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Brawijaya Communication International Conference 2025

Guest Editors
Azlina Kamaruddin, Gerard Michael Goggin, and Maziar Mozaffari Falarti

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Preface

The 5th Brawijaya Communication International Conference (BCIC) 2025 was an academic forum where scholars, researchers, practitioners, and students convened to discuss and present their ideas, research findings, and scholarly reflections in the field of communication studies. Organised as a virtual conference by the Department of Communication Science, Faculty of Social and Political Sciences, Universitas Brawijaya, BCIC 2025 provided a constructive platform for intellectual exchange across institutions, countries, and disciplinary perspectives. The papers presented at the conference are now transformed into scholarly papers in the Proceedings of BCIC 2025, hosted under the Pertanika Journal of Social Sciences and Humanities, UPM Press.

It is a privilege and an honour to be part of this publication, which brings together papers related to the conference theme, "Decolonising Communication for an Inclusive Society: Transnational and Local Perspectives for Sustainable Development." This theme reflects the growing need to rethink communication beyond dominant perspectives and to recognise the importance of local knowledge, transnational dialogue, inclusivity, and sustainability in contemporary society. As communication practices continue to evolve within complex social, political, cultural, technological, and environmental contexts, the conference sought to encourage critical engagement with communication as both an academic field and a practical force for social transformation.

Several papers in this proceeding reflect the spirit of the conference theme. Research titles such as "Reclaiming Digital Collectivism: The Digital Enactment of Communal Identity in Kampung Digital Mintorejo, Indonesia," "Rethinking the Linearity of DMIS: Hybrid Cultural Traditions and Intercultural Sensitivity in Asian Contexts," and "Reimagining Sustainability through Freirean Communication Praxis: A Study of Dialogical and Decolonial Approaches in Indonesian Schools" demonstrate how communication scholarship can engage with local knowledge, cultural plurality, and decolonial perspectives. Other papers, including "Digital Empathy as Moral Communication: Inclusive Coffee Consumption and Moral Identity Formation among Generation Z," "The Voice Behind the Stigma: Self-Disclosure and Identity Negotiation of Young Adults with Disabilities," and "Pastoral Health Communication in Reducing Health Inequalities among Rural Mothers," highlight the importance of communication in building empathy, inclusion, and social responsibility. Together, these works contribute to broader conversations on how communication can support inclusive, locally grounded, and globally connected responses to social transformation.

We would like to express our sincere appreciation to UPM Press and the Pertanika team for supporting this academic endeavour and for facilitating the publication process of the proceedings. We also extend our gratitude to our keynote speakers, partner institutions, reviewers, authors, presenters, and participants who contributed to the success of BCIC 2025. Our appreciation also goes to all collaborators who supported the organisation of this conference.

Finally, we would like to thank the BCIC 2025 committee members for their dedication, commitment, and hard work in managing the conference and the publication process. The Proceedings of BCIC 2025 stand as a testament to the collective effort of all parties involved and as a contribution to the continuing development of communication studies in addressing the needs of an inclusive, transnational, and sustainable society.

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Reclaiming Digital Collectivism: The Digital Enactment of Communal Identity in Kampung Digital Mintorejo, Indonesia

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ABSTRACT

This study examines how residents of Kampung Digital Mintorejo, South Sumatra, utilise social media to enact communal identity and strengthen local empowerment. The study combines Couldry's (2012) "media as practice" framework with Mignolo's (2011) decolonial perspective to understand residents' digital practices as a form of resistance against uniform, top-down narratives of digitalisation. A qualitative approach using Multimodal Discourse Analysis (MDA) was applied to 200 Instagram posts from four community accounts representing the village government, the youth organisation, the TPA/TPQ institution, and the local soccer club. The analysis traces semiotic resources, identifies dominant thematic discourses, and synthesises cultural meanings through the lens of digital collectivism. The results reveal four intertwined thematic discourses (transparency, solidarity, religiosity, and creativity)that form a communal empowerment ecosystem. Mintorejo's citizen media practices demonstrate a mode of decolonial communication rooted in communal values rather than merely reproducing technocentric narratives. These findings contribute to the conversation on the decolonisation of communication by showing how local digital practices construct digital identity as a form of social empowerment.

Keywords: Communal identity, decolonisation of communication, digital collectivism, Mintorejo Digital Village, multimodal analysis

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INTRODUCTION

The digitisation of villages is now seen as an indicator of development progress. In Indonesia, this initiative is implemented through the Digital Village program, the Village Information System (SID), and Siskeudes, which are designed to promote

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transparency and accountability in village governance (Antlöv et al., 2016). However, recent studies indicate that the success of rural digital transformation is not determined by the sophistication of the systems, but rather by the extent to which digital practices are rooted in the social lives of residents (Saadah et al., 2026; Susilowati et al., 2024). When detached from its social context, digitalisation becomes merely administrative compliance and loses its transformative power.

The reality in Indonesia highlights this paradox. Instead of empowering citizens, many initiatives actually reinforce top-down power dynamics. Yet, at the grassroots level, expressions of digital citizenship have developed in their own way. The Digital Village of Mintorejo in South Sumatra is a case in point. The digital initiative in Mintorejo grew organically from the residents, not from formal programs. Its uniqueness is evident in the four Instagram accounts managed by the village (@kampung_mintorejo, @karangtarunamintorejo, @tpq_jamiulkhoir, and @mintorejo_united), which complement one another and collectively represent communal life. Here, Instagram is not treated as a personal space, but rather as a collective space where the village's identity is negotiated, celebrated, and maintained together (Bennett & Segerberg, 2013; Hasugian et al., 2026).

To analyse this phenomenon, the study employs the "media as practice" perspective (Couldry, 2012), which allows social media to be interpreted not as a technological artefact, but as a living, recurring social practice. The study also integrates Mignolo's (2011) decolonial framework to interpret Mintorejo's digital practices as epistemic resistance against a homogenising modernity that disregards local ways of making sense of the world. This interpretation aligns with literature calling for an appreciation of the participatory epistemologies of Global South communities in reconfiguring digital spaces (Makananise, 2024).

PROBLEM STATEMENT

Studies on village digitalisation and e-government in Indonesia still tend to focus on technical aspects such as the effectiveness of information systems, administrative transparency, or the efficiency of public services. Such an approach treats digital media as a managerial tool and fails to view it as a space for social practice. Consequently, there remains a gap in understanding how villagers use social media to build, maintain, and represent their own digital communities, particularly in villages where digitalisation initiatives emerge from the grassroots.

RESEARCH QUESTIONS

Building on this gap, this study addresses three questions: (1) what semiotic resources are most prominent in the Instagram posts of four Mintorejo community accounts; (2) what dominant thematic discourses emerge from these media practices; and (3) how the digital

practices of Mintorejo residents can be interpreted as both communal empowerment and decolonial resistance to top-down digitalisation narratives. The aim of the study is to analyse how communal identity is enacted digitally through everyday media practices in the Mintorejo Digital Village.

This study employs a qualitative approach within a constructivist paradigm, viewing digital practices as socially constructed through intersubjective meaning-making (Couldry, 2012; Crotty, 1998). Using Multimodal Discourse Analysis (MDA), 200 Instagram posts from four Mintorejo community accounts were manually analysed to preserve sensitivity to local meanings often overlooked by computational methods (Kress, 2010; Liu et al., 2024). The inductive analysis identified diverse visual-textual codes related to administration, community participation, cultural expression, religiosity, sports, and collective activities, which frequently appeared simultaneously within a single post. These posts function not merely as informational content but as multimodal social events integrating visuals, text, symbols, and interaction contexts (Kress, 2010). Unlike conventional one-way e-government communication, administrative content in Mintorejo is often accompanied by citizen engagement and contextual visual documentation (Bertot et al., 2010). The coding process produced four dominant thematic discourses, while the reliability test results are presented in Table 1.

Table 1
The synthesis of visual-textual codes into thematic discourse

Code	Thematic Discourse
Child Participation Cultural Expression Festivity Local Arts	Creativity
Faith Practice Islamic Education Moral Values Religious Events	Religiosity
Communal Work Sports Volunteerism Youth Engagement	Solidarity
Administrative Info Institutional Messaging Public Announcements	Transparency

* Results of the author's analysis (2025)

These four discourses, namely creativity, religiosity, solidarity, and transparency, are described below as the elements that form a communal empowerment ecosystem.

Digital Transparency and Grassroots E-Governance

In Mintorejo, transparency is not implemented as a one-way dissemination of information, but as a dialogic practice between local institutions and residents. Administrative posts are often accompanied by visual documentation, activity narratives, and spaces for interaction through comment sections. Residents can provide feedback, ask questions, and confirm their involvement in various village activities. These findings indicate that effective digital transparency depends not only on the availability of information but also on its ability to foster meaningful communication within the community (Aldiabat et al., 2025; Nurlinah et al., 2025). Instagram serves as a grassroots e-governance platform that enables residents to participate in monitoring and disseminating public information.

Solidarity and Community Action

Solidarity in Mintorejo is fostered through community service, sports, volunteerism, and youth engagement. The emerging narrative emphasises collective identity over individual achievements. Through the repetition of daily practices, social media functions as an extension of offline social spaces that strengthen residents' sense of connection (Bennett & Segerberg, 2013; Pulera, 2023). Youth, particularly through Karang Taruna and sports communities, emerge as key actors who organise participation while fostering communal pride (Ahmad & Setyawati, 2024).

Religiosity as Cultural Meaning

Religiosity is represented as a shared cultural practice that strengthens communal identity, rather than merely an individual spiritual expression (Andriyana & Adrian, 2024; Sumbulah et al., 2024). Religious activities are connected to narratives of togetherness and the intergenerational transmission of values. Documentation of TPA/TPQ activities, for example, demonstrates the community's role in instilling moral values in the younger generation. This finding aligns with studies showing that digital spaces can strengthen the social bonds of local communities through religious practices (Najiha, 2025). From a decolonial perspective, these practices reflect efforts to preserve local systems of meaning amidst the dominance of global digital culture (Mignolo, 2011).

Creativity and Collective Achievements

Creativity in Mintorejo is positioned as a collaborative effort deeply rooted in the village's identity. Achievements such as winning the 2024 Creative Village Competition

are represented as collective successes, not individual accomplishments. The narrative constructed highlights the involvement of various community members and the sustainability of community efforts. By consistently showcasing local art, traditions, and communal identity, residents use digital media to preserve cultural sovereignty while affirming the value of togetherness amidst the tide of digital homogenization (Putra et al., 2026).

CONCLUSION

Instagram use in the Mintorejo Digital Village serves not only as a means of communication but also as a space for the formation of communal identity. Four key themes (transparency, solidarity, religiosity, and creativity) shape a community-based digital ecosystem that strengthens participation, social cohesion, and collective agency. These findings indicate that residents do not merely adopt technology but adapt it to local social and cultural values, thereby offering an alternative to uniform and technocratic models of rural digitalisation.

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Global Trends of Metaphor in News Reporting

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ABSTRACT

News institutions frequently employ metaphors as a technique for framing certain subjects. Given that media heavily influence public discourse, cohesion, and safety, it is crucial to understand how these linguistic tools and their presence in news are explored in academic research, and how future studies can contribute to enriching this field. This study conducts a bibliometric analysis to examine trends in research related to metaphor and news journalism. By analysing 11,027 Scopus-indexed publications from 1956 to 2025 using keyword co-occurrence with VOSviewer, we identify a heavy concentration of research and funding in Western nations, which reveals a significant gap in non-Western perspectives.

Keywords: Bibliometric analysis, keyword co-occurrence, metaphor, news, VOSviewer

INTRODUCTION

Metaphor is a cognitive mechanism used to simplify complex social and political issues to influence the emotional responses of the audience (Gamson & Modigliani, 1989). The potential of this influence within a media text is greater than that of ordinary informational texts (Trnavac & Patterson, 2025). Although the important role of metaphors in news is widely acknowledged, the academic literature discussing this topic

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remains fragmented across different disciplines. Macroscopic mapping of the evolutionary trends, thematic clusters, and intellectual structure of this topic is still lacking. Thus, there is a need to create a systematic map to visualize this research landscape in order to identify new trends and future directions.

PROBLEM STATEMENT

Metaphor plays a deeper role than just being a linguistic ornament. It is a fundamental element that shapes our basic understanding and practical engagement with the world (Lakoff & Johnson, 2008). Metaphor is also a strategic framing device used by communicators such as journalists, politicians, and advertisers to influence public perceptions of certain issues (Atmawijaya, 2025; Cotrina et al., 2025). This device is developed for critical rhetorical purposes and is spread by actors who hold particular interests (Gamson & Modigliani, 1989).

Based on research, news institutions have greater influence potential when they use metaphors compared to purely informational text. Their evaluative texts contain one and a half times more metaphors, stronger intent, and more structural metaphors (Kalinin & Ignatenko, 2022). The new media era, characterised by multimodality and transmodality, has fostered the spread of metaphors. Social media platforms and mass media rapidly disseminate metaphorical expressions and construct societal norms (Binotto, 2022). Research indicates that metaphors in online journalistic texts play a significant role in creating linguistic imagery, influencing readers' perceptions, and shaping their emotional responses and evaluations of the information (Arlanova, 2024).

Given the important role of metaphor in news reporting, it is crucial to understand how these linguistic tools and their presence in news have been explored in academic research, and how future studies can further enrich this field.

RESEARCH QUESTIONS

This study addresses the following research question: What are the trends in metaphor and news research within Scopus-indexed publications?

To answer this question, the research uses bibliometric techniques, particularly co-occurrence analysis (Krabokoukis & Polyzos, 2023; Nadi-Ravandi & Batooli, 2022). This research uses a precise set of keywords, namely "Metaphor" and "News", within the comprehensive Scopus database from 1956 to 2025, resulting in 11,027 publications to analyse using VOSviewer software.

The result of this research is shown in Figure 1. It illustrates a comparison of the number of documents related to a specific topic across various countries or regions. The horizontal axis represents the number of publications, while the vertical axis lists the countries or territories. According to the visualisation, the United States has the highest

volume of documents, followed by the United Kingdom, Australia, Canada, and other nations. Within this dataset, Italy records the lowest number of publications. This graph visualizes research output by region, highlighting which countries are the most active and productive in a specific field. The disparities in publication volume often reflect differing levels of interest, funding, and institutional support across nations.

Figure 2 exhibits the overlapping clusters and the strong connectivity between keywords, revealing the integration of traditional linguistic frameworks with emerging digital and socio-political concerns. The growing significance of topics such as "pandemic," "racism," and "immigration" further underscores how contemporary global issues shape discourse-oriented research.

