Jurnal Pemberdayaan Masyarakat
Volume 4 Nomor 1 Tahun 2025 | Hal. 280 – 289
ykgm.org

ISSN 2962-8091
DOI: 10.46843/jpm.v4i1.429

Empowerment Communication of Madurese Women through Community-Based Ecotourism

Nikmah Suryandari[1*], Farida Nurul Rahmawati[2], Qoniah Nur Wijayani[3], Nadya Poernamasari[4], Yuliana Rakhmawati[5], Netty Dyah Kurniasari[6]
[1-6]Communication Science Study Program, Universitas Trunojoyo Madura, Indonesia

ABSTRACT

This study examines how Madurese women utilize culturally ingrained communication methods to achieve empowerment through community-based ecotourism in Sumenep Regency, East Java. The research employed a qualitative ethnographic case study based on the Fiji Vanua Research Framework (FVRF), engaging 15 women entrepreneurs through participant observation, focus group discussions, and Talanoa-style interviews tailored to Madurese cultural conventions. The results indicate that informal social settings—such as *pengajian* (religious study groups), *arisan* (rotating savings groups), and *cangkrukan* (casual gatherings)—function as reliable platforms for discourse, identity negotiation, and communal learning. Instead of challenging patriarchal standards, women recontextualize traditional values such as *bhuppa', bhabbu', guru,* and *rato* to validate their economic and civic participation. These communication tactics promote social visibility, reciprocal support, and incremental changes in gender dynamics. The study underscores the significance of culturally rooted empowerment communication in traditional societies and enhances participatory development theory by highlighting localised, non-confrontational avenues for women's agency.

ARTICLE INFORMATION

Keywords:
community-based tourism; empowerment communication; ethnography; local culture; madurese women

Correspondent Author:
Nikmah Suryandari

Email:
nikmahsuryandari@trunojoyo.ac.id

Recommended citation: Suryandari, N., Rahmawati, F. N., Wijayani, Q. N., Poernamasari, N., Rakhmawati, Y., & Kurniasari, N. D. (2025). Empowerment Communication of Madurese Women through Community-Based Ecotourism. *Jurnal Pemberdayaan Masyarakat, 4*(1), 280-289.

INTRODUCTION

Women's empowerment is central to achieving the Sustainable Development Goals (SDGs), particularly Goal 5, which emphasizes gender equality and the active participation of women in public, economic, and decision-making domains. However, in many rural areas of Indonesia, structural and cultural constraints continue to hinder women's autonomy and visibility. In Madura, a region known for its strong patriarchal norms and hierarchical values encapsulated in the local idiom *bhuppa'*, *bhabbu'*, *guru*, *rato*, women's roles are traditionally confined to domestic spheres. These cultural frameworks maintain social order but often limit women's access to public dialogue and economic agency (Hefni, 2007; Huda, 2020). Amidst these constraints, community-based ecotourism has emerged as a significant entry point for Madurese women to engage in economic activities while remaining within culturally sanctioned boundaries. Participation in tourism-related initiatives allows women to contribute to family welfare and community development, signaling a subtle shift in gender dynamics (Subekti & Kurniawati, 2020). Existing studies suggest that in culturally embedded societies like Madura, informal and relational communication—rooted in kinship, religion, and communal practices—can be more effective than formal intervention strategies (Humaedi et al., 2025; Nugroho et al., 2023). Empowerment in such contexts is not merely about providing access to resources but about enabling recognition, voice, and legitimacy within culturally meaningful frameworks (Cornwall, 2008; Melkote & Steeves, 2015). This study thus positions communication as a transformative tool that mediates the negotiation of identity, power, and tradition. By examining the communication

strategies employed by Madurese women in the ecotourism sector, the research aims to answer: What forms of empowerment communication are used, and how do local cultural values influence these practices? The objectives are threefold: (1) to identify culturally resonant communication strategies used by women, (2) to analyze the influence of local cultural norms on communication practices, and (3) to evaluate how these practices foster women's social and economic empowerment within their communities.

