally relevant engagement strategies that enhance communication, loyalty, and identity formation in the post-pandemic context.

Keywords: Culture; Internal Communication; Gen Z; Learning Community; Organizational Culture; Organizational Identity; Rituals

Abstrak

Studi ini meneliti bagaimana ritual organisasi memperkuat budaya dan identitas dalam komunitas pendidikan berbasis Gen Z. Dengan menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui wawancara, observasi partisipan, dan analisis dokumen di komunitas Troopers Armidale English College (AEC), Bandung, Indonesia. Lima partisipan dengan tingkat senioritas berbeda dipilih secara sengaja untuk mewakili beragam pengalaman budaya. Temuan menunjukkan bahwa ritual menjalankan empat fungsi utama: (1) orientasi dan pembangunan identitas, di mana aktivitas inisiasi menyampaikan nilai-nilai inti organisasi; (2) pembelajaran institusional, karena pertemuan dan program yang dipimpin oleh rekan sejawat berfungsi sebagai wadah untuk pelatihan pengalaman; (3) kohesi sosial, di mana ritual informal seperti olahraga dan pertemuan santai menumbuhkan kepercayaan dan solidaritas; dan (4) pembentukan identitas kolektif, yang diekspresikan melalui simbol bersama seperti seragam dan nyanyian. Praktik-praktik ini menggabungkan elemen formal dan spontan, yang menghubungkan pandangan klasik budaya organisasi (Schein, 2010; Goffman, 1967) dengan penekanan Gen Z pada keaslian dan kolaborasi. Studi ini berkontribusi secara teoretis dengan membingkai ritual sebagai strategi komunikatif yang menopang budaya organisasi dalam lingkungan belajar yang berorientasi pada pemuda. Secara praktis, studi ini memberikan wawasan bagi organisasi pendidikan



dan sukarelawan untuk merancang strategi keterlibatan yang relevan secara budaya yang meningkatkan komunikasi, loyalitas, dan pembentukan identitas dalam konteks pascapandemi.

Kata kunci: Budaya; Komunikasi Internal; Generasi Z; Komunitas Pembelajaran; Budaya Organisasi; Identitas Organisasi; Ritual

Introduction

Modern companies confront several progressively more complicated challenges in this age of globalization and technology. Organizations must be more adaptable and flexible than ever before due to the rapid changes in social dynamics, work practices, and technology. A solid internal foundation is essential for survival and competition in such unstable times. One critical strategy to achieve this is by strengthening organizational culture. A strong organizational culture not only enhances productivity, loyalty and innovation but also contributes to organizational reinforce in times of uncertainty (Schein, 2010; Hofstede, 2010).

Organizational culture has been broadly acknowledged by scholars as a key determinant of organizational success. Culture offers a collection of common values, norms, and practices that direct behavior and give people a sense of identity (Habudin, 2020). According to Pacanowsly and O'Donnell Trujillo (in West & Turner, 2014) each organization has a unique and distinct culture that distinguishes it from others. These cultural elements are not merely abstract values but are lived and enacted daily through habits, routines, and rituals. As (Schein, 2010) explains, organizational culture shapes how members perceive, think, and act, making it both a source of stability and a mechanism of adaptation.

Within this framework, rituals and symbols occupy a particularly important role. Ritual, understood as patterned and repeated behaviours stated by Goffman (Smith & Stewart, 2011), serve as cultural glue that reinforces cohesion, stability, and continuity. Rituals are not just ceremonial; they structure everyday organizational life, regulate interaction, and express shared meaning. Carey (2009) distinguishes between the transmission and ritual views of communication, with the latter emphasizing communication as a symbolic process that sustains community and shared belief rather than simply transmitting information. In organizational contexts, rituals embody this ‘ritual view’ by continuously reproducing collective identity and reinforcing cultural values through symbolic participation. Likewise, Bell (1997) conceptualizes ritual as a strategic and dynamic practice which is a performative way of negotiating meaning and power within a social structure. This view highlights how organizational rituals are communicative performances that construct, rather than merely reflect, organizational culture.