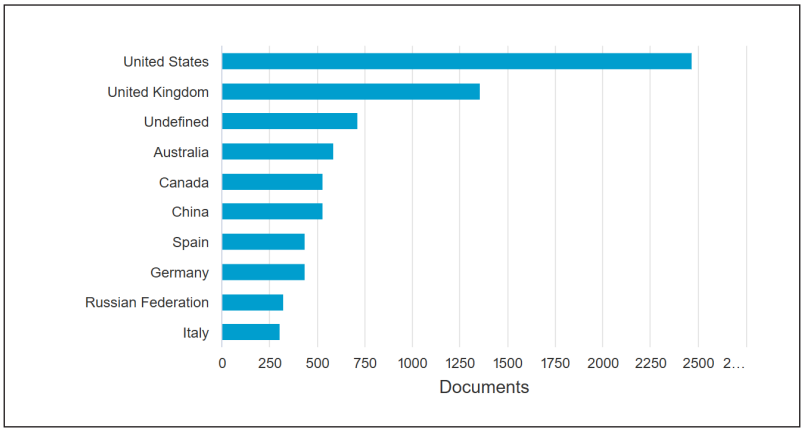

Figure 1. The countries that have published articles on the metaphor and news in the Scopus database

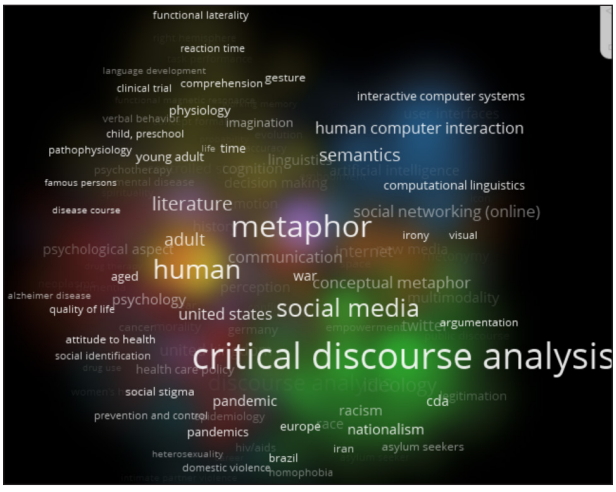

Figure 2. Cluster density visualisation

CONCLUSION

This bibliometric analysis reveals a dynamic and growing field of research on metaphor and reporting, organised around eight main thematic groups. These range from Health and Critical Discourse to Information Technology and the Environment, demonstrating the important role of metaphor as a cognitive and rhetorical tool across media discourse. A notable finding is the geographic imbalance in research output, which is predominantly concentrated in Western countries. This highlights major gaps and the urgent need for more diverse cultural and regional perspectives to enrich the field.

Systematically identifying these groups and associated research gaps, such as cross-cultural metaphor analysis, will allow future research to provide a strategic research roadmap for this area. This underscores the need for interdisciplinary studies that can further reveal how media metaphors shape the public's understanding of complex global issues, such as terrorism and immigration.

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Digital Empathy as Moral Communication: Inclusive Coffee Consumption and Moral Identity Formation among Generation Z

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ABSTRACT

This qualitative phenomenological study examines digital empathy as a mediated form of moral communication in inclusive coffee consumption among Generation Z in Surabaya, Indonesia. Digital empathy refers to empathic recognition, emotional response and moral interpretation that occur through digitally mediated narratives and interactions. Data were collected from twelve participants aged 18-27 who had visited inclusive coffee shops employing visually impaired baristas. Semi-structured interviews, limited participant observation and public social media documentation were analysed using Interpretative Phenomenological Analysis. The analysis generated four themes: empathy as moral motivation, authenticity and product quality as moral credibility, social media as moral norm formation and inclusive consumption as everyday moral identity practice. The findings show that inclusive coffee consumption is not merely a lifestyle choice but a communicative act through which equality, dignity and inclusion are expressed. The study contributes to communication ethics and consumer culture studies by explaining how digital empathy connects online representation, offline interaction and moral identity formation in everyday consumption.

Keywords: Digital empathy, Generation Z, inclusive coffee consumption, moral communication, moral identity

INTRODUCTION

In Surabaya's emerging inclusive coffee culture, Generation Z consumers increasingly encounter coffee shops that employ visually impaired baristas not only as lifestyle venues but also as communicative spaces where empathy, inclusion and moral identity are negotiated. Coffee consumption among young people is therefore examined here as

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an everyday site where social media narratives about disability and inclusion are translated into face-to-face service encounters and moral self-expression. Recent research on coffee and Instagram shows that coffee posts can operate as communication tools and as symbols of group identity among young consumers (Kristof-Csaki, 2020).

The phenomenon is inseparable from the digital environments in which Generation Z is embedded. Digital empathy has recently been conceptualised as empathy experienced in digital communication and as a multidimensional response involving affective and cognitive engagement (Collins et al., 2024). Further work argues that digitally mediated interaction changes the conditions through which people interpret others' affective lives (Mossner & Walter, 2024). In this study, digital empathy refers not merely to feeling sympathy online, but to how empathy is produced, circulated, evaluated and translated through online stories, images, videos, comments and peer interaction before it is enacted in offline consumption.

Prior studies substantiate the link between digital media and ethical consumption. Social media information sharing can strengthen green purchase intention among Generation Z by shaping perceived value and subjective norms (Sun & Xing, 2022), while ethical consumption among Generation Z is influenced by values, peer communication and perceived behavioural control (Djafarova & Foots, 2022). Research on Generation Z also indicates that digital platforms increasingly mediate visibility, authenticity and value formation (Tirocchi, 2024). However, existing studies still tend to emphasise purchase intention, sustainability outcomes or media influence, rather than how empathy itself becomes moral communication in everyday consumption.

Inclusive service research provides another important context. Food-service encounters involving employees with disabilities can produce genuine hospitality, social connection and customer perceptions of contribution to social change (Doan et al., 2023). Disability-inclusive service environments may also generate positive perceptions and word of mouth when inclusion is supported by expertise and hospitableness (Song & Park, 2023). Yet these studies do not fully explain how digital narratives encountered before the service interaction shape young consumers' moral interpretation of inclusive enterprises. This study therefore asks how digital empathy functions as moral communication in Generation Z's inclusive coffee consumption in Surabaya.

METHOD

A qualitative phenomenological design was used to understand how participants experienced inclusive coffee consumption as a moral and communicative practice. The research was conducted in Surabaya, East Java, Indonesia, an urban setting marked by active coffee culture and intensive youth engagement with digital media. Inclusive coffee shops were selected because they connect lifestyle consumption, disability representation, service interaction and digital storytelling.

The study involved twelve Generation Z participants aged 18-27. Participants were recruited through purposive sampling based on three criteria: they had visited inclusive coffee shops employing visually impaired baristas, regularly used Instagram or TikTok to engage with lifestyle or consumption-related content and demonstrated awareness of ethical or inclusive issues. Snowball sampling was then used to identify additional participants with similar experiences. Data collection ended when final interviews no longer produced substantially new meanings related to empathy, authenticity, digital communication or inclusive consumption.

Data were collected from April to August 2025 through semi-structured interviews, limited participant observation and digital documentation. Interviews lasted 45-60 minutes and explored experiences of inclusive coffee consumption, exposure to social media narratives and reflections on empathy, authenticity and equality. Observation focused on customer-barista interaction, spatial atmosphere and communication of competence and inclusion. Digital documentation included public Instagram and TikTok posts related to inclusive coffee shops, treated as social texts rather than engagement metrics.

The analysis followed four interpretive phases. First, transcripts, fieldnotes and digital materials were read repeatedly to identify emotional tone, context and significant statements. Second, open coding marked meaning units such as feeling touched, rejecting pity, respecting competence, quality expectation, digital storytelling and lifestyle with awareness. Third, related codes were clustered into four themes: empathy as moral motivation, authenticity and product quality as moral credibility, social media as moral norm formation and inclusive consumption as everyday moral identity practice. Fourth, themes were interpreted against recent literature on digital empathy, ethical consumption and disability-inclusive service. Trustworthiness was supported through triangulation, peer debriefing, selected member checking and an audit trail. All names and public social media identifiers were anonymised.

RESULTS

The first theme shows that empathy was the main moral motivation for visiting inclusive coffee shops. Participants described their visits as encounters with emotional and ethical meaning rather than simple purchases. Some referred to becoming more aware of the experience of visually impaired baristas, while others emphasized respect for competence. Participant N3 described inclusive coffee shops as feeling “more human” than ordinary cafes. Participant N8 stated that observing professional baristas challenged common assumptions about disability. These accounts show that empathy was not organised around pity, but around dignity, equality and recognition.

The second theme concerns authenticity and product quality as moral credibility. Empathy encouraged participants to try inclusive coffee shops, but continued support

depended on taste, service consistency, comfort and professionalism. Participant N2 stated that "the coffee still has to taste good," while N10 argued that social value increased appreciation only when the product met expected standards. Participants were critical of what they called charity branding, especially when promotional stories emphasised emotional appeal without demonstrating competence. Observation supported this finding because customers paid attention to brewing technique, staff interaction and overall service quality.

The third theme identifies social media as an arena of moral communication and norm formation. Participants used Instagram and TikTok to view, share or discuss stories about inclusive coffee. Posts about visually impaired baristas, supportive atmospheres and respectful customer interaction allowed private experiences to become shared moral references. Participant N7 noted that friends often became interested in visiting similar places after seeing such posts. Social media therefore did not merely publicize inclusive coffee shops; it normalized inclusion through peer visibility and everyday digital storytelling.

The fourth theme shows that inclusive consumption became part of lifestyle and moral identity. Participants still understood coffee as a space for relaxation, work and social gathering, but inclusive settings added ethical meaning to familiar routines. Participant N6 said inclusive coffee consumption was "still part of my lifestyle, but with more awareness," while N4 called it a "small but meaningful action." These statements show how moral agency was practised through ordinary consumption rather than formal activism. Overall, digital empathy became meaningful when it moved across three connected sites: online representation, offline service interaction and everyday identity practice.

DISCUSSION

The findings contribute to communication studies by positioning inclusive coffee consumption as a moral communication phenomenon. Digital empathy was not merely an individual feeling; it was a mediated communicative process through which participants encountered, interpreted and evaluated narratives of disability and inclusion. This extends digital empathy research by showing that online content structures moral attention before consumers enter a service encounter (Collins et al., 2024; Mossner & Walter, 2024) Digital empathy is therefore located at the intersection of mediated representation and embodied interaction.

The study also contributes to communication ethics by distinguishing empathy from pity. Participants rejected representations of visually impaired baristas as passive objects of charity. Instead, they valued competence, equality and professionalism. This finding is consistent with disability-inclusive service research showing that customers may interpret interactions with employees with disabilities as genuine hospitality and as a contribution

to social change (Doan et al., 2023; Song & Park, 2023). The present study adds that such encounters become ethically persuasive when communicated inclusion aligns with actual service quality.

Authenticity emerged as a central condition of inclusive branding. Participants did not accept ethical claims as credible unless they were supported by product quality and respectful service. This is consistent with recent research showing that Generation Z evaluates media and consumption through authenticity and value alignment (Tirocchi, 2024). Moral identity studies also show that ethical consumption is strengthened when behaviour is connected to self-consistency and public moral symbolization(Li et al., 2022). In this study, inclusive coffee consumption allowed participants to communicate who they were and what values they wished to support.

Finally, social media operated as a space of moral norm formation. Findings support previous evidence that social media information sharing influences Generation Z's ethical consumption through peer norms and perceived value (Djafarova & Foots, 2022; Sun & Xing, 2022). However, participants did not simply imitate online behaviour. They judged whether posts were authentic or merely performative, especially when empathy appeared to be displayed for social approval. This indicates that Generation Z participants acted as reflective moral agents within digital environments shaped by visibility, peer interpretation and algorithmic circulation.

CONCLUSION

This study concludes that digital empathy shapes inclusive coffee consumption among Generation Z in Surabaya by connecting online representation, offline interaction and everyday moral identity practice. Inclusive coffee consumption was experienced not only as a lifestyle activity, but also as a communicative act through which participants expressed equality, dignity and inclusion. The findings show that empathy becomes ethically credible when grounded in competence, product quality and respectful disability representation rather than pity or charity. The article contributes to communication ethics, digital communication and consumer culture studies by explaining how moral meanings are produced and stabilised across social media and face-to-face service encounters. Future research may examine similar processes in other cultural settings and different forms of inclusive enterprise.

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Commodification of Wayang Wong Sriwedari: Preserving Traditional Communication in the Digital Era

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ABSTRACT

Wayang Wong Sriwedari is one of the traditional performing arts in Indonesia that continues to survive through the process of adapting to the development of digital technology and cultural tourism. This transformation encourages commodification that not only changes the form of performance, but also shifts the practices of cultural communication that accompany it. This study aims to analyze the commodification of Wayang Wong Sriwedari from the perspective of the political economy of communication by Vincent Mosco, focusing on the commodification of content, labor, and audience. The research uses a qualitative approach with a case study method through in-depth interviews, participatory observations, and documentation analysis. The data were analysed using the Miles and Huberman interactive model. The results of the study show that the commodification of content is realised through the adjustment of the play, the duration of the performance, and visual reinforcement according to the preferences of tourists and digital media. The commodification of labor can be seen from the expansion of the role of artists who not only function as performers, but also as content creators and supporters of digital promotion. Meanwhile, audience commodification shows a change in the position of the audience from a recipient of cultural communication to an economic asset that generates value through attention, interaction, and engagement on digital platforms. This study confirms that digitalisation does not eliminate the function of Wayang Wong Sriwedari as a cultural communication medium, but transforms it into a digital economy to support the sustainability of performing arts and cultural tourism.

Keywords: Commodification of communication, cultural communication, cultural tourism, digitisation, Wayang Wong Sriwedari

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INTRODUCTION

Traditional performing arts are a form of intangible cultural heritage that functions as a medium of cultural communication, transmitting values, identity, history, and collective memory from one generation to the next. Through dialogue, music, dance, make-up, costumes, and performance symbols, people construct and reproduce cultural meanings that strengthen social cohesion. Therefore, the sustainability of performing arts is not only related to the preservation of artistic expression but also to the existence of a cultural communication system that supports people's identities. The development of digital technology has fundamentally changed the way performing arts are produced, promoted, distributed, and consumed. Digitalisation expands people's access to the performing arts through various communication platforms, while opening up new opportunities for the development of the creative economy and cultural tourism. However, the changes also encourage the adjustment of forms, while opening up new opportunities for the development of the creative economy and cultural tourism (Mueser & Vlachos, 2018; Yuliati et al., 2023). However, the changes also encourage the adjustment of the form of the show to suit the characteristics of digital media and tourist preferences (Chhabra et al., 2003; Warto, 2019).

The integration between performing arts and cultural tourism has created opportunities for cultural preservation while increasing economic benefits (Grange et al., 2006; Suardana et al., 2018). Cultural performances are no longer positioned solely as a medium of value inheritance, but also as tourist attractions that must be able to provide an interesting cultural experience for visitors (Chhabra et al., 2003). As a result, various elements of the performance have undergone adaptation, such as simplifying the narrative, adjusting the duration, strengthening visual elements, and developing a digital media-based promotional strategy (Suprihono et al., 2022).

The transformation shows that digitalisation not only serves as a means of cultural preservation, but also changes the logic of cultural production towards a market mechanism. From the perspective of political economy and communication, the change can be understood as a process of commodification that transforms cultural use values into exchange values that have economic value (Fuchs, 2017; Mosco, 2009). Thus, traditional performing arts are in a position to balance the preservation of cultural values with the demands of commercialisation in the tourism industry and digital media (Alexandri et al., 2019; Ortner, 2006)

Various previous studies have examined the revitalisation of performing arts, cultural authenticity, the development of cultural tourism, and the use of digital media in the preservation of cultural heritage (Chen & Lo, 2013; Chhabra et al., 2003; Warto, 2019). Other research shows that the transformation of digital media has changed the production, distribution, and aesthetic models of traditional cultural products (Made et al., 2020;

Suprihono, 2006). However, most of the research still focuses on aspects of cultural preservation, tourism experiences, or promotional strategies, so although previous studies have discussed the preservation of performing arts, cultural authenticity, and digitization of cultural heritage, there is still limited research that explains how the process of cultural communication is transformed into a commodity through the relationship between the content of performances, art workers, and audience attention. In the context of the digital economy, audiences no longer only act as recipients of cultural messages, but become a source of value through attention, interaction, and participation that can be converted into economic value.

This gap has become increasingly important in the era of digital platforms because what is exchanged is no longer only performances as cultural products, but also attention, *engagement*, and audience participation that have economic value. This perspective is still relatively limited in the study of traditional performing arts in Indonesia and has not been widely used to explain the relationship between cultural communication, commodification, and cultural tourism.