Empowerment communication refers to participatory and inclusive communication practices that enable individuals and groups, particularly those who are marginalized, to acquire agency and influence over decisions affecting their lives (Waisbord, 2018). As theorized by Freire (1970), empowerment is accomplished through a dialogic process in which individuals critically reflect on their realities and collaborate to develop transformative actions. Listening, mutual learning, and respect for local knowledge are the primary objectives of these communication models. In the field of development communication, scholars such as Melkote and Steeves (2015) advocate for an "emancipatory" model of communication that values community voices, particularly those of women, in reshaping power relations. This is especially critical in societies with rigid gender hierarchies, where formal interventions may clash with cultural norms. Therefore, culturally sensitive models, such as *Talanoa*—a narrative-based method from the Pacific Islands—are increasingly applied in participatory research and community development (Tuia & Cobb, 2021). The *Talanoa* approach emphasizes storytelling, empathy, and relational trust, making it adaptable to the Madurese tradition of *cangkrukan* (informal community dialogues).

Moreover, scholars have highlighted that culturally grounded communication helps maintain the legitimacy of empowerment processes within local systems (Pei & Chib, 2020). In contexts like Madura, where honor and hierarchy are intertwined with daily interactions, women navigate change not through confrontation but through reinterpretation of traditional roles. This aligns with Cornwall's (2008) concept of "negotiated spaces," where women find creative ways to assert agency without directly challenging cultural authority. The integration of such models offers new pathways for analyzing how communication facilitates social transformation. Rather than viewing culture as a barrier, this study conceptualizes it as a resource—one that, when strategically engaged, can support long-term empowerment and resilience. Women's empowerment is a crucial aspect of sustainable development, as stated in the Sustainable Development Goals (SDGs), particularly Goal 5, which promotes gender equality and the empowerment of all women and girls. In local contexts such as Madura, women's empowerment faces both structural and cultural constraints. Madurese society is deeply influenced by traditional patriarchal norms, notably the *bhuppa', bhabbu', guru, rato* hierarchy, which places women in subordinate positions under male authority and socially revered figures (Hefni, 2007; Huda, 2020)

Nevertheless, changes are emerging as Madurese women become actively involved in community-based ecotourism. This locally driven tourism sector not only provides economic opportunities but also opens social spaces where women can exercise their agency and renegotiate their roles within families and communities (Subekti & Kurniawati, 2020). Within this space, communication plays a strategic role. Empowerment communication extends beyond delivering information—it creates a dialogic process that fosters critical awareness, strengthens social networks, and promotes collective solidarity (Dhaniel et al., 2024; Melkote & Steeves, 2015). Culturally grounded communication models are essential, as top-down approaches often fail to resonate at the grassroots level. One relevant participatory model is *Talanoa*, a narrative-based method originating from the Pacific Islands that emphasizes trust, personal storytelling, and cultural sensitivity (Tuia & Cobb, 2021). This study adapts the *Talanoa* model to the Madurese context by integrating local traditions, such as cangkrukan (informal gatherings), village deliberations, and kinship-based dialogue.

In the broader discourse on gender and development, communication plays a dual role—not only as a technical medium for disseminating information but also as a social practice embedded in power, culture, and identity (Tufte, 2016). Gendered communication spaces—who speaks, where, and how—determine whose voices are amplified and whose are silenced. In many rural settings, including Madura, conventional development programs often fail because they do not align with how people naturally communicate. Participatory communication, particularly when grounded in local culture, has been shown to enhance not only project effectiveness but also dignity, trust, and local ownership (Manyozo, 2012). Furthermore, religious values and the involvement of community leaders play a significant role in empowering women. The transformation of religious values into empowerment movements has a significant impact on women's abilities, knowledge, mobility, and economy (Nugroho et al., 2023). This study thus responds to calls for a more contextualized, communication-centered approach to gender empowerment that does not impose models from the outside but emerges from within communities themselves. Through this culturally embedded approach, this study aims to answer the following question: What forms of empowerment communication do Madurese women employ in community-based ecotourism, and how do local cultural values influence these communication processes? The objectives of this study are: (1) To identify the forms of communication employed in the empowerment of Madurese women in ecotourism; (2) To analyze the role of local culture in shaping communication patterns; (3) To evaluate how communication supports women's social transformation and economic roles within their communities.