Symbols and artifacts, such as logos, uniforms, or organizational colors, also function as visible representations of culture that embody values and foster a sense of belonging. As Creemers and Reynold (Sutarjo & Setiawati, 2021) highlight, organizational culture operates by providing identity to members, building commitment, shaping behaviour, and creating social stability. In this way, rituals and symbols become essential mechanisms through which communication operates as culture itself, integrating meaning, identity, and practice within the organization.

Despite their importance, not all organizations recognize the strategic role of rituals and symbols. Many treat them as secondary or peripheral to “serious” organizational processes. Habits and routines that emerge organically among members are often overlooked, even though they can have significant impacts on cohesion, loyalty, and communication effectiveness. Neglecting these cultural elements may result in weak identity formation, decreased commitment, and breakdowns in organizational communication, ultimately undermining effectiveness. This, while culture has been extensively studied in organizational research, the

contribution of rituals and symbols to cultural reinforcement remains underexplored, particularly in educational and volunteer-based organization.

The need to study this issue is heightened by the rise of Generation Z as the dominant demographic in educational and learning environments. Gen Z, shaped by digital technology, globalization, and communal values, often reinterprets organizational practices in new ways. Their orientation toward collaboration, creativity, and symbolic expression suggests that rituals and artifacts may play distinctive roles in how Gen Z communities sustain culture. Yet the literature on organizational communication has given limited attention to how rituals function in Gen Z-dominated organizations, leaving a gap that this research seeks to address.

The case of Armidale English College (AEC) Troopers offers a compelling context for examining this dynamic. AEC Troopers is academically relevant to be chosen as the study case since it represents a typical form of youth-based organization that blends formal institutional with informal peer culture. As an organization dominated by Gen Z, Troopers offer a broader sense of how young people build identity, collaboration, and learning through symbolic and participatory practices. Further, the case provides not only empirical insight but also theoretical relevance to understanding organizational communication among young generations.

Troopers is a community composed of active and creative young people with strong interests in education. Established under the auspices of AEC Courses and Skills Institute (LKP), the community was originally designed to provide students with a platform to develop English communication skills. Over time, however, Troopers evolved into more than just a skill-development platform. It became a space where members cultivated a strong sense of belonging, identity, and pride. This transformation illustrates how rituals and cultural practices can evolve organically, adapting to the needs of the organization and its members.

In the Troopers community, cultural values are applied and reinforced in various ways by the leadership. Rules and shared practices shaped members' daily activities both within Troopers and in the broader AEC environment. Schein's (2020) perspective on the coercive nature of organizational culture is evident here: rituals and rules do not function merely as symbolic activities but as strategic tools for knowledge sharing, relationship building, and leadership development. For instance, monthly meetings, recognition ceremonies for member achievements and collaborative events serve not only to maintain organizational routines but also to strengthen identity and solidarity.

Symbols and artifacts also play a central role. Visual representations such as the AEC logo, uniforms, and the distinctive green Troopers jackets carry deep symbolic meaning. These symbols act as concrete manifestations of affiliation and give participants a visible identification marker. Members embody cultural ideals that set them apart from other groups when they don the green jacket or show off the organization's emblem. According to (Sunuantari, 2012), organizational culture influences how people surrounding members view and arrange them.

Troopers has developed a unique identity that transcends the immediate organization through these customs and emblems. Members enhance AEC's brand and uniqueness by internalizing and applying cultural principles both inside and beyond the company. The case of Troopers illustrates how rituals, both formal and informal, can become instruments for sustaining cultural values, reinforcing norms, and creating social stability in educational communities dominated by Gen Z.

This research is significant for several reasons. First, it contributes to the academic discourse by examining how rituals and symbols, often overlooked in organizational studies, function as strategic elements of culture. Second, it focuses on a Gen Z educational community, offering insights into how younger generations reinterpret rituals in ways that may reshape

organizational practices. Third, it provides practical implications for educational institutions and volunteer-driven organizations seeking to manage cultural change, build cohesion, and maintain organizational identity in times of rapid transformation. By analyzing the AEC Troopers case, this study offers a nuanced understanding of how rituals and symbols reinforce culture and provides theoretical and applied contributions to the field of organizational communication.

Based on the above background, the main objective of this research is to analyze how rituals and symbols function in reinforcing organizational culture within a Gen Z educational community. Accordingly, the study seeks to answer the following research question, How do rituals and symbols reinforce organizational culture in the AEC Troopers community?