Wayang Wong Sriwedari in Surakarta is one of the oldest traditional performing arts in Indonesia, which has been continuously performed since 1911 (Setiaji et al., 2023) Its sustainability shows that cultural preservation is not carried out through the preservation of static performance forms, but through the process of adaptation to social changes, the development of communication technology, and the dynamics of the tourism industry (Made et al., 2020; Suprihono, 2022). The use of social media, acting adjustments, and digital promotion strategies shows that Wayang Wong Sriwedari is negotiating between maintaining the function of cultural communication and meeting the demands of the digital economy (Mokgachane et al., 2021). Therefore, Wayang Wong Sriwedari is a relevant case to explain how the commodification of communication takes place in traditional performing arts in the digital era (Irianto et al., 2018; Mokgachane et al., 2021)

Based on this description, this study aims to analyse the commodification of Wayang Wong Sriwedari using the perspective of *the Political Economy of Communication* developed by Vincent Mosco (Fuchs, 2012a; Mosco, 2009). The analysis is focused on the three dimensions of commodification, namely content commodification, labour commodification, and audience commodification, as a framework to explain the transformation of cultural communication in traditional performing arts (Mosco, 2009). This research is expected to contribute to the development of cultural communication studies by showing that digitalisation not only transforms the form of performance, but also transforms audience attention and engagement into a source of economic value in the digital cultural tourism ecosystem.

LITERATURE REVIEW

Traditional Performing Arts as Cultural Communication

Traditional performing arts are not only understood as an aesthetic expression, but also as a cultural communication system that allows people to convey local values, identities, history, and knowledge through various elements of performance, such as narrative, dialogue, music, movement, and cultural symbols. The adaptation shows that the sustainability of the performing arts is not only determined by the ability to maintain traditional forms, but also by the ability to develop communication strategies that correspond to the changes in contemporary society (Made et al., 2020; Yuliati et al., 2023).

In the development of traditional performing arts, the adaptation process is an important part of maintaining cultural relevance in the midst of changing times. The transformation of the form of presentation, the use of technology, and the development of performance models show that traditional art is a dynamic cultural practice and continues to experience negotiations between heritage values and the needs of modern society (Made et al., 2020).

Communication Commodification: Mosco's Perspective

From the perspective of political and communication economics, commodification describes the process of changing something that has *a use value* to something that has *an exchange value* in the economic system. Mosco (2009) explained that commodification in the communication industry takes place through three main forms, namely content commodification, labour commodification, and *audience commodification*.(Mosco, 2009)

In traditional performing arts, content commodification occurs when cultural elements such as story, duration, language, visual aesthetics, and presentation formats are adapted to suit market needs and audience characteristics. Meanwhile, the commodification of labour shows a change in the position of artists who not only produce artistic works, but also become part of an economically oriented system of cultural production. In the context of the digital economy, audience commodification is becoming increasingly important because attention, activities, and audience engagement can generate economic value for cultural institutions and media platforms (Fuchs, 2012b, 2017).

Cultural commodification does not necessarily indicate a loss of cultural value, but reflects the negotiation process between the preservation of cultural identity and economic demands. Various studies show that traditional arts are under pressure to adapt to the tourism industry and cultural market, resulting in changes in the way culture is produced, presented, and consumed by people (Irianto et al., 2018; Mokgachane et al., 2021).

Digitalisation and Cultural Tourism

Digitalisation has transformed the way cultural heritage is produced, distributed, and consumed by presenting a variety of communication platforms that allow traditional performing arts to reach a wider audience. Digital technology not only serves as a medium for cultural preservation, but also forms new patterns in art production and consumption through increased visibility, interaction, and audience engagement. In the context of cultural tourism, digital transformation creates opportunities for performing arts to develop as a tourist attraction, but at the same time encourages adaptation to market needs and characteristics of modern audiences. Therefore, digitalisation needs to be understood as a negotiation process between the preservation of cultural values and the creation of economic value through digital communication (Mendoza et al., 2023; Mueser & Vlachos, 2018; Permatasari et al., 2020; Suprihono et al., 2022; Yuliati et al., 2023)

METHODOLOGY

This study uses a qualitative approach with a case study method to analyse the process of commodification of communication in Wayang Wong Sriwedari as a traditional performing art that has transformed in the context of digital and cultural tourism. The case study approach was chosen because it allows the research to understand cultural phenomena in depth in specific social, historical, and communication contexts. The research data were obtained through in-depth interviews, participatory observations, and documentation. Interviews were conducted with actors who were directly involved in the production and sustainability of Wayang Wong Sriwedari, including directors, performers, dancers, musicians, and performance managers. The selection of informants was carried out purposively based on their involvement and experience in the production, presentation, and communication development of the show. Observations were made on the performance process, the pattern of interaction between art actors and the audience, and the use of digital media as a means of cultural communication. Documentation data includes performance archives, promotional materials, visual documentation, and digital content related to Wayang Wong Sriwedari. Data analysis was carried out using the Miles and Huberman interactive model, which consisted of three stages, namely data reduction, data presentation, and conclusions/verification (Miles & Huberman, 1994). The data were analysed using the perspective of Vincent Mosco's Political Economy of Communication by focusing on three dimensions of commodification, namely content commodification, labour commodification, and audience commodification (Mosco, 2009). Through this framework, this study identifies how cultural values, artists' work practices, and relationships with audiences are transformed into economic value in the digital performing arts ecosystem.

FINDINGS AND DISCUSSION

Content Commodification: Transforming Cultural Narratives into Market-Oriented Performances

The findings of the study show that Wayang Wong Sriwedari has experienced content commodification through the process of adapting to changes in audience characteristics, cultural tourism needs, and the development of digital media. The commodification can be seen through the adjustment of the play, the simplification of the storyline, the compacting of the duration of the performance, and the strengthening of visual elements such as stage layout, costumes, and makeup. These changes do not eliminate the main identity of Wayang Wong Sriwedari, but show an adaptation strategy so that cultural messages can still be accepted by contemporary society.

From the perspective of Mosco (2009), these changes show that the content of culture has undergone a transformation from use value to exchange value. Stories and cultural symbols that previously functioned as a medium for conveying philosophical values are now also produced as cultural experiences that have economic appeal for tourists. These findings show that content commodification is not just a commercialisation process, but a communication strategy to maintain the continuity of performance in a changing cultural environment.

This phenomenon is in line with research on traditional performing arts, which shows that adaptation to the tourism market and digital media often leads to changes in the presentation format, without always eliminating the inherent cultural meaning in it (Chhabra et al., 2003; Mokgachane et al., 2021). Thus, Wayang Wong Sriwedari shows that cultural sustainability can take place through a negotiation process between cultural authenticity and the need for communication with modern audiences.

Labour Commodification: Transformation of Artists into Cultural Producers

The commodification of labour in Wayang Wong Sriwedari can be seen from the change in the role of art actors in the contemporary performance ecosystem. Artists no longer only play the role of actors, dancers, or musicians who perform artistic functions, but are also involved in various cultural production activities such as promotion, digital content creation, interaction with audiences, and performance image development.

In Mosco's (2009) perspective, labour is commodified when human ability to produce communication products becomes part of the process of creating economic value. In the context of Wayang Wong Sriwedari, the artist's artistic skills not only produce performances, but also generate additional value through digital visibility and cultural tourism attraction.

These findings show a change in the position of artists from just cultural actors to cultural workers who play a role in the production chain of the creative economy. This transformation shows that the sustainability of traditional performing arts requires a new

form of work that combines artistic skills, public communication, and technological adaptation. This phenomenon reinforces the view that the digital cultural industry has expanded the concept of cultural labour, where art workers not only produce works, but also contribute to the production of value through communication activities and public engagement (Fuchs, 2017)

Audience Commodification: From Cultural Audience to Economic Asset

The most significant findings of this study show that the commodification of the audience is the most powerful form of transformation in the sustainability of Wayang Wong Sriwedari in the digital era. Before undergoing digital transformation, audiences were primarily positioned as recipients of cultural messages who enjoyed live performances. However, in the digital communication ecosystem, audiences experience a shift in position to become a source of economic value through their attention, interaction, and engagement with cultural content.

The presence of digital media causes the value of a show to be measured not only by the number of viewers physically present, but also by the level of audience engagement, such as the number of impressions, responses, comments, and content spread. Thus, the attention of the audience becomes a new form of commodity that has value in the digital economy system.

These findings expand on the concept of audience commodification of Mosco (2009) and Fuchs (2012), who explain that audiences in the communications industry can become commodities because their activities generate economic value. In the context of Wayang Wong Sriwedari, audiences not only consume culture, but also participate in the production of cultural values through their digital activities. This perspective makes a new contribution to the study of traditional performing arts because it shows that cultural sustainability in the digital age depends not only on the ability to sustain performance content or artistic labour, but also on the ability to manage relationships with audiences as cultural and economic resources.

Thus, digitalisation creates a fundamental change in the pattern of cultural communication: from a traditional communication model centred on the delivery of cultural messages to a digital communication model oriented towards interaction, participation, and shared value creation between artists and audiences.

CONCLUSION

This research shows that the sustainability of Wayang Wong Sriwedari in the digital era does not only depend on the ability to maintain traditional forms, but also on its capacity to adapt cultural communication through the process of commodification. Using the perspective of Vincent Mosco's *Political Economy of Communication*,

this study found that commodification takes place through three main dimensions, namely the commodification of content through the adjustment of narratives and forms of presentation, the commodification of labor through the change in the role of artists as cultural producers, and the commodification of the audience through the transformation of audience attention and involvement into a source of economic value. These findings expand the study of the commodification of communication by showing that in the digital ecosystem, audiences no longer only play the role of recipients of cultural messages, but also become part of the process of value production through digital interaction and participation. Thus, digitalisation does not solely shift the cultural function of Wayang Wong Sriwedari, but creates a new negotiation space between cultural heritage preservation, digital communication, and the development of cultural tourism.

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Fear Appeal and Health Message Production in the Indonesian COVID-19 Vaccination Campaign

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ABSTRACT

The COVID-19 pandemic offered valuable lessons for stakeholders responding to a globally lethal health crisis. As part of its response, the Indonesian government pursued herd immunity through a national vaccination programme, making the vaccination campaign a primary instrument of public persuasion. This study examines how persuasive health messages were designed and disseminated to secure public compliance during the 2021–2022 campaign. A qualitative descriptive case study was employed, drawing on two sources of data: thematic analysis of in-depth interviews with four members of the government public communication team, and content analysis of official posts from the Ministry of Communication and Information Technology's Instagram account (@ditjenikp). Findings show that campaign messages were continuously adapted to the dynamics of the pandemic and were designed to reshape public motivation and counter misinformation. Communicators deliberately combined fear appeals with hope appeals, pairing threat-based messaging with clear, accessible solutions consistent with the Extended Parallel Process Model. The campaign's relative success rested on two factors: the delivery of well-crafted narrative messages and the cultivation of public motivation to adopt government-recommended protective behaviours. The study provides a foundation for designing adaptive, persuasive communication interventions for future public health challenges.

Keywords: COVID-19 vaccination, health communication, fear appeal, persuasive message, qualitative case study

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INTRODUCTION

The COVID-19 disease that affected countries around the world offered valuable lessons for stakeholders responding to a globally lethal pandemic. First identified in late 2019 in Wuhan, China, the virus claimed millions of lives between 2020 and 2022, including in Indonesia. The Indonesian government responded through a series of regulatory measures, with mass vaccination positioned as the most effective strategy to reduce mortality, disease severity, and pressure on the health system.

To achieve herd immunity, the government targeted the vaccination of around 70% of the population by the end of 2021 and secured vaccine supplies through international collaboration. President Joko Widodo received the first Sinovac dose on 13 January 2021, signalling the state's commitment to the national programme. Achieving such coverage, however, depended not only on supply and logistics but also on public willingness to be vaccinated.

Public support remained ambivalent. Studies reported substantial hesitancy in Indonesia driven by religious considerations, doubts about necessity, and concerns over safety and efficacy (Arifin & Anas, 2021; Harapan et al., 2020; Sinuraya et al., 2024). Successful national vaccination therefore required not merely implementation but public compliance, that is, the affirmed willingness to be vaccinated. In communication scholarship, compliance-gaining concerns persuading audiences toward a defined behaviour within limited options and differs from persuasion in its narrower, action-oriented aim (Gass & Seiter, 2018). Persuasive vaccination messages frequently relied on fear appeals, which can raise risk perception and strengthen vaccination attitudes, especially when threat is paired with efficacy (Limbu & Huhmann, 2024; Liu et al., 2022).

PROBLEM STATEMENT

The central problem of this study is how the Indonesian government designed and produced persuasive health messages that balanced fear and hope appeals to secure public compliance with vaccination amid widespread hesitancy and disinformation.

RESEARCH QUESTIONS

This study therefore asks how the government's public communication team designed and produced persuasive vaccination messages, and how fear and hope appeals were deployed across official channels to encourage public compliance.

METHOD

This study employed a qualitative descriptive case study to examine the production and dissemination of persuasive messages during the campaign. Informants were selected

purposively based on their direct involvement in designing or coordinating government public communication throughout the 2021–2022 period. Four informants participated in in-depth interviews (Table 1). A second source of data comprised publicly available official posts from the Ministry of Communication and Information Technology's Instagram account (@ditjenikp).

Data were analysed using two complementary techniques: thematic analysis of the interview transcripts to identify message strategies, and content analysis of the @ditjenikp posts to classify recurring threat and efficacy appeals. Interpretation was guided by the Extended Parallel Process Model (EPPM), the Persuasive Health Message framework, and the Health Belief Model. Credibility was strengthened through triangulation between the interview findings and the documented social media content.

Table 1
Profile of informants

No.	Informant	Position
1	Dilla Amran	Senior Expert Staff, Executive Office of the President
2	Basra Amru	Program Manager, Jaga Bersama
3	Natasha Sjahrir	Communication Expert, Committee for COVID-19 Handling and National Economic Recovery (KPC-PEN)
4	Niken Widiastuti	Former Secretary-General, Ministry of Communication and Informatics

Source: In-depth interviews, 21 February 2024

RESULTS AND DISCUSSION

Basra Amru explained that the campaign was implemented in stages that tracked the evolving pandemic. The team applied the EPPM, balancing threat and efficacy, before disseminating messages across multiple channels. Dilla Amran emphasised that messages deliberately combined negative emotional appeals (fear) with positive emotional appeals (hope):

> *Kadang-kadang kita memakai pendekatan fear, semisal dengan mengatakan, nanti kalau tidak divaksin akan ada akibat tertentu. Ada juga yang memakai pendekatan hope. Nanti, kalau orang-orang tua divaksin, mereka bisa bertemu anaknya.* [At times we use a fear-based approach, for instance by saying that failure to be vaccinated will lead to certain consequences. There are also instances where we adopt a hope-based approach; for example, when elderly people are vaccinated, they can meet their children.] (Dilla, 21 February 2024)

Following the first vaccination, the public was deliberately conditioned to experience a fear of missing out (FOMO) ahead of Eid al-Fitr 2021, steering discourse toward the question of whether one had been vaccinated. Because the campaign extended over a long period, communicators worried about message fatigue and sought to renew the sense of urgency across the first dose, the second dose, and the booster:

> *Kampanye vaksinasi COVID-19 ini berlangsung lama. Jadi, tim komunikasi publik perlu memperbanyak variasi pesan ajakan vaksinasi. Diperlukan rasa fear yang baru yang lebih genuine, agar masyarakat tetap mau melanjutkan vaksinasi dosis pertama, dosis kedua, dan dosis booster.* [The COVID-19 vaccination campaign was protracted, so the public communication team needed to diversify its appeals. A renewed and more genuine sense of fear was required so that people would continue with the first dose, the second dose, and the booster.] (Basra, 21 February 2024)

Threat-based messaging was nonetheless applied cautiously to avoid panic. Natasha Sjahrir noted that the public already felt anxious, so communication emphasised urgency without amplifying fear. This caution aligns with evidence that fear appeals raise risk perception and attitudes but exert weaker, sometimes counter-productive, effects on intention when efficacy is absent (Limbu & McKinley, 2025; Witte & Allen, 2000). Consistent with EPPM (Popova, 2012), fear was therefore paired with clear, achievable solutions so that audiences pursued danger control (protective action) rather than fear control (message rejection).