METHOD

This study employs a qualitative approach using an ethnographic case study method. This approach is chosen to explore the social dynamics and communication practices of Madurese women in their everyday lives, especially in the context of their involvement in community-based ecotourism. The research is inspired by the Fiji Vanua Research Framework (FVRF), which centers local knowledge systems as the foundation for data collection and interpretation (Tuia & Cobb, 2021)

Fieldwork was conducted over four months (July–October 2024) in three tourism villages in Sumenep Regency, East Java: Lobuk, Tanjung, and Aeng Panas. These sites were selected based on their strong adherence to Madurese cultural values and the active participation of women in community-based tourism initiatives. Data collection methods included: (1) Participant observation, where the researcher immersed in community life and recorded natural interactions; (2) Focus group discussions (FGDs) with three groups of female tourism entrepreneurs; (3) Semi-structured interviews using the *Talanoa* technique, conducted with 15 female informants aged 30–60 years who had been active in ecotourism for at least two years.

The *Talanoa* method, originally used in Pacific Islands research, was adapted into the Madurese context by incorporating local dialogue practices such as *cangkrukan* (informal gatherings) and village deliberations. These interviews were conducted in a culturally sensitive, empathetic, and conversational manner to elicit deep, reflective narratives (Tuia & Cobb, 2021). To ensure the credibility and depth of the data, the study employed source and time triangulation, as well as *member checking* with several key informants. Thematic analysis was applied to identify communication patterns, embedded cultural values, and the social meanings constructed in interactions among women and their communities.

RESULTS AND DISCUSSION

Before delving into the thematic analysis, it is important first to present the sociodemographic profile of the study's informants. This profile provides contextual insight into the backgrounds of the

women who participated in the research, offering a foundation for understanding their communication practices and empowerment experiences. The study involved 15 Madurese women engaged in various community-based ecotourism initiatives across three rural villages in Sumenep Regency, East Java. The informants varied in age, educational attainment, marital status, and the type of ecotourism business they operated. Most participants had been involved in ecotourism activities for two to six years and were actively engaged in community forums, such as Pokdarwis (Tourism Awareness Groups). Table 1 summarizes the key sociodemographic characteristics of the informants.

Table 1. Sociodemographic Profile of Informants

Pseudonym	Age (Years)	Last Education	Marital Status	Type of Ecotourism Business	Years Active	Number of Trainings Attended
Mrs. S	38	Junior High School	Married	Traditional food producer	3 years	4
Mrs. M	45	Senior High School	Widow	Local tour guide	5 years	5
Mrs. L	34	Elementary School	Married	Homestay manager	2 years	3
Mrs. A	50	No formal education	Married	Batik craftswoman	4 years	6
Mrs. Y	40	Junior High School	Married	Souvenir seller	3 years	2
Mrs. I	60	Elementary School	Widow	Traditional herbal maker	6 years	5
Mrs. R	35	Senior High School	Married	Village culinary guide	2 years	3
Mrs. Z	52	Junior High School	Married	Traditional dance trainer	4 years	4
Mrs. S	37	Senior High School	Married	Village food stall operator	3 years	4
Mrs. R	48	Junior High School	Married	Cultural decoration stylist	5 years	5
Mrs. K	41	Junior High School	Married	Herbal garden caretaker	4 years	3
Mrs. R	36	Senior High School	Married	Camping ground provider	2 years	2
Mrs. J	43	Elementary School	Married	Traditional costume tailor	4 years	4
Mrs. M	55	No formal education	Widow	Seafood seller	5 years	3
Mrs. H	39	Senior High School	Married	Tourism documentation & promotion	3 years	5

The study revealed that empowerment communication among Madurese women in the context of community-based ecotourism occurs predominantly in informal settings, shaped by local culture rather than formal governance structures. Women engaged in informal communication spaces such as *cangkrukan* (casual gatherings), religious study groups, and social savings meetings (*arisan*), where they exchanged ideas, built confidence, and developed solidarity. These forums served as safe spaces where individuals could express their ideas, reflect, and encourage one another.