Methodology

This research employed a descriptive qualitative research design, where it aimed to explore the role of rituals in reinforcing organizational culture within the AEC Troopers community. The qualitative approach was chosen since it allows for a rich and in-depth understanding of human behavior and habits, such as how they communicate and how messages are conveyed through certain cues to others individually or in groups (Creswell, 2013). Mulyana (2001) adds that qualitative research aims to maintain the form and content of human behavior and analyze its qualities without turning it into a quantitative entity. This research used a descriptive method where researchers focused on the role of rituals in building and maintaining the organizational culture applied Troopers organization. By focusing on lived experiences, this approach captures nuances that quantitative methods may overlook, particularly in areas such as identity, values, and cultural symbolism.

The research was conducted at Armidale English College (AEC) in Bandung, Indonesia, where the Troopers community is actively engaged in various academic and extracurricular activities. Five participants were purposively selected, representing different levels of seniority and roles within the community, including senior tutors, newly inducted members and also leadership representatives. This purposive sampling strategy ensured that diverse were captured reflecting current understandings of the community's cultural dynamics.

Data were collected primarily through in-depth semi-structured interviews, allowing participants to share their personal experiences and interpretations of organizational rituals. In addition, direct observations were conducted during key rituals, such as monthly meetings, inauguration ceremonies, and informal gatherings, to triangulate interview findings with real-life practices. Relevant organizational documents and visual artefacts, such as logos, uniforms and also photographs were also analyzed to provide contextual depth.

Data were analyzed thematically by using Braun & Clarke's six-phase approach (Braun & Clarke, 2006). The six-phase covers familiarization, coding, theme identification, review, definition, and interpretation. Initial codes were generated to capture recurring ideas about ritual practices, which were then clustered into broader themes representing cultural meanings and organizational values. Further, the analytical process was guided by (Miles & Huberman, 1994)'s model, which covers data reduction, data display, and conclusion drawing.

Results and Discussion

It is noteworthy to observe how an organization composed primarily of young tutors has successfully developed a conducive organizational culture and atmosphere. Building such a culture requires mutual understanding and cohesiveness, since organizational culture operates as set of norms regulating members' everyday practices (Habudin, 2020). In the case of Troopers, this culture reflects a derivative of the six core values (AEC Values) of Armidale

English College (AEC) as its parent institution: Bold, Sympathetic, Trustworthy, Committed, Different, and Gallant (Sutarjo, 2021). Following Chein (2010), this subculture represents a micro-expression of the broader institutional culture. Yet, Troopers have developed distinctive rituals and rules that not only embody but also strengthen the parent culture. This emphasis was consistently highlighted by interviewees, who described multiple efforts to maintain, implement, and reinforce the Troopers's culture. Chief among these were recurring activities-rituals-that members perform with patterned regularity. As Goffman argued, rituals are repeated behaviors that reinforce or weaken social structures (Smith & Stewart, 2011). In this context, Troopers' rituals primarily contribute positively to organizational sustainability, as reflected in interviewees' testimonies.

Rituals in Troopers also function as key media of internal communication, facilitating interaction, reducing misunderstandings, and strengthening cohesion. Ruslan (in Asyifa, 2016) emphasizes that effective internal communication minimizes organizational barriers; in Troopers rituals serve precisely this role. In alignment with Erhard et al. (2016), rituals here not only stabilize culture but also reinforce members' moral consensus, shaping perceptions of right and wrong and creating a sense of affirmation – “I am doing the right thing.” Field observations revealed a wide array of ritual practices, ranging from formal induction ceremonies to casual, everyday interactions, all of which embed and perpetuate Troopers' organizational culture. These practices resonate with more recent work on organizational socialization for Gen Z, which highlights how formalized induction rituals (mentoring, structured feedback, staged onboarding) act as essential mechanisms for cultural transmission among younger cohorts (Organizational Socialization Study. 2023). Moreover, contemporary reviews of workplace rituals caution that authenticity matters Gen Z responds positively to rituals perceived as genuine and participatory, rather than to rituals experienced as contrived or forced (McKinsey, 2023). Troopers' largely member-driven rituals appear to align with the type of authentic practices that current literature identifies as effective for Gen Z engagement.