Threat was also operationalised through regulation. Mandatory vaccination for users of public transport, and proof-of-vaccination requirements for air and rail travel, accelerated uptake. Niken Widiastuti described a recurring pattern of 'compliance followed by awareness': citizens initially complied to meet mobility requirements, but sustained socialisation gradually shifted motivation toward voluntary acceptance, reflected in faster uptake of the second dose.

Analysis of the official @ditjenikp account confirmed the same logic. The most frequent threat messages were evidence-based health risks. A post dated 10 September 2021 stated that 94% of COVID-19 patients who died had not been vaccinated, framing vaccination as protection against severe illness. During the Omicron wave, the account combined warning with reassurance and practical guidance ('Stay calm, get vaccinated, and wear a mask') and promoted the PeduliLindungi application. Posts also foregrounded regulatory threats affecting mobility and consistently closed with direct calls to action, such as 'Get vaccinated quickly' and travel-related vaccination requirements. The pairing of fear with social-norm and solution cues is consistent with experimental evidence that combined appeals can strengthen perceived message quality and vaccination intention

(Liu et al., 2022). Across the campaign, threat appeals were not left to instil fear alone but were converted into constructive behavioural guidance.

CONCLUSION

This study examined the communication strategies used by the Indonesian government during the 2021–2022 COVID-19 vaccination campaign. Before designing campaign messages, the public communication team assessed public perceptions and familiarised health workers and officials with vaccine information, against a baseline in which only around 30% of the population initially expressed willingness to be vaccinated. Disinformation and hoaxes were a major early challenge, prompting the formation of a dedicated team to counter misinformation and to deliver accurate, repeated, evidence-based messaging.

The interview data reveal an adaptive and systematic strategy that combined fear appeals with hope appeals, scrutinising messages before dissemination and adjusting them to the dynamics of the pandemic. The content analysis of @ditjenikp confirms this pattern: threat messages emphasising mortality risk and mobility restrictions were consistently paired with hope-based framing, namely vaccines as individual protection, as a pathway to restoring socio-economic activity, and as a means to reunite with loved ones.

The Indonesian case suggests that pandemic health communication is most effective when it fosters compliance by structuring messages around risk awareness coupled with concrete, accessible solutions, consistent with the EPPM. While campaign success cannot be attributed to communication alone, the rising number of vaccinated individuals and the shift toward more positive public attitudes indicate that well-crafted, adaptive messaging contributed meaningfully. These findings offer a foundation for designing persuasive communication interventions for future public health challenges.

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Building Resilience to 'Political Brain Rot': A Critical–Creative Conceptual Model in Digital Politics

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ABSTRACT

This article aims to explain how Indonesian digital citizens build resilience against *political brain rot*, which is understood as the decline of reflective thinking and political empathy caused by repeated exposure to polarised and emotionally intense political content. Using Qualitative Content Analysis (QCA), this study examines 48 short YouTube videos and audience comments related to the August 2025 Demonstration and President Prabowo's Free Nutritious Meals (MBG) program. The analysis focuses on how digital texts, visuals, titles, and comments shape citizens' political assessments, emotional responses, and participation. The findings reveal three mechanisms that reinforce *political brain rot*: the simplification of political narratives into moral-affective battles, increased visibility of angry and euphoric content, and the emergence of cognitive fatigue that weakens public reflection and deliberation. However, the study also finds micro-resilience through humour, empathy, irony, and reflective scepticism, showing that citizens remain active interpreters within the platform ecology. The article concludes by proposing a critical–creative resilience model, which emphasises cognitive, affective, and creative capacities as foundations for adaptive engagement and a more reflective digital democracy.

Keywords: Affective polarisation, critical–creative resilience, digital politics, Indonesia, political brain rot

INTRODUCTION

The digital public sphere can no longer be understood solely as an arena for rational deliberation. In many cases, politics is increasingly consumed as fast-paced, repetitive, and easily polarised emotional spectacles. Constant exposure to provocative, partisan, and sensational

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political content can weaken citizens' capacity for reflective thought, rational consideration of arguments, and development of political empathy. This article uses the term "political brain rot" to describe the cognitive and affective degradation that occurs when politics is consumed more often as an emotional stimulus than as a process of democratic reflection.

In the Indonesian context, this phenomenon is evident in the circulation of short political videos about the August 2025 demonstrations and the Free Nutritious Meals Program (MBG). The August 2025 demonstrations portray politics as a moral conflict between citizens, the state, security forces, and those in power. Meanwhile, the MBG, one of President Prabowo Subianto's flagship policies, aims to improve child nutrition, reduce malnutrition and stunting, and strengthen human resources. However, due to its large-scale implementation and the need for logistical preparedness, nutritional monitoring, food security, and budget accountability, the MBG has sparked public debate. While the program is promoted as a manifestation of the state's presence and concern for citizen well-being, it has also been criticised for its effectiveness, accountability, and potential use as a political spectacle.

Previous studies on digital politics have extensively discussed polarisation, disinformation, fake news, echo chambers, filter bubbles, and algorithmic bias (Bruns, 2019; Pariser, 2011; Tucker et al., 2018). These studies are important for diagnosing problems with digital democracy, but they tend to focus more on pathological aspects than on citizens' capacity to respond, reinterpret, and build resilience in digital spaces. Therefore, a critical-creative approach is relevant to this study. The critical dimension helps interpret power relations, ideological bias, and algorithmic domination (Barrow, 2024; Ott & Mack, 2024), while the creative dimension views citizens as actors capable of creating new political meanings through humour, irony, parody, reflective commentary, and everyday digital expression (Berk et al., 2013; Coleman & Freelon, 2015; Sobari, 2025).

This study uses Qualitative Content Analysis (QCA) on 48 short YouTube videos and audience comments regarding the August 2025 Demonstration and the MBG. YouTube was chosen because it provides an appropriate digital ecology for examining the relationship between short political videos, visual framing, titles, channel narratives, recommendation logic, and public commentary. Unlike online media, which are more journalistic in nature, YouTube Shorts combines images, sound, text, music, captions, and audience responses within a single platform. Compared to Instagram, YouTube offers a relatively more open public comment space to explore citizen interpretations. Videos were selected through purposive sampling based on issue relevance, short video format, political framing, availability of audience commentary, and a variety of channels and narrative positions.

PROBLEM STATEMENT

The primary issue examined in this article is not only the spread of misinformation, bias, or polarisation of political information, but also the decline in citizens' reflective engagement

in an increasingly platformized digital political ecology. Digital platforms do not simply convey political messages but also shape how citizens perceive, feel, and evaluate politics through fast, repetitive, and easily consumed emotional narratives. Previous studies have addressed polarisation, misinformation, and algorithmic bias but have been limited in addressing citizens' cognitive-affective fatigue and their capacity to build micro-resilience through humour, satire, empathy, irony, and reflective scepticism. This gap is crucial because the future of digital democracy depends not only on controlling misinformation but also on citizens' ability to think critically, feel empathetically, and participate creatively.

RESEARCH QUESTIONS

This article answers the following three research questions:

- How does political brain rot form in short YouTube videos and audience comments related to the August 2025 Demonstration and the MBG?
- How do citizens express micro-resilience through humour, empathy, irony, and reflective scepticism in response to emotional political content?
- How can the critical-creative resilience model explain citizens' capacity to maintain reflective, empathetic, and creative engagement in digital democracy?

RESULT AND DISCUSSION

Research findings indicate that political brain rot in Indonesian digital politics does not arise solely from low political literacy. It is also shaped by changes in the way politics is communicated in digital spaces. In short, politics often presents itself as a series of emotions rather than an exchange of arguments in short YouTube videos. Demonstration videos, for example, highlight conflict scenes such as lines of officers, tear gas, crowd shouts, and sensational headlines. This pattern encourages audiences to read politics through the lens of anger and a sense of injustice. Comments such as "If people cannot live, what's the point of democracy?" demonstrate that anger does not always equate to irrationality but can also serve as a moral judgment on democracy, public rights, and state power.

In the case of MBG, the affective pattern is different, although it operates through a similar simplistic logic. MBG content often uses images of smiling children, optimistic music, success narratives, and claims that the state is there for the people. This pattern generates positive feelings, such as gratitude, pride, and trust in government policies. However, audience comments also show some ambivalence. Some users embrace the narrative of success, while others use humour and irony to question policy implementation. Comments such as "99% success, but only 1% nutrition" or "Free food, but their minds remain hungry" demonstrate that citizens are not entirely passive. Humour allows citizens to maintain a critical distance from the dominant narrative without presenting a direct critique.

This pattern suggests that political brain rot simplifies politics into an affective struggle. Demonstration videos tend to reduce politics to a conflict between citizens and power, while MBG videos tend to reduce policy debates to the tension between pride in state programs and criticism of their implementation. Political complexity translates into easily consumable emotions such as anger, pride, suspicion, cynicism, or amusement. In this context, deliberative depth is weakened because the most visible content is not always the one with the strongest arguments but rather the one most capable of eliciting an emotional response.

YouTube serves as both a content distribution channel and an environment that shapes political visibility. Content that incites anger, euphoria, or political humour tends to garner more attention than content that explains issues in a complex way. In the case of demonstrations, videos depicting street tensions prompted angry, suspicious, and despairing comments. In the case of MBG, videos featuring children's faces, optimistic music, and narratives of success encouraged comments with tones of gratitude, pride, and defence against criticism. This suggests that bias in digital politics is both psychological and structural. Citizens' preferences are reinforced by platform designs that prioritise engagement, intensity, and rapid reactions. Consistent with Cho et al. (2020), content personalisation narrows the diversity of information and reinforces certain political affections.

However, this study also found evidence of digital reflection. Some comments not only responded to issues but also began to question how the platform operated. Comments such as "Why are the videos always the same, like they're being directed?" or "YouTube should be fair, not just looking for clicks" indicate a shift from thinking about issues to thinking about how issues are produced, filtered, and displayed. This awareness can be considered an early form of algorithmic literacy. Citizens are beginning to understand that digital political realities do not emerge neutrally but are curated and reinforced through platform logic.

Despite the dominance of affective content, citizens continue to demonstrate micro-resilience. This resilience does not always manifest in formal arguments or lengthy rational discussions. Instead, it presents itself through humour, irony, empathy, and reflective scepticism. Comments such as "The program is good, but don't just create content" or "Criticism isn't hate, it's caring" demonstrate that some citizens are capable of transforming emotions into moral reflection. In the MBG issue, satire like "Give free food to buzzers too, so they don't go hungry" provides a lighthearted yet critical way to question the relationship between power, propaganda, and digital support.

Based on these findings, this study offers a critical–creative resilience model comprising three interrelated layers. First, the cognitive layer, namely the ability to recognise bias, framing, and logic of platform recommendations. Second, the affective layer, namely the ability to manage anger, pride, suspicion, or disappointment so that they do not turn

into hatred or apathy, is important. Third, the creative layer, namely the ability to express criticism through humour, satire, storytelling, and reflective commentary. Cognition provides direction, affect provides moral energy, and creativity provides social expression. Thus, digital resilience does not mean eliminating emotion from politics but rather transforming it into reflection, empathy, and democratic learning.

CONCLUSION

This study shows that political brain rot in Indonesian digital politics is formed through the simplification of political narratives, the intensification of emotions, and the visibility of platforms that prioritise affective content. Based on the QCA of 48 short YouTube videos and audience comments regarding the August 2025 Demonstration and the MBG, this study finds that digital politics tends to shift from the exchange of arguments to the circulation of anger, pride, humour, and cynicism.

However, citizens are not entirely passive actors. They build micro-resilience through humour, empathy, and irony, and reflective scepticism. Therefore, this article offers a critical-creative resilience model that explains digital resilience through three layers, namely cognitive, affective, and creative layers. This implies that digital political literacy must go beyond fact-checking by strengthening algorithmic literacy, affective literacy, and creative civic expression.

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Gamified Politics and Digital Populism: The 2024 Presidential Campaigns of Prabowo Subianto and Lai Ching-te

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ABSTRACT

This study compares the 2024 presidential victories of Prabowo Subianto in Indonesia and Lai Ching-te in Taiwan through the lens of digital communication and political gaming. The research employs a comparative qualitative approach with a multi-method design, integrating digital ethnography, multimodal discourse analysis, and qualitative content analysis to map symbolic dynamics in the digital space. Findings reveal that both campaigns utilised hybrid digital communication models combining emotional storytelling, visual memes, and gamified participation. The study concludes that digital play has reshaped electoral communication, marking a shift from ideological politics to emotional, representational politics constructed through algorithmic logic. This provides significant implications for understanding comparative digital populism in Asian consolidating and stable democracies.

Keywords: Digital communication, comparative populism, Lai Ching-te, political gaming, Prabowo Subianto

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INTRODUCTION

The 2024 presidential elections in Indonesia and Taiwan featured political figures who captured global attention by utilising discourse games on social media to construct compelling electoral images (Fitriananta et al., 2025). This phenomenon signifies a fundamental shift in political communication, transitioning from

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conventional media dominance to interactive, symbolic digital spaces where algorithms play a central role in framing public perception. As highlighted by (Fauzi et al., 2018), the current "hybrid media system" forces political actors to adapt to both legacy media and the chaotic, high-velocity nature of digital platforms (Hermawan et al., 2025).

Previous studies, such as those by (Anjeli et al., 2025) and various contemporary analyses of digital literacy (Bulya & Izzati, 2024), have explored how digital tools facilitate the personalisation of power. However, research gaps remain regarding the cross-contextual comparison of how "digital symbolic play"—the use of gamification, memes, and viral humour-produces distinct electoral outcomes in consolidating democracies like Indonesia compared to stable democracies like Taiwan (Andrian & Syaifullah, 2026). While Indonesia's 2024 landscape was characterised by high-affective, populist engagement, Taiwan's environment remained deeply rooted in institutional civic-mindedness, even within digital arenas (Qintara & Archellie, 2025). This paper aims to bridge this gap by integrating a sociology of communication approach with the digital populism framework, examining how these contrasting models produce varying levels of leadership legitimacy and voter mobilisation.

PROBLEM STATEMENT

Modern campaigns increasingly utilise gamified elements—such as challenges, digital badges, and interactive algorithms—to bypass traditional media gatekeepers. However, the mechanisms through which these strategies influence voter behaviour, and the degree to which they threaten or strengthen democratic deliberation, remain under-theorised.

RESEARCH QUESTIONS

The analysis reveals that the 2024 victories in Indonesia and Taiwan were underpinned by the "gamification of affectivity," where voters were transformed from passive political subjects into active "political gamers." As shown in Table 1, the strategies employed were highly contingent upon the digital ecosystem of each nation.

Table 1
Comparison of gamified strategies in 2024

Aspect	Prabowo Subianto (Indonesia)	Lai Ching-te (Taiwan)
Primary Digital Logic	Affective/Populist	Deliberative/Institutional
Dominant Platform	TikTok, YouTube, Instagram	Facebook, LINE, YouTube
Gamification Catalyst	Viral danses, memes (#JogetGemoy)	Policy interaction, digital petitions
Target Audience	Generation Z and Millennials	Broad civic public/Professionals

Prabowo Subianto's campaign effectively reimagined his image from a traditional military figure to a "grandfatherly" populist icon through the tactical use of humour and nostalgia (Pristiani & Affandi, 2026). By leveraging TikTok's recommendation algorithm, the campaign fostered emotional intimacy, allowing supporters to engage with the candidate not through abstract policy debate, but through shared symbolic play (Aminulloh et al., 2025). This created a "Populist Gamified Communication Model" (PGCM), where the pleasure of participation—sharing memes and viral videos—outweighed the necessity of detailed ideological alignment (Engesser et al., 2017).