> "*Business ideas often come up during pengajian or arisan… sometimes we talk jokingly, but from there, we start supporting each other.*" *(Informant 4, age 42)*

These findings align with Tuia and Cobb (2021), who argue that informal dialogue fosters deeper reflective engagement and a sense of safety for marginalized voices. This form of culturally embedded communication takes place in everyday settings where women feel safe to speak, share, and listen. Informal gatherings not only promote mutual learning but also allow women to collectively reflect on their experiences without the constraints of hierarchical structures. Figure 1 captures such a moment of open dialogue among women during a casual village meeting—a setting where empowerment is nurtured through trust, humor, and shared purpose.



Figure 1. Casual Village Meetings

Through their participation in *Pokdarwis* (local tourism groups), women not only assumed economic roles but also emerged as social agents capable of influencing community decisions. Their increased presence in public forums reshaped their roles within the village.

> "*Now, when there are village meetings, women also attend. It used to be just men. Now we dare to speak, especially on tourism issues.*" *(Informant 9, age 38)*

This transformation reflects a shift in identity from "domestic contributor" to "community actor," supporting Melkote and Steeves' (2015) notion of empowerment communication as a driver of social change. This growing confidence and visibility are not only expressed in verbal participation but also manifested through active engagement in public-facing activities, such as managing product exhibitions and participating in tourism events. The following photo captures a group of Madurese women proudly presenting their locally made ecotourism products, demonstrating their economic agency and communal leadership. Figure 2 illustrates a moment during a local product exhibition, where women proudly presented their creative economic contributions, marking their transition into recognized community leaders.



Figure 2. Local Product Exhibition

Cultural norms like *bhuppa', bhabbu', guru, rato* remain influential but are reinterpreted by women in empowering ways. Instead of rejecting these values, they are used to validate women's participation as contributions to family honor and community development.

> "*We still respect our husbands and elders, but now they see how we help the family economy. So now, they support us.*" *(Informant 7, age 50)*

This reflects productive cultural negotiation, not through confrontation, but through reinterpretation and meaningful dialogue within traditional frameworks. The findings of this study indicate that community-based ecotourism functions not only as an economic driver but also as a transformative platform for gender dialogue among Madurese women. Through their involvement in ecotourism groups, such as Pokdarwis (Tourism Awareness Groups), women gain access to new social spheres that men have traditionally dominated. Participation in tourism planning meetings, product exhibitions, and cross-village collaborations becomes an avenue for exercising soft power and voicing perspectives previously confined to the domestic sphere.

This shift aligns with what Cornwall (2008) refers to as "invited spaces," where community development processes create openings for marginalized actors to participate in governance and decision-making. In Madura, women leverage their economic contributions in ecotourism to renegotiate household and community dynamics, subtly challenging the male-dominated *bhuppa'-bhabbu'* structure. Rather than confronting traditional norms, women articulate their roles through culturally acceptable frames, such as family honor, village pride, and religious morality.

> "*They say I'm helping the family now, so they support my work. But I always make sure to ask my husband's advice first.*" *(Informant 12, age 45)*

This finding illustrates the concept of *strategic conformity*, a form of empowerment where women adapt their narratives to fit local cultural expectations while still expanding their agency (Madhavan et al., 2020). One of the most critical outcomes of this research is the identification of informal communication forums—*pengajian* (religious study groups), *arisan* (rotating savings groups), and *cangkrukan* (casual village gatherings) as effective trust-building mechanisms. These spaces provide emotional safety, relational trust, and social capital that are often missing in formal bureaucratic programs. Such findings are echoed by Dutta (2021), who highlights that meaningful empowerment often takes place in "communicative inversions," or spaces where traditionally silenced voices reclaim agency through shared storytelling. Women in this study consistently emphasized that they felt more comfortable discussing business ideas, personal challenges, and

community affairs in informal settings. These forums also functioned as incubators for collective action, such as forming cooperatives, marketing tourism products, or organizing local events.