This study examined how rituals within the Troopers community reinforce organizational culture and shape the identity of its predominantly Gen Z members. The analysis identified four interconnected themes: (1) rituals as onboarding and identity building, (2) rituals of recognition and motivation, and (3) rituals and symbols as cultural anchors. These themes are interpreted in light of recent scholarship on Gen Z, organizational culture, and workplace rituals.

Rituals as Onboarding and Identity-Building Mechanism

Cultural transmission in Troopers begins early, even before formal membership. Recruitment is deliberately extended and structured: new members undergo a two-month probationary period during which they practice and internalize organizational culture values. Those who demonstrate consistency and commitment proceed to an inauguration phase, the Troopers Inauguration. This highly symbolic event-featuring staged performances, drama offerings, and ceremonial rituals-acts as a visualization of core values before the wide community. Islam & Zyphur (2009) note that such prepared rituals dramatize culture, making abstract values tangible.

The inauguration activities is not merely formal symbolism but a formative experience where new members consolidate their identity as Troopers. Drama performances for example shown by the probationers exemplify early cultural internalization. Smith and Stewart (2011) argue that rituals effectively transmit values across generations of members; in Troopers, the initiation ritual ensures that organizational values are absorbed and remembered from the outset. Contemporary studies on Gen Z socialization further support these findings: structured

onboarding rituals are especially salient for Gen Z trainees who value clear norms, frequent feedback, and meaningful initiation experiences that signal belonging and purpose (Ferreira et al, 2023; Organizational Socialization Study, 2023). Thus, rituals serve as powerful onboarding mechanisms, transforming prospective tutors into cultural insiders only limited to formal and symbolic events. Various ritual activities, such as drama performances carried out by prospective new members as their 'offering,' are proof of efforts to internalize organizational culture from an early age. Instilling the value of organizational culture from an early age strengthens the culture. Smith and Stewart (2011) argue that rituals effectively transmit values across generations of members; in Troopers, the initiation ritual ensures that organizational values are absorbed and remembered from the outset. Thus, rituals serve as powerful onboarding mechanisms, transforming prospective tutors into cultural insiders.

Ritual as an Institutional Learning Mechanism

Rituals are not just a set of repetitive and symbolic activities. Rituals can then become a place or medium where members of the organization who follow and practice them will learn many things because every ritual contains many organizational cultural values. Troopers members actively participate in various ritual activities in the organization, and each ritual is seen as providing much learning. At different levels, rituals are also associated with skill development and gaining new knowledge (Sunitha, 2018) Rituals that are carried out other than inauguration contain learning values for its members. The rituals in question are (a) Monthly meetings, (b) mingling and Powwow, and (c) Selling.

The first activity is the Monthly Meeting, which is the main ritual that Troopers members feel as a ritual that provides many benefits and experiences. This activity is routinely held once a month, and this activity becomes a mandatory gathering agenda for Troopers members. In this monthly agenda, Troopers members do various activities together, such as training and upgrading related to English lessons they teach daily as young tutors. They received training on learning materials, teaching methods, tips, and tricks for managing students and classes. In addition, this opportunity became a place to exchange teaching experiences in the classroom and provide feedback to each other. In addition to getting various trainings that are useful for them, this monthly agenda also held an evaluation of all Troopers activities that took place during one month. The evaluation is conducted to maintain the quality and conduciveness of the activities.

The second activity is a mandatory activity that is the main task of the Troopers members, namely teaching Mingle and Powwow classes. Mingle and Powwow is the name of the additional program that is given outside of regular classes. The young Troopers tutors have a certain schedule in one week to teach classes that are more junior than them. In this teaching activity, of course, these young tutors are given the experience to manage the class in such a way, dealing with students who are more junior than them, overcoming problems in the classroom, and giving them flight hours in terms of teaching.

The third activity is selling or entrepreneurship. In addition to their teaching duties, the young tutors also carry out a program called entrepreneurship by selling various food products, which are then sold to other LKP AEC students. This activity is voluntary and takes turns every 2-3 days weekly. All Troopers members go through the whole process, from preparation to bookkeeping. Through this activity, they are taught to independently seek funding for their organization, where all profits are allocated to finance the overall Troopers activities and the organization's cash.