Figure 1. Path coefficients and significance of digital engagement

In contrast, Lai Ching-te's campaign utilised a "Civic Gamified Communication Model" (CGCM). Rather than relying on viral affect, the campaign emphasised institutional resilience and democratic stability (Fitriyanti & Aulia, 2025). Gamification in this context took the form of interactive policy quizzes and community-based digital engagement, which functioned to reinforce existing civic trust rather than build it from scratch (Anjeli et al., 2025).

As shown in Figure 1, the path coefficients suggest that while both models correlate positively with electoral success, the "Affective Trigger" in the Indonesian context shows a significantly higher impact on rapid mobilisation compared to the "Civic Trigger" in the Taiwanese context, which relies more on long-term institutional reinforcement (Fauzi et al., 2025).

This suggests that electoral success in the algorithmic era is highly sensitive to local socio-cultural predispositions (Gunaeri & Khusna, 2025). Digital populism is not a monolith; it adapts to the existing democratic culture of the nation, either by weaponising viral affect or by digitising civic institutionalism.

CONCLUSION

Digital politics in Asia has evolved into hybrid communication forms. While Prabowo relied on affective algorithms, Lai utilised rational, community-based digital trust. Modern campaigns must balance viral gamification with mitigation protocols against algorithmic bias.

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AI-Driven Personalisation in Beauty Marketing: Exploring the Role of Wardah Colour Intelligence™ in Shaping Consumer Perception and Self-Expression

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ABSTRACT

This study examines how AI-driven personalisation in halal beauty marketing shapes consumer perception and self-expression, focusing on Wardah Colour Intelligence™—Southeast Asia's first AI-based personal colour analysis system. Qualitative content analysis of five TikTok videos from @WardahBeautyOfficial (February–April 2025) identified four themes and twelve subthemes: perceived usefulness, ease of use, emotional personalisation, and halal cultural identity. Findings show AI effectiveness encompasses emotional validation and self-concept affirmation across self-knowledge, ideal self, and self-evaluation dimensions. Users negotiated algorithmic ambiguity through folk theories and peer interaction, while halal authenticity and community trust strengthened acceptance. The study extends TAM by foregrounding cultural and ethical dimensions of perceived usefulness, and enriches Self-Concept Theory by demonstrating how AI mediates identity negotiation in a halal digital context.

Keywords: AI marketing, consumer perception, halal beauty, personalisation, self-expression

INTRODUCTION

Artificial intelligence (AI) has transformed beauty marketing through personalised, data-driven experiences intersecting with consumer identity and halal values in Indonesia's Muslim-majority market (Beyari & Hashem, 2025; Gao et al., 2023). TAM identifies perceived usefulness and ease of use as key adoption drivers (Davis, 1989, as cited in Popa et al., 2024).

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Self-Concept Theory explains how consumers affirm self-knowledge, ideal self, and self-evaluation through digital tools (Calhoun & Acocella, 1990, as cited in Hidayati & Suseno, 2024; Gonzalez-Jimenez, 2017).

PROBLEM STATEMENT

This study focuses on Wardah Colour Intelligence™, launched at Wardah Colourverse 2025 (February 8–16, Senayan City, Jakarta)—Southeast Asia's first AI-based personal colour analysis system generating personalised seasonal makeup palettes for Indonesian Gen Z women (Armelia, 2025). Despite growing research on AI personalisation in beauty, halal-context studies rarely address how consumers negotiate algorithmic ambiguity or construct self-concept through AI interaction. This study extends TAM by arguing perceived usefulness must encompass functional, emotional, and cultural-symbolic dimensions, and shows how AI recommendations simultaneously mediate all three self-concept dimensions.

RESEARCH QUESTIONS

How does Wardah Colour Intelligence™ influence consumer perception, self-concept negotiation, and self-expression in Indonesia's halal beauty market? Sub-questions address: (1) how users interpret AI recommendations in relation to self-knowledge, ideal self, and self-evaluation; (2) how algorithmic ambiguity is negotiated through community interaction; and (3) how halal identity shapes trust in AI-driven personalisation.

METHODOLOGY

This study employs qualitative content analysis (Elo & Kyngäs, 2008) of five purposively selected TikTok videos from @WardahBeautyOfficial (February–April 2025), identified via hashtags "#WardahColourIntelligence" and "#WardahPersonalColorAnalysis." Selection criteria: (1) demonstration of the AI colour test; (2) personalised palette recommendations; and (3) substantive comments addressing usefulness, trust, or halal values. The sample covered hijabi and non-hijabi creators in at-home and online settings. Comments in Bahasa Indonesia and English were inductively coded into themes and subthemes.

RESULTS AND DISCUSSION

As shown in Table 1, content analysis identified four themes with twelve subthemes.

Theme 1: Perceived Usefulness

Functional Usefulness

Comments like "ngebantu banget" (very helpful) showed AI reduced shade-selection complexity and purchase risk (Gao et al., 2023).

Emotional and Cognitive Usefulness

Results like "cool summer" acted as emotional mirrors validating self-perceptions (Beyari & Hashem, 2025), reflecting the self-knowledge dimension of Self-Concept Theory—converting abstract self-perception into actionable identity data.

Cultural and Symbolic Usefulness

Pride in a local halal brand pioneering AI strengthened cultural ownership and brand loyalty.

Theme 2: Ease of Use and Technical Friction

Persistent Experimentation

Repeated testing under varied conditions showed perceived value outweighed technical barriers.

Co-Created Accessibility

Comment sections functioned as peer-support forums, collectively lowering the usage threshold through troubleshooting.

Algorithmic Ambiguity and Literacy

Inconsistent results prompted "folk theories" about lighting and camera quality (Zhao & Chu, 2023), triggering collaborative sensemaking rather than abandonment. Minimal brand communication on data storage or AI logic represents a governance gap—Shin's (2021) explainability framework suggests transparent disclosure is essential when users share biometric data.

Theme 3: Emotional Personalisation and Self-Expression

Recognition and Validation (Self-Knowledge)

"No wonder this colour suits me" illustrates how AI outputs resolved aesthetic uncertainties and confirmed self-knowledge, functioning as identity mirrors (Gonzalez-Jimenez, 2017).

Relief from Uncertainty (Ideal Self)

Palette suggestions reduced purchase anxiety and helped users navigate aspirational self-presentation, connecting to the ideal self-dimension of self-concept theory.

Playful Exploration (Self-Evaluation)

Creative sharing and retesting turned personalisation into participatory self-expression (Gao et al., 2023). Where AI results conflicted with self-perception, users calibrated rather than capitulated—self-concept negotiation through AI is dialogic, not deterministic.

Theme 4: Halal Identity, Trust, and Cultural Positioning

Halal Brand Trust and Data Governance

Wardah's halal reputation enabled comfort with facial data sharing (Saleh & Rajandran, 2024), yet trust rested on reputation rather than verified transparency. The absence of data-retention and AI-logic disclosures risks undermining future AI adoption.

Community-Based Trust

Active TikTok responses humanised the brand and converted technical friction into shared learning.

Cultural-Spiritual Self-Concept

Users integrated AI results with halal modesty values, using the tool for faith-aligned self-discovery within Islamic identity (Gonzalez-Jimenez, 2017).

CONCLUSION

Wardah Colour Intelligence™ succeeded by integrating technological precision with emotional empathy, cultural relevance, and ethical transparency. Users actively negotiated meaning through algorithmic sensemaking and identity reflection rather than passively receiving AI outputs. Three theoretical contributions emerge: (1) TAM is extended by showing perceived usefulness must encompass functional, emotional, and symbolic-cultural dimensions; (2) Personalisation Theory is advanced by demonstrating it is co-produced through user agency; and (3) Self-Concept Theory is enriched by showing AI simultaneously mediates self-knowledge, ideal self, and self-evaluation, with algorithmic ambiguity activating rather than disrupting this process. Critically, halal-branded trust without transparent data governance is structurally fragile. Future research should explore how data transparency shapes long-term trust across diverse cultural markets.

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Rethinking the Linearity of DMIS: Hybrid Cultural Traditions and Intercultural Sensitivity in Asian Contexts

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ABSTRACT

The model of intercultural sensitivity development developed by Milton Bennet has been widely used in measuring intercultural sensitivity. This Western model tends to describe a linear process of sensitivity development from ethnocentrism to ethnorelativism. However, empirical studies conducted in Asia show that they do not always keep up with the development of existing linearity. This article aims to explore how the tradition of branding in North Lombok plays a role in integrating a multicultural society. Using a phenomenological approach, this article offers a new interpretation of how the Memarek tradition became a medium of intercultural communication by negotiating a cultural identity that creates social cohesion and the integration of multi-ethnic communities across religions. The findings suggest that the Memarek tradition not only preserves oral traditions, but also creates an open space for negotiating identities between different ethnic and religious groups. This tradition accommodates symbolic negotiations through ritual adaptation, ensuring acculturation occurs without abandoning the cultural identity that each ethnicity and religion possesses. The ritual practice of the Memarek tradition bridges the growth of people's orientation sensitivity from ethnocentrism to ethnorelativism, fostering a spirit of tolerance, social solidarity, and intercultural sensitivity. This research contributes to the development of contextual intercultural sensitivity models according to cultural diversity in the Asian Region. Practically, the Memarek Tradition can be a model for developing intercultural sensitivity in the fields of multicultural education, horizontal conflict management training, and multi-community social resolution strategies.

Keywords: Hybrid culture, intercultural communication, intercultural sensitivity, identity negotiations, memarek tradition

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INTRODUCTION

Research on intercultural sensitivity has become an interesting topic in recent decades. In a global context characterised by increased human mobility, accelerated information exchange, and cross-border interaction and global cooperation, this encourages more research on intercultural sensitivity. The model of intercultural sensitivity developed by Milton Bennett describes the six stages of intercultural sensitivity development (Bennet, 1993). This model is widely used in the development of various intercultural training programs, focusing on the management of cultural diversity in different countries (Kirillova et al., 2015). However, the assumption of linearity is less relevant when applied to an Asian context where cultural complexity is very high, with its ethnic, linguistic, religious, and cultural diversity, a very long cultural history, and many Hybrid cultures formed from cultural acculturation.

Studies (Lee et al., 2020) show the acceptance of foreign cultures involves a complex process of identity negotiation to form a hybrid identity. However, this process is not always linear, and individuals can experience progress, stagnation, or setbacks in intercultural sensibilities and depend on the social context and personal experiences experienced. Western thinking generally prioritises individualism and progressivism, while Asian cultures tend to prioritise collectivism, social harmony, and the flexibility of cultural identity (Jones & Sweeney, 2005). However, in the Asian context marked by pluralism, syncretism and convergence, intercultural experiences are influenced by the complexity of local values that drive the process of adaptation. The question of this research is how the mamarek tradition becomes a medium of intercultural communication and negotiation of the cultural identity of multiethnic interfaith communities in North Lombok. This research proposes a more inclusive, contextual, and relevant approach from an Asian perspective.

LITERATURE REVIEW

The extensive interaction of Asian cultures with a long history of trade, colonialism, and migration has contributed to the emergence of complex hybrid cultural traditions (Ong, 2012) which illustrates that Asian societies have long adopted and integrated diverse norms and values from various traditions, thus creating unique and dynamic cultural identities. Such cultural hybridity arises from the interaction between local traditions and Global influences that lead to the formation of new cultural identities that contribute to the development of hybrid cultures by defying the boundaries of traditional identities (Bivan et al., 2018; Chan, 2019). Identity negotiation is a dynamic process that involves individuals negotiating their meaning, values, and cultural identities with each other during interactions. In the context of hybridity, these negotiations are becoming increasingly complex and do not always follow a linear development path (Bishop & Waring, 2016; Harris, 2008).

METHODS

This study uses a case study approach to investigate the complexity of the Memarek tradition. Informants are determined by purposive sampling techniques with criteria including figures recognised as traditional leaders, religious leaders, and cultural figures who understand deeply and are directly involved in traditions. A total of 15 in-depth interviews were conducted, with a focus on personal narratives, cultural meanings, and reflections on local wisdom that integrates pluralistic societies. Observation is carried out through involvement and investigates communicative actions between groups. Braun and Clarke's thematic analysis is used to explain the results of the research and consistently uses the paradigm of social constructivism.

RESULT AND DISCUSSION

Oral Traditions and Social functions Cultural Traditions

North Lombok Regency is rich in ancestral heritage and has the power to maintain natural balance and social integration. Myths related to the tradition of memarking have been preserved and passed down among Sasak Muslims, Sasak Buddhists and Balinese Hindus for hundreds of years. This collective belief suggests the existence of a system that goes beyond formal cultural identity. Ritual serves as a model of a particular reality (Geertz, 1973). Oral traditions serve as a cultural energy that continues to encourage individuals to stay connected to their traditional roots while adapting to contemporary changes (interview with Mr. Raden Agus Bakri). The tradition of branding is a communicative act in which intercultural communication occurs through various symbolic actions and collective rituals (Hymes, 1972). During the process of traditions, rituals, clothing, food, and the participation of various groups have contributed as symbolic messages that affirm the existence and values of each community are defended and respected, becoming traditional public spaces where discussion, negotiation and consensus take place implicitly (Habermas, 1989). Communities are formed from egalitarian and cohesive shared experiences that are set aside when there are differences in status and social identity (Turner, 2017).

Tradition as a Medium for Negotiation of Identity and Complexity

The tradition of branding plays a role as a medium in negotiating different cultural identities. This emphasises the importance of social space and ritual reverence as a place where interactions between identity groups are carried out, adapted, and change dynamically (Kim, 2005). In this tradition, identity negotiation is embodied as a form of identity preservation in which each group introduces symbols, costumes and cultural attributes or other religious attributes in a ritual. It signifies an effort to maintain each

other's cultural identities while engaging in constructive dialogue, while at the same time the practice of acceptance and adaptation can be seen and embodied in a variety of other practices, such as in ritual sequences or eating together and accommodating things that are considered taboo by each religion (interview with Mr. Rasidep). The negotiation process takes place in a continuous manner in accordance with the collective norms that have been agreed upon; this collective identity emerges as a shared consciousness as an integral part of society.

The Complexity of Identity Negotiation Dynamics

Although it seems peaceful, identity negotiations do not always go smoothly. Various barriers indicate the existence of factors that cause ambiguity and tension between groups, especially when certain symbols or practices are considered too dominant by other groups, but agreements that have been made together provide guidelines for the resolution of verbal and nonverbal conflicts through symbolic compromise and joint ritual adaptation (interview with Mr. Sudirman). The third concept of expressed space (Bhabha, 2012) is that new identities and collective meanings can emerge at various intersections. Social and ritual spaces also serve as dynamic environments for adaptation and transformation of identity (Kim, 2001, 2005). The space for identity negotiation occurs simultaneously through symbols, actions, and non-verbal communication through local dimensions and rituals. Common values are used as a reference for working together in various aspects of life (interview with Mr. Kamardi), encouraging tradition as a social laboratory to develop a more authentic and contextual theory of intercultural communication from an Asian perspective.