> "*In arisan, we do not just save money. We share stories, ideas. Someone brings a new recipe or shows a new craft, and we learn together.*" (Informant 6, age 37)

This resonates with recent studies on rural women's networks in Southeast Asia, where informal peer-based learning and emotional support are key to long-term participation in development initiatives (Kusumawati et al., 2022). Rather than perceiving traditional values as hindrances to empowerment, this study illustrates how *bhuppa', bhabbu', guru, and rato* —the core hierarchical values in Madurese society—are actively reinterpreted by women. For example, by presenting their tourism work as part of their devotion to family and religion, women gain moral legitimacy and reduce social resistance. This aligns with the framework of *cultural pragmatism* proposed by Venkatesan et al. (2023), which emphasizes that empowerment in conservative contexts must be framed through locally resonant values and identities. By using respectful language, invoking shared values, and aligning their aspirations with community benefit, women expand their space for agency without triggering confrontation.

> "*If I say I do this for the community and God's will, they understand. They even help me now.*" (Informant 11, age 52)

Such strategies exemplify culturally embedded agency, where women balance between respecting tradition and pursuing transformation, a duality that is essential in rural patriarchal societies. To conclude the series of empowerment activities, a final session was held to reflect on the women's experiences, challenges, and aspirations. This closing moment brought together the participants, facilitators, and community stakeholders in a gesture of collective commitment toward sustaining women's roles in community-based ecotourism. Figure 3 captures the spirit of solidarity and shared purpose as women, researchers, and local leaders gathered to mark the conclusion of the empowerment program.



Figure 3. Women Empowerment Program

While the study demonstrates significant progress in women's communication practices, challenges persist. Some participants still reported hesitancy in speaking during mixed-gender forums due to internalized norms of modesty (*malu*) and fear of social judgment.

"*Even if I have ideas, I wait until I go home to talk to my husband. If he agrees, I can bring it up next time*," said one informant (Informant 8, age 41).

This illustrates how cultural codes continue to influence communication agency. Additionally, the lack of digital literacy among older participants restricts their access to broader markets and advocacy spaces. While younger women tend to be more familiar with social media and online promotion, others rely heavily on intermediaries for their online presence. These findings are consistent with recent studies on rural women's communication in Southeast Asia, which found that generational gaps, digital exclusion, and gendered expectations remain major barriers to inclusive communication (Hilbert, 2011; Yuliati et al., 2020). Therefore, any empowerment strategy must not only be culturally grounded but also intergenerationally sensitive, providing tailored support that bridges age, education, and access disparities.

The study confirms that the communication practices of Madurese women in community-based ecotourism are deeply rooted in local cultural logic. The structures of bhuppa', bhabbu', guru, and rato still govern how authority is negotiated in rural communities. However, women participants in this study were able to reposition themselves within these norms, rather than rejecting tradition, they reinterpreted it to legitimize their agency. This strategy of "cultural negotiation" aligns with Nugroho et al. (2023), who argue that empowerment movements grounded in religion and local wisdom are more sustainable because they resonate with collective values rather than clashing with them. Similarly, the concept of *recognition-based empowerment* (Fraser, 2009) helps explain how women derive legitimacy not only from access to resources but from being seen and valued within culturally sanctioned frameworks.

"*We still respect the elders, but now they also listen to us. That is a big change,*" (Informant, age 45).

This statement underscores the importance of being recognized—culturally and socially—as a legitimate contributor to community life. One of the most striking findings is the centrality of informal communication forums (*arisan*, *pengajian*, *cangkrukan*) as spaces of dialogue, emotional support, and entrepreneurial brainstorming. These spaces are neither state-sanctioned nor externally structured, yet they have the highest level of participation and trust. This confirms previous studies that emphasize how informal gatherings serve as "hidden infrastructures" of rural change (Humaedi et al., 2025; Sulistiani et al., 2024). Women use these spaces to collectively construct meaning, build confidence, and gradually expand their social roles. Talanoa-style dialogue—adapted here through Madurese informal conversation styles—also reflects the process of dialogical learning as proposed by Freire (Freire, 1970). Participants learn not only from facilitators but also from one another, in settings where hierarchy is flattened and stories are shared as a form of knowledge.