The three routine activities carried out by Troopers members further show that the rituals adopted and practiced in an organization can be a strong institutional learning

mechanism that will leave a strong memory and impression on the perpetrators of the organization even though, in the future, there will be many changes in membership and even leadership (Scott, 1995) in Erhard et al. (2016). This happens because members' memories, impressions, understanding, and loyalty are strongly embedded in the ritual activities. This happens because rituals strengthen memories and the relationship between actions and values (Sosis & Alcorta, 2003) in Erhard et al. (2016). This is evidenced by the length of time these Troopers members have survived in the organization, where, on average, these senior Troopers have survived in this Troopers organization for more than 3 years. Although some members come and go along the way, the majority choose to stay because the values embedded are so deep and attached to themselves.

Rituals as Connectors for Social Cohesion

In addition to carrying out various activities that are mandatory for all Troopers members, they also carry out various rituals or routine activities that are non-formal or activities that are carried out based on the initiative of the tutors and are casual. The routine activities are (a) Small Talk, (b) Sport Time, and (c) Hangout Together.

Whenever the Troopers come to AEC to study or teach, they always set aside time to meet other tutors to say hello and chat about various things. This habit is called Small Talk. They must greet, exchange information, and support each other when they meet. At least this was expressed by Rahma, one of the senior tutors who has joined Trooper since 2019. She added that every time she meets, it feels like something is missing if she does not take the time to talk about things that are not important, but she feels that small things like this build closeness between Trooper members. A simple greeting serves as an initial effort to build an effective interpersonal communication and create a strong bond between students (Pramita et al., 2025). At AEC, everyone is treated like a family, where all problems can be resolved in a family manner (Sutarjo et al., 2023)

Another thing that is often done together is sports time or exercise. Troopers members routinely carry out this joint sports activity. The sport that is often done is badminton. Usually, this sport is done at least once a month. This joint sport is a gathering place for members of the tutor mud aini where they can communicate with each other outside the context of teaching or organization. According to Fahri, the Troopers chairman for the 2024-2025 period, this sports activity is also important in establishing strong communication between Troopers members because they can freely express themselves without being bound by discussions related to the organization.

The third routine activity is hanging out together. Hangout together or hanging out together or playing together is an activity that is carried out quite regularly, although not with frequent frequency. This activity is carried out between their other routine activities, such as studying and teaching. They usually walk around together, watch movies in theaters, or hang out and eat together. Denaz, one of the senior members and a prospective regular teacher in AEC revealed that the Hangout activity is one of the options to get rid of fatigue from their daily routine. However, on the one hand, this activity is a place to get closer to each other and get to know fellow tutors more personally.

In addition to various activities that have been organized and programmed in such a way, rituals also come in a more organic and spontaneous form. As stated by Deakin (2015, in (Alabadi & Meteab, 2023)) rituals can take many forms, from special meals and gatherings to work schedules, which can be categorized as rituals. These lighter and less formal rituals have more power than various activities that have been pre-programmed in such a way by the organization because each Troopers member can be more open and free to express each other,

making the relationship between tutors even better and stronger. This shows that rituals play an important role in connecting each organization member and creating a conducive atmosphere (Alabadi & Meteab, 2023). With a good atmosphere, communication will automatically improve because supportive communication is a key factor in the existence of an organization (Kitchen & Daly, 2002 in Bharadwaj, 2014)

Rituals as Markers of Collective Identity

Being a member of Troopers is a source of pride, as expressed by the interviewees. Troopers is a group of chosen people called The Chosen Ones. This is instilled in Troopers members so that it becomes an identity attached to them. The identity of the chosen ones with organizational cultural values that make them unique and different from others. Not only that, the various rituals performed, whether mandatory and formal or spontaneous and casual, reinforce the identity that they are different from students or members of the AEC Institute. By joining Troopers, the members have a new identity that is strongly attached, where initially each Troopers member is a human being who has a different cultural background, thinking patterns, and behavior (Hofstede, 2010) in Sutarjo et al. (2023), which is then united by the organizational culture that exists in this Troopers organization.