CONCLUSION

The tradition of memarek in North Lombok is a reality of multicultural communication that is full of social, ritual, and symbolic meaning. Multi-ethnic collective participation across religions plays an active communicator role, fostering social cohesion and integration between groups. The tradition of memarek has become an active medium for conducting continuous negotiations, not only through formal discourse, but also through collective action, symbol exchange, and ritual adaptation involving all components. The identity negotiation process is flexible and dynamic, based on openness, togetherness and equality without touching the privacy space that is sensitive to differences. Interaction dynamics are managed and integrated into broad social understandings, attitudes, and behaviours. For this reason, the assumption of the linearity of DMIS in the Asian region in its development is influenced by various factors, especially the existence of hybrid

cultural traditions as media, so that the model in its implementation can be more flexible and contextual, accommodating the complexity of cultural diversity in Asia.

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Beyond Teaching: A Phenomenological Study of Empathy and Moral Responsibility Among Autism Special School Teachers in Indonesia

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ABSTRACT

This paper investigates how empathy, moral responsibility and reflective communication help teachers at an autism-special school shape professional meaning. The study considers teaching as multivocal moral and communicative practice formed through teachers' engagement with students by interpreting their verbal, nonverbal, and emotional expressions. Using a descriptive phenomenological design with eighteen teachers from an autism special school as research informants, data were collected through semi-structured interviews and analysed using Moustakas's epoché, phenomenological reduction, imaginative variation and synthesis of essences. The findings reveal five interconnected themes: pedagogical practice as a moral calling and communicative responsibility; emotional ambivalence and the redefinition of success; empathy and communication as a fundamental pedagogy; adaptive modes of communication in times of behavioural, emotional, and institutional adversity; and an ontological shift through reflective dialogue. Interpreted in light of Heidegger's being-with, Buber's I–Thou relation, Schutz's intersubjectivity, and van Manen's pedagogical tact, the study reveals empathy as a dialogic practice such that trust fosters emotional safety and mutual understanding. This study presents autism-to-special-school teaching as embodied relational communication situated within particular cultural constructions of ethics.

Keywords: Autism education, adaptive communication, communicative competence, empathy, moral responsibility, phenomenology, reflective communication, teacher experience

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INTRODUCTION

Teaching students with autism spectrum disorder (ASD) needs more than just using instructional strategies. Teachers need to develop communicative competence, encompassing the ability to listen, interpret, and respond empathetically, since students with ASD have modes of expression that diverge from neurotypical norms. Still, Indonesia faces challenges in providing access to education for students with special needs (UNICEF , 2023) and qualified special education teachers (Haryati, 2023). It implies that teachers of autism-special schools in Indonesia are frequently working in low-resource settings while providing individualised, emotionally responsive, accessible communication support.

Previous research has focused on evidence-based practices and forms of inclusion, such as the Picture Exchange Communication System (PECS), Augmentative and Alternative Communication (AAC), and other systematic supports for communication and participation (Sam et al., 2021). Though valuable, these approaches wrest the relational and ethical work of teachers-including making sense of student responses; negotiating classroom affect; coordinating with others; and making real-time communicative choices that depend on trust, patience, and responsiveness (Erlani et al., 2026; Roberts & Simpson, 2016).

Autism education needs to be understood through a wider communicative ecology. Integrating stakeholder attitudes, knowledge, social communication difficulties, perceived challenging behaviour and access to support networks is necessary for shaping students' educational experience (Roberts & Simpson, 2016). What autism means and how alternative communication behaviours are responded to by teachers, families, peers and institutions would also be a challenge. Such an interpretive view is related to the teachers' daily practice as they continually negotiate through verbal, nonverbal, behavioural, emotional, and institutional boundaries.

From a communication theory perspective, the transactional communication model regards interaction as co-created meaning, feedback, and mutual adaptation (Littlejohn et al., 2017). It is relevant to autism education, where meaning emerges through tone, timing, gesture, visual support, movement, repetition, silence, and emotional attunement. Inter-subjective theories such as those developed phenomenologically and dialogically broaden this understanding to the empathic involvement with others. The concepts of 'being-with' (Heidegger, 1962), 'I-Thou' relation (Buber, 1996), intersubjectivity (Schultz, 1967) and Pedagogical tact (Manen, 1997) are used together as lenses to ensure that teaching students with ASD is seen as the practice of presence, interpretation and response in ways that dignify students.

Using a descriptive phenomenological design, 18 teachers with teaching experience ranging from 2 to 21 years in an autism-special school in Malang, Indonesia, participated in the study. The data were analysed using Moustakas's (Moustakas, 1994) four steps:

epoché, phenomenological reduction, imaginative variation, and synthesis of essences—deriving core meanings across experiences. Peer debriefing and member checking helped establish credibility. Anonymity was guaranteed and informed consent and ethical approval were acquired.

PROBLEM STATEMENT

Empirical understanding of empathy as communication remains limited in teachers' lived experiences, non-Western autism-special-school contexts, and relational meaning-making in autism education.

RESEARCH QUESTIONS

How do teachers in autism-special-school experience and construct empathy, moral responsibility and reflective communication through everyday communication with students with ASD?

RESULTS AND DISCUSSION

The phenomenological analysis yielded five interrelated themes illustrating how teachers construct a professional sense of meaning through empathy and moral responsibility.

The first theme, moral calling as communicative ethics, demonstrates how teachers rationalise their work as a moral endeavour. When teachers characterise teaching as a "calling of the heart" or "an obligation to help autistic children communicate", they treat students as individuals who need to be read. It is consistent with "I–Thou" relation (Buber, 1996) that ethical communication may not be possible until the other is encountered as a subject. Earlier evidence also shows that autism education barriers are influenced by student characteristics and how school actors construct understandings of autism, social communication and behaviour (Roberts & Simpson, 2016). This finding contributes to the expansion of communicative competence: competence does not consist exclusively of sending clear messages but also entails the ethical capacity to see meaning in weak, atypical and corporeal signs.

The second theme indicates that teachers' emotional ambivalence develops into a communicative process for redefining pedagogical success. Emotional experiences (e.g. joy, fatigue, anxiety, frustration, tenderness and fullness) determined how teachers did sense-making about teaching as interaction among students. Teachers associated success with behavioural signs: calmness, eye contact, the ability to follow the routine, smiling and applying a learned behaviour at home. It indicates that pedagogical success was not formal assessment, but rather affectively resonant communication that re-construed sense of success. It confirms previous finding, that students and school

environment interaction crucial factors in effective inclusion (Roberts & Simpson, 2016). Thus, emotion constructs communication and emerges as a primary element in defining pedagogical success.

The third theme, empathy and communication as a fundamental pedagogy, demonstrates that empathy is not only a predisposition but also a dialogic practice realised through communicative decisions. Teachers expressed empathy through calm tone, patience, simplified language, visual support, gestures, and sensitivity to students' sensory and emotional states. Consistent with Erlani et al. (2026), communication devices can strengthen students' communicative competence, but this study adds that AAC, PECS, visual schedules, and gestures become meaningful only through teacher sensitivity, trust, and responsiveness. As described by Schultz (1967), this is an intersubjectivity process, where meaning is co-constructed through repeated interpretations between teacher and student. Hence, empathy serves as the method, content, and ethos of relational pedagogy.

The fourth theme, adaptive communication within institutional and relational constraints, reveals that teachers continually adapt their responses to their constraints, such as behavioural barriers, sensory overload, parental expectations, limited resources, and institutional pressures. Through their responses (e.g. lowering voice, taking a pause, changing routines, attending to body language, clarifying to parents, discussing with colleagues), they showed that communication is being continuously mediated within a larger ecology of relationships. This is consistent with earlier evidence for networks, autism knowledge, social communication, and stakeholder perspectives (Roberts & Simpson, 2016) but structure on its own is not sufficient, as evidenced through structured visual learning (Erlani et al., 2026). This research points out that teachers must constantly adjust when to use visual support, repeat instructions, pause, or shift to emotional regulation. This reflects the ability to decide what communicative response is needed in an unpredictable human situation (Manen, 1997).

The fifth theme, ontological shift through reflective dialogue, demonstrates that teachers develop patience, humility, empathy and an awareness of nonverbal behaviours when teaching students with autism. From mechanistic instruction toward communicative awareness, such that teachers learn to suspend normative assumptions about communication and progress and success. Building on Roberts and Simpson's (2016) call for autism knowledge translation into practice and school capacity development, this study illustrates how translation is delivered via teachers' transformative reflection. Communication becomes not only "what teachers do", but also "how to be professionals" through cycles of interpretation, adaptation, failure, reflection and response.

CONCLUSION

Interpreting through the concepts of "being-with" (Heidegger, 1962), "I-Thou" relation (Buber, 1996), "intersubjectivity" (Schultz, 1967), and "pedagogical tact" (Manen, 1997), this research reveals a more complex understanding of empathy merely as an affective disposition rather than as a dialogic practice expressed in gesture and timing, tone, silence, visual support, embodied presence and reflective responsiveness. It adds to communication studies by characterising autism-special-school teaching as embodied, ethical, mediated and culturally situated relational communication where meaning is co-created through verbal-visual-emotional-reflective interaction. Theoretically, it supports the significance of reflective communication, emotional literacy, AAC-informed pedagogy, family-school dialogue and ethical responsiveness.

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Family Communication Patterns: A Comparative Study of Adolescent Psychological Well-Being in Consensual, Pluralistic, and Protective Patterns

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ABSTRACT

This study aims to examine differences in adolescents' psychological well-being (PWB) based on family communication patterns, namely consensual, pluralistic, and protective, using Ritchie and Fitzpatrick's family communication pattern theory. The research method used a quantitative approach utilising questionnaires distributed via Google Forms. The sample consisted of 167 adolescents aged 15–18 years in Medan City, selected using cluster random sampling. The research instruments used the Revised Family Communication Patterns (RFCP) to measure family communication patterns and Ryff's Psychological Well-Being Scale to assess the six dimensions of PWB. Data analysis was conducted using the JASP application with one-way ANOVA to test differences in psychological well-being between communication pattern groups, supplemented with Tukey's post-hoc test to identify specific differences. The results showed that there were significant differences in adolescents' psychological well-being based on family communication patterns ($p = <.001$). The majority of adolescents had a consensual (64, 38%), pluralistic (55, 33%), and protective (48, 29%). Post hoc tests indicated that adolescents with consensual and pluralistic communication patterns had better well-being than adolescents with protective communication patterns. The findings suggest that open and attentive family communication patterns enhance adolescent psychological well-being, while limited communication that emphasises obedience can decrease psychological well-being.

Keywords: Adolescents, consensual communication pattern, pluralistic communication pattern, protective communication pattern, psychological well-being

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INTRODUCTION

Adolescence is a dynamic and important period of development, characterised by physical, emotional, and social changes.

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During this stage, adolescents begin to form their identity and confront various pressures from their environment, such as school, social interaction, and family (Steinberg, 2014). The quality of communication can foster a harmonious family and have a positive impact on the mental and emotional well-being of adolescents (Nasir & Johari, 2024). Research by Zapf et al. (2023) shows that open and warm family communication significantly contributes to improving adolescents' psychological well-being. Positive communication allows adolescents to express their feelings and thoughts freely, thereby helping them manage stress and build a positive self-identity. Supportive family communication patterns also play a role in developing dimensions of psychological well-being, including self-acceptance, positive relationships, and autonomy. Adolescents who experience open family communication tend to have higher levels of self-acceptance and build healthy interpersonal relationships. Moreover, supportive communication also encourages adolescent autonomy in decision-making, which is an important aspect of their psychological development (Zhan & You, 2024). Koerner and Fitzpatrick (2006) captured this variation through their *Family Communication Patterns Theory* (FCPT), which maps family communication along two intersecting dimensions, conversation orientation and conformity orientation, who giving rise to four distinct patterns: consensual, pluralistic, protective, and laissez-faire. Consensual families are warm and open, yet parental authority ultimately prevails, pluralistic families create a genuinely democratic space where every voice carries equal weight, while protective families maintain high conformity with limited room for children to question or deliberate (Koerner & Fitzpatrick, 2006). Research has consistently shown that families with high conversation orientation tend to produce adolescents who are more emotionally resilient, better equipped to handle social pressure, and more capable of forming healthy interpersonal relationships (Carlson et al., 2022; Miller-Day et al., 2020), yet precisely how these different patterns translate into measurable differences in PWB remains underexplored, particularly in non-Western, collectivist societies. In Medan, Indonesia, preliminary data collected from 1,379 adolescents revealed that consensual communication was the most prevalent pattern (42.6%), followed by pluralistic (26.6%) and protective (18.2%), reflecting a cultural landscape where parental authority remains strong yet meaningful shifts toward more open communication are underway. Empirical evidence directly comparing PWB outcomes across these three communication patterns, however, remains limited a gap that is particularly pronounced in the Indonesian context, where cultural norms around parental authority and family hierarchy add a distinct layer of complexity to these dynamics. This study therefore aims to examine differences in psychological well-being among adolescents from families with consensual, pluralistic, and protective communication patterns in Medan, Indonesia.

LITERATURE REVIEW

Psychological Well-Being in Adolescence

Psychological well-being is a multidimensional construct that extends well beyond the absence of distress or the presence of positive affect. It originally proposed a six-dimension model of PWB comprising self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth (Ryff, 1989). Premised on the view that optimal human functioning involves the realisation of one's full potential across multiple life domains. Individuals who score highly across these dimensions are characterised not simply by happiness, but by a coherent sense of meaning, personal integrity, and continued self-development (Ryff, 2014). The construct has since been applied extensively across age groups and cultural contexts, consistently demonstrating its relevance as an indicator of healthy psychological functioning (Gao & McLellan, 2018; Tibubos et al., 2025).

Family Communication Patterns Theory

The Family Communication Patterns Theory (FCPT) was first introduced by McLeod and Chaffee in 1972 as a framework for understanding how families construct a shared social reality through communication. It was later developed into two dimensions: conversation orientation and conformity orientation. Conversation orientation reflects the extent to which a family encourages open, frequent interaction that is not limited to specific topics; families scoring high on this dimension create an environment where members feel free to share their thoughts, feelings, and experiences, and view communication as the cornerstone of family life. Conformity orientation, conversely, captures the extent to which a family prioritises uniformity in attitudes, values, and beliefs, expecting its members, especially children, to submit to parental authority and adopt prevailing family norms (Koerner & Fitzpatrick, 2002, 2006; Koerner & Schrodt, 2014). These two dimensions yield four distinct types of family communication patterns: consensual, pluralistic, protective, and laissez-faire. However, this study focuses on three patterns selected based on their empirical prevalence in the research sample and their theoretical relevance to PWB outcomes. Consensual families exhibit high levels of conversation orientation and conformity orientation. This type of family is warm and open in communication, yet parental authority remains the final arbiter; parents generally listen carefully and explain the reasoning behind their decisions, thereby fostering communication that balances openness with clear structure. Pluralistic families exhibit a high conversational orientation combined with a low conformity orientation, resulting in the most democratic communication environment among the four patterns.

All family members are actively encouraged to express independent views and engage in substantive discussions, with parents neither expecting nor demanding uniformity of opinion (Koerner & Schrodt, 2014). Protective families exhibit a high orientation toward conformity but a low orientation toward conversation, where communication tends to be limited. Children in these families are expected to obey parental authority without in-depth discussion or explanation, leaving very limited room for the development of argumentation skills or self-expression (Koerner & Fitzpatrick, 2006).

METHODOLOGY

This study employed a quantitative approach with a comparative research design, aimed at examining differences in psychological well-being (PWB) among adolescents based on family communication patterns. Data were collected from 167 adolescents aged 15–18 years in Medan City, selected using cluster random sampling. Family communication patterns were measured using the *Revised Family Communication Patterns* (RFCP) instrument based on Koerner and Fitzpatrick's (2002) two-dimensional conversation orientation and conformity orientation. Psychological well-being was assessed using Ryff's Psychological Well-Being Scale, covering six dimensions: self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth (Ryff, 2013). Data were analysed using one-way ANOVA in JASP Version 0.17.2.