"*We joke around, but ideas come from that*" (Informant 6, age 39)

This suggests that safe, informal spaces are essential for voice development before formal leadership can emerge. While the younger women in this study were more confident in public speaking and social media use, older participants often relied on kinship support and preferred face-to-face interaction. This generational divide suggests a need for tailored empowerment strategies that acknowledge digital literacy as a new dimension of inclusion. Programs that only train women in digital marketing without supporting oral storytelling or kin-based learning will likely miss a large portion of their audience. Thus, communication strategies should integrate both relational (oral,

collective) and instrumental (digital, technical) modes, as recommended by Tacchi et al. (2023) in participatory communication theory.

The findings of this study offer practical insights for community empowerment policy. First, empowerment programs should be culturally responsive, aligning with local idioms of respect and relational authority. Second, informal communication forums should be recognized and institutionalized as legitimate spaces for learning and decision-making. Third, training modules must be age-sensitive and layered, combining digital skills with interpersonal trust-building. These align with recent shifts in Indonesian gender-responsive development, particularly in village fund (*Dana Desa*) implementation frameworks (Humaedi et al., 2025). The findings in this study make a practical contribution to the design of empowerment and community service programs, especially in traditional culture-based areas such as Madura. Informal communication that takes place in social spaces such as recitation, social gatherings, and grafting has proven to be effective as a medium for reflective dialogue, solidarity formation, and strengthening women's self-confidence. This communication model can be adopted in the design of more inclusive community-based community service activities, by: Integrate local cultural values into training or counseling methods; Using a narrative-participatory approach such as Talanoa that is contextualized in the local culture, Making women not only beneficiaries, but also local facilitators, community resource persons, and decision-makers. Thus, community service programs can be more acceptable and impactful in the long run because they are adjusted to the social logic and value system of the target community.

CONCLUSION

This study has demonstrated that community-based ecotourism serves not only as an economic platform but also as a communication arena where Madurese women renegotiate their identities, challenge traditional gender roles, and cultivate new forms of leadership. The findings reveal that culturally embedded communication practices—particularly those rooted in informal dialogue and collective religious or kinship gatherings—are powerful tools for empowerment in settings where formal institutions may not be trusted or accessible. The research also highlights that women's empowerment in rural Madura is not simply a matter of access to income-generating activities. It involves a process of recognition, where women must be seen as legitimate actors within existing cultural frameworks. Rather than rejecting tradition, participants in this study reinterpreted local norms to validate their agency. This approach not only fosters inclusion but also sustains social harmony, making empowerment culturally resonant and more sustainable. Moreover, the integration of intergenerational learning and digital communication emerges as a critical area for future intervention. Tailored communication strategies that accommodate both older women (who prefer relational and oral channels) and younger women (who are more digitally literate) are essential for inclusive empowerment. Recommendations include: (1) Incorporating culturally-sensitive communication training into village tourism programs; (2) Recognizing and strengthening informal forums (*pengajian, arisan, cangkrukan*) as spaces for learning and leadership development; (3) Designing empowerment strategies that respect local norms while gently expanding gender roles; (4) Supporting digital literacy and storytelling capacity, especially for older rural women. This study also contributes to the literature by adapting the Talanoa framework to the Indonesian context, demonstrating that participatory narrative-based communication can bridge the gap between tradition and transformation. Future research may explore how similar strategies can be implemented across other rural communities in Indonesia, particularly those where religious and customary leadership continue to play a central role in daily governance.

REFERENCES

Cornwall, A. (2008). Unpacking 'Participation': Models, Meanings and Practices. *Community Development Journal, 43*(3), 269–283.

Dhaniel, R., Martina, N., Purnamasari, I., Febriana, A., Setiawan, F., Widhiastuti, R., & Lestari, S. (2024). Model Komunikasi Pemberdayaan Kelompok Wanita Tani (KWT) "Sumber Rejeki" Terhadap Ketahanan Pangan Keluarga. *Jurnal Komunikasi Pemberdayaan, 3*(2), 127–137.