Another thing that shows that they are different is the use of various symbols, including the organization's special jacket and a special jargon or chant called the "Troopers Yel-yel." The Trooper's jacket is considered an ordinary jacket and an identity attached to themselves. Furthermore, Wulan, one of the Troopers members, said that this jacket symbolizes their identity as Troopers, as the chosen people. Denaz added that this jacket is not just clothing or a mandatory uniform. However, this jacket is a big responsibility that must be maintained because using this jacket automatically represents himself and an organization that contains selected people. Fahri added that this jacket is a pride that must be maintained for its dignity and sacredness. Likewise, the jargon or yell that is always echoed in various activities is a medium for recharging their enthusiasm and understanding of the values of organizational culture.

Their faith in the values of the organizational culture adopted through various rituals shows that the built organizational culture has managed to seep in such a way in each member of these Troopers, where at a certain level, an organizational culture can become a very strong identity attached to themselves. Further, this culture has become their pride (Schein. 2010). Schein added that culture plays an important role in showing a clear picture of who they are as members of the organization, how they behave with each other, and how they comfort each other.

Overall, Troopers demonstrates how rituals function simultaneously as onboarding mechanisms, learning vehicles, social connectors, and identity markers. By embedding rituals into both formal and informal practices, the organization sustains culture, builds loyalty, and maintains cohesion. For Gen Z members, these rituals are particularly effective because they combine structure with authenticity, creating spaces for both professional growth and personal belonging. This case thus reaffirms classical theories of organizational culture (Schein, 2010; Goffman, 1967) while offering contemporary insights into how rituals remain vital in educational organizations led by young generations. The Troopers example also aligns with recent empirical and practitioner literature that highlights the renewed relevance of rituals for Gen Z socialization, motivation, and engagement in volatile, post-pandemic environments (McKinsey, 2023; Ferreira et al., 2023; Acopen, 2024).



Figure 1. Troopers Jacket with "We Are the Chosen Ones" on It.
(Source: Researcher, 2024)

Figure 1 above shows the official jacket of Troopers with clear message at the back of it, "We Are the Chosen Ones". It shows a strong identity whenever they use the jacket. It represents a strong value embedded inside themselves. Their faith in the values of the organizational culture adopted through various rituals shows that the built organizational culture has managed to seep in such a way in each member of these Troopers, where at a certain level, an organizational culture can become a very strong identity attached to themselves. Further, this culture has become their pride (Schein, 2010). Schein added that culture plays an important role in showing a clear picture of who they are as members of the organization, how they behave with each other, and how they comfort each other.

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Conclusion

Rituals play a significant role in enhancing Troopers' organizational culture. As an organization, Troopers have many rituals conducted by its members. The rituals then make the culture in the organization strong and solid. The rituals have been implemented since the early stages, even during the recruitment process for new members. Through some activities in their inauguration stage, Troopers already insert the values of the organizational culture, such as drama performances prepared by the candidates and some activities during their probation period. In the next step, the ritual is also crucial as a learning mechanism institution. As an institution, through various planned and programmed rituals, such as monthly meetings, powwow and mingling, and selling, the members of Troopers gain plenty of new lessons and experiences provided by Troopers as their organization. The next is that rituals conducted by Troopers members can be an effective medium to connect all members. Through informal activities, such as having small talks, sports days, and hangouts, they can build stronger connections among all members since they can express themselves more, not only talk about

things related to their organization. Lastly, rituals conducted by Troopers become a strong identity for the members. The rituals give them meaning about themselves as a part of Troopers, as a part of the chosen people. In Troopers, rituals play a vital role in reinforcing the organizational culture.

Beyond these empirical findings, this study contributes theoretically to the field of organizational communication, particularly in understanding how youth-based organizations construct and sustain culture through symbolic and performative practices. It shows that for young members, rituals are not merely formal procedures but dynamic spaces where organizational values, belonging, and identity are continuously negotiated through communication. It reveals a wider and broader the understanding of organizational culture theory especially on how the youth positions themselves as an active cultural agent who do not only learn but also transmit meanings through everyday rituals.

Nevertheless, this study has several limitations. The number of participants were relatively small, and the research was conducted within a single organizational context, which probably limits the generalizability of the findings. Future research could expand the scope by exploring how rituals evolve across different organizational phases or leadership transitions. It would also be valuable to conduct comparative studies with other youth or educational communities to understand how contextual differences influence the symbolic and cultural functions of rituals.

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