RESULTS AND DISCUSSION

The hypothesis of this study is that there are differences in psychological well-being among adolescents based on family communication patterns. This study tests the hypothesis that there are significant differences in the level of psychological well-being among adolescents based on different family communication patterns (consensual, pluralistic, protective). The method used to test the hypothesis is the ANOVA (Analysis of Variance) test. The following table shows the results of the ANOVA test, which indicates values such as the F-statistic, degrees of freedom, and p-value to determine the significance of differences between groups.

Based on the results of the analysis in Table 5, the alternative hypothesis (Ha) is accepted, namely that there is a significant difference in the psychological well-being of adolescents when viewed from different family communication patterns. This can be seen from the low significance value, which is less than 0.001, below the p-value threshold of 0.05. This indicates that differences in psychological well-being do occur in each family communication pattern.

Table 5
One-way ANOVA test of categorical variables of family communication patterns on psychological well-being

Cases	Sum of Squares	df	Mean Square	F	p
Family Communication Pattern	15206.031	2	7603.016	7.423	< .001
Residuals	167968.604	164	1024.199		

In this study, consensual and pluralistic family communication patterns were associated with better psychological well-being because both communication patterns used a high level of conversation orientation, where communication between family members was frequent, as evidenced by the exchange of ideas, emotional support, and effective communication within the family. Conversely, protective family communication patterns are characterised by strong control and avoidance of open discussion among family members. This tends to inhibit adolescents in expressing themselves, increase stress, and reduce their ability to make decisions.

The results of this study are in line with research conducted by Schrodt et al. (2021), which found that protective communication patterns can cause depression in adolescents. Koerner & Fitzpatrick (2006) stated that communication patterns not only affect how family members interact, but also affect adolescents' ability to socialise, which ultimately affects their psychological well-being. In consensual and pluralistic communication patterns, adolescents learn to respect the opinions of each family member so that they have a good self-concept. On the other hand, protective communication patterns create an environment that is less conducive for adolescents, where they feel pressured to obey the rules given by their parents without any explanation or discussion.

CONCLUSION

This study has shown that family communication patterns are important for adolescent psychological well-being, with empirical findings indicating that there are significant differences in adolescent psychological well-being between consensual, pluralistic, and protective family communication patterns. Adolescents in families with consensual and pluralistic communication patterns, characterised by a high orientation toward conversation, have higher psychological well-being, which influences self-acceptance, positive relationships, autonomy, environmental mastery, life goals, and personal growth. Conversely, protective family communication patterns, with low conversation orientation and high conformity, tend to cause low psychological well-being by increasing barriers for adolescents in expressing themselves, relating to others, and negative self-acceptance. These findings not only support the Family Communication Patterns (FCP) theory by Koerner and Fitzpatrick (2006), but also show how open communication within the

family can be an important factor in the psychological development of adolescents in the modern era.

This research can be a reference for further research to explore how these family communication patterns evolve in the digital age, where social media may change conversation orientation and conformity. Furthermore, subsequent research can integrate a multidisciplinary approach, such as longitudinal studies or experiments and interventions. In addition, this study not only states that family communication is an important factor in the psychological well-being of adolescents but also encourages adolescents to grow into confident individuals who are able to face future challenges in society.

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AI Communicators and Literacy to Unlocking Agriculture 5.0: Climate-Resilient Communication Strategies for Sustainable Development

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ABSTRACT

The transformation toward Agriculture 5.0 marks a new era in agricultural innovation, where Artificial Intelligence (AI) and digital technologies play a crucial role in balancing productivity, sustainability, and climate resilience. AI-driven approaches offer new opportunities for adaptation and communication across agricultural systems. The Agriculture 5.0 transformation requires technological advancement and AI literacy among all agricultural actors. The aims are to conceptualise AI as a synthetic communicator and to enhance AI literacy that supports climate mitigation and adaptation efforts in strengthening stakeholders' capacity with AI-generated climate information. This study employs the SALSA (Search, Appraisal, Synthesis, and Analysis) method to conduct a systematic literature review of studies. AI as a synthetic communicator emphasises the ways AI is an agentic presence, symbolic interlocution, affective simulation, and algorithmic mediation. The findings indicate that AI literacy functions as both an enabler and outcome of Agriculture 5.0. Strengthening AI literacy across technological, pedagogical, and content domains becomes essential for enabling farmers, educators, and rural communities to critically interpret, engage with, and benefit from AI-generated climate information. These findings contribute to achieving Sustainable Development Goals (SDGs) 2 (Zero Hunger), 8 (Decent Work and Economic Growth), and 13 (Climate Action).

Keywords: Climate-resilient, communication strategy, synthetic communicator, TPACK AI literacy framework

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INTRODUCTION

A primary concern of sustainable climate change mitigation is using cutting-edge technology as a tool and systems thinking. Global climate change mitigation strategies are alternatively coped with by the integration of blockchain, Internet of Things (IoT), and Artificial Intelligence (AI), especially AI to mitigate atmospheric carbon dioxide concentrations (Pourrahmani et al., 2025) and for sustainable climate resilience in policymaking and corporate decision-making (Khan et al., 2025). Recently, there has been national and global recognition of the problems associated with the emerging development of Artificial Intelligence (AI) in Agriculture 5.0. The fifth agricultural evolution, known as "Agriculture 5.0," aims to strike a balance between sustainability and cutting-edge technologies in agriculture. The concept of Agriculture 5.0 represents the challenges and opportunities facing the agricultural sector today. The concept includes agriculture's focus on emerging technologies, such as the Internet of Things (IoT), AI, machine learning, and the use of agricultural data (Parte et al., 2024).

A search of the literature revealed few studies in which the nexus of climate change, human health, and food systems in the Global South is related to food production as an important factor of climate change (Gomes et al., 2024). In addition, non-linear problems such as the impact of climate change on public health are addressed by Machine Learning (ML) tools. Human decision makers are used in making machine learning, such as for data collection, data preprocessing and feature selection, model design and selection, training and validation, interpretability and explainability, usability, and monitoring or human-in-the-loop (HITL) ML (Mosqueira-Rey et al., 2023; Pizzulli et al., 2021).

Despite growing advancements in digital agriculture and the increasing use of AI-driven tools for climate adaptation, an urgent gap remains in understanding how AI can function not only as a technological instrument but as a synthetic communicator which are shaping meaning, influences perceptions, and facilitates climate change communication among agricultural stakeholders. There is a growing body of literature that recognises the importance of how AI's agentic presence and symbolic interlocution can enhance farmers' climate awareness, decision-making, and resilience building. However, there has been no detailed investigation of AI as agentic communicators and enhance AI literacy. This study proposes a novel contribution to how AI literacy for climate change communication mediates the interaction between human users and AI systems.

RESEARCH QUESTIONS

This paper has two key aims. Firstly, conceptualise and analyse AI as a synthetic communicator. Secondly, enhance AI literacy that supports climate mitigation and adaptation efforts, while strengthening stakeholders' capacity to interpret, trust, and meaningfully engage with AI-generated climate information.

METHODS

Qualitative methods can be more useful for identifying and characterising the potential of AI as a Synthetic Communicator and AI literacy in the TPACK framework; these are explored for a fundamental Climate Change Communication Strategy using narrative review. To structure this analysis, we adopted AI as a Synthetic Communicator (Setianingrum et al., 2025) and AI literacy in the TPACK framework (Ng et al., 2021). A narrative review was employed by searching related articles using the Search, Appraisal, Synthesis, and Analysis (SALSA) methodology (Grant & Booth, 2009). Table 1 delineated a set of standardised procedures for critical assessment (Goldstein et al., 2017; Tod, 2019; Tod et al., 2022) to ensure methodological rigour through transparent and consistent evaluation.

Table 1
Summarise the critical appraisal theories or models of AI communicators and AI literacy

Theories or Models	Description	Perceived Strengths	Perceived Weaknesses
AI as Synthetic Communicator (Setianingrum et al., 2025)	an operational paradigm that views AI as a synthetic communicator with aspects of algorithmic mediation, affective simulation, symbolic interlocution, and agentic presence.	Reveal an integrated framework that captures the multidimensional ways of AI in participates, influences, and restructures communication ecosystems.	The risk of over-attributing agency and communicative intention to AI systems, potentially obscuring human authorship, accountability, and embedded algorithmic biases.
Technological, Pedagogical and Content Knowledge (TPACK) (Ng et al., 2021)	Determine how educators can integrate technology into the pedagogical approaches and subject matter expertise. It conceptualise their ability and knowledge in AI literation	Structured model that helps educators align technological tools with appropriate teaching methods and subject content	The TPACK framework provides limited direction for addressing the rapid evolution of technologies such as AI, which frequently progress at a pace that exceeds the ability of curricula and teacher training systems to adapt.

Source: Secondary data analysis, 2026

RESULTS AND DISCUSSION

The development of Agriculture 5.0 must be harnessed by AI literacy to all agricultural actors. AI literacy is not a luxury but a development necessity to ensure Agri 5.0 benefits are inclusive and economically sustainable. AI, cloud computing, quantum computing, blockchain technologies, digital twin, edge computing, and big data analytics are just a few of the additional technologies that academics have proposed for Agriculture 5.0 (Bissadu et al., 2025).

In this context, AI is no longer limited to data processing or automation. It increasingly functions as a synthetic communicator that interprets climate data, generates tailored messages, and mediates meaning-making processes within agricultural decision-making. However, understanding and leveraging this communicative role requires strengthening AI literacy, particularly within the TPACK framework where technological, pedagogical, and content knowledge intersect to support effective climate change communication. The following sections are elaborated, first, by conceptualising AI as a synthetic communicator for climate communication, and second, by detailing the role of AI literacy within the TPACK framework.

AI as Synthetic Communicator for Climate Change Communication

In previous studies by Setianingrum et al. (2025), the AI conceptualisation as communicators emerged; there are four main roles which mapped align with Robert T. Craig's framework of seven communication traditions. Several studies have identified agentic presence; symbolic interlocution; affective simulation; and algorithmic mediation. Concerns were expressed about climate change AI communicator is summarised in Table 2.

Table 2
Climate change AI communicator

Synthetic Communicator	Core Function	Key Characteristics	Climate Change Mitigation	Communication Implications	References
Agentic Presence	Initiates, maintains, and adapts climate-related interactions autonomously	• Interactive, adaptive dialogue • Transparency cues enhance trust • Context-aware responses	Chatbots (e.g., UNDP Mission 1.5 Bot) guide users to tackle the climate crisis; AI-generated social media influencers advocate climate action	Enhances engagement and trust; reframes AI from tool to communicative partner in sustainability dialogue	Haastrup & Marshall, 2024; Hartmann et al., 2025; United Nations Development Programme, 2020
Symbolic Interlocution	Co-constructs meanings and generates symbolic codes shaping environmental narratives	• Produces symbolic and semiotic representations • Blurs human/non-human authorship • Influences credibility perception	Generative AI visualises future environmental scenarios to raise awareness	Expands meaning-making beyond human communication; raises ethical questions about authenticity and authority	Muncie, 2026

Table 2 (*continued*)

Synthetic Communicator	Core Function	Key Characteristics	Climate Change Mitigation	Communication Implications	References
Affective Simulation	Simulates empathy and emotional presence to evoke pro-environmental attitudes	• Emotion recognition and expression • Personalisation of emotional cues • Relational depth through simulated affect	AI-driven storytelling platforms personalise climate impact stories (e.g., rising sea levels in user's region) to evoke empathy and motivation	Strengthens emotional connection to climate issues; supports behavioral change through affective engagement	Moezzi et al., 2017; Shahbazi et al., 2025; Stockholm Resilience Centre, 2025; United Nations Development Programme, 2020
Algorithmic Mediation	Filters, ranks, and structures climate discourse in digital spaces	• Curates and amplifies content • Reflects algorithmic bias or transparency • Shapes agenda-setting and visibility	AI algorithms prioritise credible climate news and down-rank misinformation; recommender systems highlight sustainable living content	Reconfigures public discourse; necessitates algorithmic literacy and transparency in climate communication strategies	Adamopoulos et al., 2025; Adapa, 2024

Source: Primary Data Analysis (2026)

AI Literacy in TPACK Framework for Climate Change Communication

AI literacy contributes to innovation multiplier effects that stimulate broader rural economic development. By positioning AI literacy as both a driver and a product of digital transformation, the agricultural sector can ensure that the benefits of Agri 5.0 are widely shared, economically sustainable, and inclusive across rural communities. In terms of AI, this literacy becomes relevant to several economic theories, such as how AI can be used to increase profits, reduce production costs, and minimise risk. Two of these theories are Pareto & Neoclassical about Production Efficiency (Lopez-Velasco, 2024; Pareto, 1897) and Ronald Coase's about Transaction Cost Economics (Aivazian & Callen, 2023; Araral, 2013; Coase, 1960; Libecap, 2025). Where AI helps achieve technical efficiency and allocative efficiency, such as precision agriculture or predictive maintenance.

Technological Knowledge: Tools and Artefacts for AI Literacy

AI Literacy integration begins with identifying and utilising technologies that support understanding of AI systems and their relevance to environmental sustainability.

AI-driven learning artefacts such as teachable machines and AI-powered chatbots can be used to demonstrate how AI models detect environmental patterns (e.g. predicting droughts, floods, or pollution trends).

Pedagogical Knowledge

The teaching strategies and learning design must align with effective AI literacy that promotes inquiry, reflection, and ethical reasoning. Inquiry and project-based learning can engage users in solving local environmental issues using AI, for instance, developing chatbot prototypes that educate communities about waste reduction or sustainable farming.

Content Knowledge

Curricular integration and learning objectives were designed to merge technical AI competencies with an understanding of climate systems and sustainability communication. Based on Touretzky et al (2019), there are five main core concepts: perception, representation and reasoning, learning, natural interaction, and societal impact.

CONCLUSION

This study demonstrates advancing climate change communication within Agriculture 5.0. The climate-resilient communication strategies require moving beyond treating AI solely as a technological tool and instead recognising its emerging role as a synthetic communicator that shapes meaning, influences perceptions, and facilitates interactive climate dialogue among agricultural stakeholders. By integrating insights from the AI as Synthetic Communicator and the TPACK AI literacy framework, this narrative review highlights how agentic presence, symbolic interlocution, affective simulation, and algorithmic mediation collectively reconfigure communicative processes in climate adaptation and mitigation. Strengthening AI literacy across technological, pedagogical, and content domains becomes essential for enabling farmers, educators, and rural communities to critically interpret, engage with, and benefit from AI-generated climate information.

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Pastoral Health Communication in Reducing Health Inequalities Among Rural Mothers

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ABSTRACT

Health disparities remain a major challenge in developing countries, with stunting representing a key indicator of structural inequality. This study examines how pastoral health communication contributes to stunting prevention and health equity in Ngusikan Village, East Java. A qualitative ethnographic case study was conducted from February to May 2025 using in-depth interviews, participant observation, focus group discussions, and document analysis involving health workers, posyandu cadres, religious leaders, and mothers of young children. Data were analysed thematically through Foucault's concepts of pastoral power and governance of care. The findings show that health communication functions as a moral and relational process grounded in faith, trust, and collective responsibility. Health messages gain legitimacy when linked to local moral values and are reinforced through collaboration among health workers, community volunteers, and religious leaders. Digital platforms such as Poskozio Online further extend care and participation through what this study terms digital pastoralism. The study proposes a governance-of-care framework that conceptualises "Care as Power," demonstrating how moral communication, collaborative participation, and digital engagement contribute to reducing health inequalities in rural communities.

Keywords: Digital pastoralism, governance of care, health communication, pastoral health communication, rural communities, stunting

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INTRODUCTION

Stunting remains one of the most persistent public health challenges worldwide, particularly in developing countries. As a chronic form of malnutrition, stunting affects children's physical growth, cognitive development, educational achievement, and future productivity.