Dutta, S. J. (2021). Unwinding the asset economy. *IPPR Progressive Review*, *28*(3), 253-258.

Fraser, N. (2009). *Scales of Justice: Reimagining Political Space in a Globalizing World*. Columbia University Press.

Freire, P. (1970). *Pedagogy of the Oppressed*. Herder and Herder.

Hefni, M. (2007). Bhupa'-Bhabhu'-Ghuru-Rato (Studi Konstruktivisme-Strukturalis Tentang Hierarkhi Kepatuhan dalam Budaya Masyarakat Madura). *Karsa, XI*(1), 13–20.

Hilbert, M. (2011). Digital Gender Divide or Technologically Empowered Women in Developing Countries? A Typical Case of Lies, Damned Lies, and Statistics. *Women's Studies International Forum, 34*(6), 479–489.

Huda, D. (2020). *Rethinking Perempuan dan Keadilan Gender*. Cendekia Press.

Humaedi, M. A., Wibowo, D. P., Hariyanto, W., Susilo, S. R. T., Wijayanti, F., Hakim, F. N., Martino, M., Wijaya, G., Andari, R. N., Yumantoko, Y., & Tessa, A. (2025). Shifting Collective Values: The Role of Rural Women and Gotong Royong in Village Fund Policy. *Humanities and Social Sciences Communications, 12*(1), 1–12.

Kusumawati, S., Kurniawati, S., Saryoko, A., & Hidayah, I. (2022). Empowering farmer group to increase rice productivity for promoting food security: a case study of the implementation of jarwo super technology in Lebak District, Banten, Indonesia. In *IOP Conference Series: Earth and Environmental Science* (Vol. 978, No. 1, p. 012007). IOP Publishing.

Manyozo, L. (2012). *Media, Communication and Development: Three Approaches*. Sage Publications.

Melkote, S. R., & Steeves, H. L. (2015). *Communication for Development: Theory and Practice for Empowerment and Social Justice*. Sage Publications.

Nugroho, D., Setyawan, D., & Yunita, D. S. (2023). Women as Economic Actors in the Family: The Importance of Religion and Community in Payungi's Women Empowerment. *Review of Islamic Social Finance and Entrepreneurship, 2*(1), 63–76.

Pei, X., & Chib, A. (2020). Beyond the Gender (Dis)Empowerment Dichotomy: The Mobile Phone as Social Catalyst for Gender Transformation in the Global South. *New Media & Society, 23*(3), 578–595.

Subekti, A. S., & Kurniawati, L. A. (2020). Pelatihan Mendesain Pembelajaran Daring Menarik Selama Pandemi Covid-19 dengan Teknologi Pembelajaran Sederhana. *Dinamisia: Jurnal Pengabdian Kepada Masyarakat, 4*(4), 588–595.

Sulistiani, I., Syarifuddin, S., & Rery, S. (2024). Difusi Inovasi New Media Komunikasi pada Masyarakat Kampung Mosso di Perbatasan Indonesia-Papua New Guinea. *PengabdianMu: Jurnal Ilmiah Pengabdian Kepada Masyarakat, 9*(2), 339–346.

Tacchi, J., Slater, D., & Hearn, G. (2023). *Ethnographic Action Research*. Sage Publications.

Tufte, T. (2016). *Voice and Matter: Communication, Development and the Cultural Return*. Nordicom.

Tuia, T. T., & Cobb, D. (2021). Decolonizing Samoan Fa'afaletui Methodology: Taking a Closer Look. *AlterNative, 17*(2), 275–283.

Venkatesan, S., Chatterjee, A., Lewis, A. D., & Callender, B. (Eds.). (2022). *Pandemics and epidemics in cultural representation*. Springer.

Waisbord, S. (2018). The Elective Affinity Between Post-Truth Communication and Populist Politics. *Communication Research and Practice, 4*(1), 17–34.

Yuliati, N., Pawito, P., Wijaya, M., & Utari, P. (2020). Empowering Local Women to Promote Community Health in Indonesia. In *Medical Technology and Environmental Health* (pp. 153–159). CRC Press.