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According to the World Health Organisation, nearly one in five children under five years of age experiences stunted growth. Beyond nutritional deficiencies, stunting reflects broader health inequalities associated with poverty, limited access to healthcare services, and inadequate health information (WHO, 2023). Recent studies indicate that biomedical interventions alone are often insufficient to address these inequalities when health messages lack cultural relevance and community trust (Harper et al., 2023; Mattioni et al., 2021).

In Indonesia, stunting remains a major public health concern despite extensive government efforts through multisectoral programs involving health, sanitation, education, and social protection. Previous studies have primarily focused on nutritional supplementation, maternal education, and policy implementation as determinants of stunting reduction (Ardianti & Sumarmi, 2023; Bella et al., 2019; Herawati & Sunjaya, 2022). While these approaches provide important insights, they often overlook the communicative and sociocultural processes through which communities interpret, accept, and practice health recommendations.

Health communication in rural communities is closely linked to social trust, religious values, and local cultural norms. Community actors such as midwives, posyandu cadres, family planning officers (PLKB), and religious leaders frequently serve as intermediaries who translate biomedical information into locally meaningful messages. Existing studies have highlighted the importance of community participation and women's empowerment in improving child nutrition outcomes (Abreha et al., 2020; Mahmudah et al., 2024; Waisawati et al., 2024). However, limited attention has been given to how moral legitimacy, faith-based guidance, and community care function as communication mechanisms that support health equity.

Drawing on Foucault's concept of pastoral power, this study introduces the concept of pastoral health communication, referring to a form of communication that integrates biomedical knowledge with moral and spiritual guidance. In this perspective, health communication operates through care, empathy, and trust, encouraging voluntary participation rather than coercive compliance. The study further argues that pastoral health communication develops through collaborative governance of care among health workers, community volunteers, mothers, and religious leaders, and is increasingly supported by digital communication platforms that extend care beyond face-to-face interaction.

This study was conducted in Ngusikan Village, Jombang Regency, East Java, a rural community that successfully reduced stunting prevalence from 14.2% in 2021 to 6.7% in 2023. The village provides a unique context for examining how moral values, social solidarity, and digital communication practices contribute to community-based health governance and the reduction of health inequalities among rural families.

PROBLEM STATEMENT

Existing studies on stunting prevention primarily focus on biomedical and policy interventions, while the roles of moral legitimacy, faith-based communication, and governance of care in reducing health inequalities remain underexplored.

RESEARCH QUESTIONS

How does pastoral health communication contribute to stunting prevention and the reduction of health inequalities in rural communities?

METHODS

This study employed a qualitative ethnographic case study in Ngusikan Village, Jombang Regency, East Java. Data were collected from February to May 2025 through in-depth interviews, participant observation, focus group discussions, and document analysis. Thirteen informants, including health workers, posyandu cadres, religious leaders, and mothers of young children, were selected purposively. Data were analysed thematically using Foucault's concepts of pastoral power and governance of care, while credibility was ensured through triangulation and member checking.

RESULTS AND DISCUSSION

The findings indicate that the reduction of stunting in Ngusikan Village is not solely the outcome of biomedical interventions but also the result of a communication system rooted in trust, faith, and collective responsibility. Health communication functions as a social process through which medical knowledge is translated into locally meaningful values, enabling families to participate actively in child health programs. This process forms what this study conceptualises as pastoral health communication, a model that integrates moral guidance, collaborative care, and digital engagement to support health equity in rural communities.

Pastoral Health Communication and Moral Legitimacy

A central finding of this study is that health messages become more effective when they are communicated through moral and religious values familiar to the community. Midwives, nutritionists, posyandu cadres, PLKB officers, religious leaders, and mothers collectively participate in translating biomedical recommendations into ethical responsibilities. Expressions such as "a child is God's entrusted gift" transform nutrition, sanitation, and child-care practices into moral obligations rather than technical requirements. As a result, health advice gains legitimacy because it is aligned with local beliefs and everyday experiences.

This process reflects Foucault's notion of pastoral power, where influence is exercised through care, guidance, and trust rather than coercion. Religious leaders reinforce health messages through sermons and informal counselling, while cadres provide continuous assistance during posyandu activities and household visits. Consequently, health communication becomes an ethical dialogue that encourages voluntary participation and strengthens community commitment to child well-being.

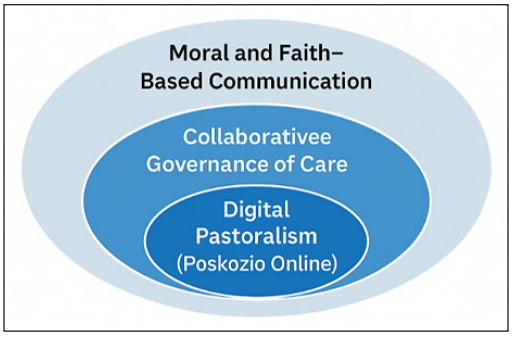

Figure 1. Pastoral health communication in Ngusikan (Governance of care model)

Figure 1 presents the Pastoral Health Communication Model identified in Ngusikan. The model demonstrates how moral and faith-based communication provides the foundation for collective action by linking biomedical knowledge with local values and social trust.

Governance of Care and Community Participation

The findings further reveal that health governance in Ngusikan operates through collaborative relationships among health workers, cadres, religious leaders, and mothers. Rather than relying on hierarchical authority, health programs are implemented through dialogue, mutual assistance, and shared responsibility. This arrangement forms a governance of care in which authority is distributed across multiple actors who contribute different forms of knowledge and support.

Posyandu cadres play a strategic role as intermediaries between formal health institutions and households. Their close relationships with local families enable them to communicate health information in accessible ways and provide personalised assistance. Likewise, religious leaders contribute moral legitimacy, while health professionals provide technical expertise. Through these interactions, scientific knowledge is adapted to local realities, increasing community participation and sustaining health programs despite limited resources.

The governance-of-care model demonstrates that successful health interventions depend not only on institutional capacity but also on social trust and collective solidarity. In this context, participation emerges from relationships of care rather than bureaucratic enforcement, allowing communities to become active agents in health promotion.

Digital Pastoralism and Care as Power

Another significant finding concerns the role of digital technology in extending community-based care. The introduction of Poskozio Online and WhatsApp-based communication

has expanded access to health information while maintaining the relational character of communication. Mothers regularly receive nutritional advice, reminders, and emotional support from cadres and health workers, often accompanied by prayers and encouraging messages.

This study conceptualises this phenomenon as digital pastoralism, where care and guidance are extended into digital spaces. Monitoring activities are interpreted not as surveillance but as expressions of concern and solidarity. Digital communication therefore strengthens community engagement while supporting accountability and continuity of care.

The integration of moral communication, collaborative governance, and digital pastoralism is synthesised in the "Care as Power" Pyramid shown in Figure 2.

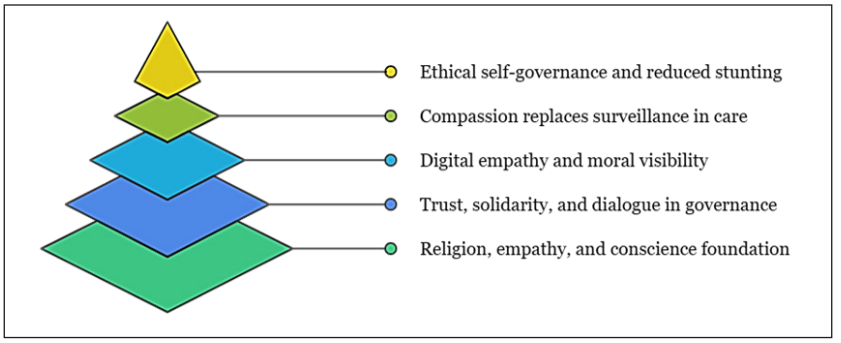

Figure 2. Care as power pyramid – Integrative model of governance of care

The pyramid illustrates how moral legitimacy forms the foundation of health communication, collaborative governance strengthens participation, and digital pastoralism extends care through technology. Together, these dimensions create a form of power rooted in empathy, trust, and collective responsibility. Rather than operating through sanctions or control, power functions through relationships of care that encourage self-regulation and community engagement.

The findings suggest that pastoral health communication contributes to reducing health inequalities by improving access to health information, strengthening social support networks, and increasing participation among rural families. The study therefore extends Foucault's concept of pastoral power into the field of rural health communication and proposes a governance-of-care framework that integrates moral legitimacy, collaborative participation, and digital engagement as mechanisms for promoting health equity.

CONCLUSION

This study shows that stunting reduction in Ngusikan Village is supported not only by biomedical interventions but also by pastoral health communication rooted in care, trust,

and faith. Health messages gain legitimacy when they are translated into local moral values and reinforced through collaboration among health workers, community volunteers, religious leaders, and mothers. The findings identify a governance-of-care model that integrates moral communication, collaborative participation, and digital pastoralism into what this study conceptualises as "Care as Power." This model demonstrates that health inequalities can be reduced when health communication is grounded in empathy, social trust, and collective responsibility. The study contributes to the development of a culturally responsive framework for community-based health promotion in rural settings.

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Reimagining Sustainability Through Freirean Communication Praxis: A Study of Dialogical and Decolonial Approaches in Indonesian Schools

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ABSTRACT

Sustainability communication is not only about delivering environmental information, but also has a connection with meaning, power, and awareness. The global discourse on sustainable development is often influenced by Western technocratic paradigms that can ignore local knowledge and cultural context. This study analyses the implementation of communication in schools can be a dialogical space to increase ecological awareness based on local values. This study uses qualitative case studies in two secondary schools in East Java, namely Adiwiyata school and a maritime-based school, where data is compiled with observation, in-depth interviews, and analysis of school communication materials. Based on Paulo Freire's critical pedagogy, communication is understood as a dialogical process that shows reflection with action so that participants can conduct repeated analyses of the global sustainability narrative. The results indicate that communication in schools is participatory, contextual, and culturally attached. Teachers and students have negotiated sustainability messages with local languages and symbols, with joint actions. This research can be concluded that dialogical communication can be a decolonial action that can restore the justice of knowledge and increase sustainability based on culture.

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INTRODUCTION

Education for Sustainable Development (ESD) is often widely implemented in several countries, including Indonesia. However, in its implementation, it still often

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has a technocratic and normative nature, because it focuses more on the dissemination of information than on the formation of critical awareness (Astuti et al., 2025). UNESCO (2024) reports that although more than 70% of member countries have included ESD in the national curriculum, only 37% have successfully incorporated participatory and reflective elements into the educational process. In Indonesia, data from the Ministry of Environment and Forestry indicates that of the more than 20,000 schools that have been registered in the Adiwiyata environmental education program, only 12% have achieved "independent" status. These results indicate that sustainability is still often interpreted as instrumental to knowledge in learning rather than a social praxis that can change mindsets and behaviours.

Communication in sustainability education not only conveys messages, but also shapes the way a person thinks, acts, and understands their relationship with nature (Abuzeinab et al., 2025). Golob et al. (2023) indicate that sustainability communication is a social implementation that improves reality by supporting shared change. Stănescu et al. (2022) indicate that effective communication must be participatory, dialogical, and transformative. However, in its implementation, it is often still in one direction, namely teachers indicate that students listen with limited dialogue (Blotta & Brianezi, 2024). This results in students viewing sustainability as abstract scientific knowledge far removed from their life experiences.

A decolonial perspective that offers an alternative way of looking at rethinking sustainability communication (Nguyen, 2025). Bauwens et al. (2026) indicate that decolonial education needs to open up space for local knowledge, historical experiences, and marginalised group narratives. This framework is reinforced by Freire's pedagogy that rejects the "banking" model and focuses on a dialogical education based on praxis (Freire, 1970). The concept *of conscientisation* encourages critical awareness of social and environmental issues. In line with that, environmental education turns learning into a practice that builds ecological awareness as well as social justice.

PROBLEM STATEMENT

Although the analysis of this is constantly evolving, there is still a theoretical and empirical gap. Most research focuses more on policies, curriculum, or student behaviour, but rarely sees schools as a communication space where global sustainability discourse is negotiated with local values from a decolonial view (Stein et al., 2023). To fill this gap, this research has offered two contributions. Conceptually, this study, it combines pedagogy critically with decolonial communication in order to understand sustainability communication as a social praxis that forms ecological awareness. Empirically, this study analyses two schools in Indonesia that are Adiwiyata schools and schools whose base is maritime, becoming a dialogical space where the narrative of global sustainability is re-analysed through local culture.

RESEARCH QUESTIONS

How does sustainability communication function as a form of decolonial praxis that fosters ecological conscientisation among students?

METHOD

This study uses a qualitative dual case study design involving two secondary schools in East Java which are Adiwiyata schools and maritime-based schools. The two schools were chosen purposively because they both implement sustainability-oriented educational programs, but are in an environmental context with different cultures.

Data were obtained by observing the participants, conducting semi-structured interviews with teachers and students, and analysing various documents such as school environment programs, posters, and digital media content. The data was analysed using a thematic analysis method (Neuman Lawrence, 2013), which included the process of coding, grouping, and forming themes. The interpretation of the research results is based on the concept of dialogue and awareness proposed by Freire, as well as a decolonial approach to justice in knowledge and the diversity of knowledge systems. Data triangulation is applied to strengthen the credibility of the findings.

RESULT AND DISCUSSION

Communication Patterns and Ecological Conscientisation

The results of the interview revealed that students considered dialogical communication as a meaningful experience in building closeness to the environment. Especially in schools that are based on maritime interactions, discussions with the local community provide an emotional impact that makes students feel more connected to the sea. One of the students indicated that conversations with fishermen made climate change easier to understand when compared to explanations in textbooks. Meanwhile, students at Adiwiyata school revealed that reflective activities help them review their daily habits in the environment. These results indicate that sustainability communication becomes more effective when knowledge is linked to personal and shared experiences.

The process of forming ecological awareness can be seen in both schools with different approaches. In Adiwiyata's own school, students' reflection on environmental issues emerges through forums such as Green Dialogue, while in maritime schools, understanding develops from storytelling experiences and direct interaction with coastal communities. The teacher added that learning not only focuses on environmental concepts, but also opens up space for students' emotional expression of conditions such as polluted rivers and ecosystem changes. This communication pattern reflects Freire's *problem-posing education* approach, which places students as active participants in knowledge formation (Cam & Ballantine, 2026).

Therefore, communication in both schools has an important role in the process of helping students negotiate the meaning of the environment, as shown in Table 1, by increasing critical ecological awareness.

Table 1
Comparative communication models in sustainability education

Appearence	Supernatural School	Maritime-Based School
Communication Pattern	Structured and formal; teacher as facilitator of reflection	Horizontal and participatory; collaboration among teachers, students, and local community
Primary Media	Posters, environmental presentations, reflection forums	Digital videos, storytelling, and community-based campaigns
Core Values	Discipline, cleanliness, individual responsibility	Maritime wisdom, ocean spirituality, ecological solidarity
Forms of Participation	Weekly discussions and school-based environmental projects	Digital content production and coastal conservation activities
Main Challenges	Administrative bureaucracy and limited time for reflection	Resource constraints and lack of institutional support

Negotiating Global and Local Sustainability Discourses

The school in this study is seen to have a function as a meeting room for global sustainability discourse and local cultural values. At Adiwiyata school, where the environmental message is *Go Green* and *Save the Planet* does not stand alone but is collaborated with cultural elements, for example, using batik motifs, traditional symbols, and community values. Teachers have explained that the use of cultural references makes environmental messages easier to understand because students are closer to their experiences.

The understanding of sustainability in maritime schools is greatly influenced by the proximity of students to coastal life and the traditions they experience daily. The expression *Menjaga Laut, Menjaga Hidup* not only has a function as a slogan, but also a representation of cultural values in marine conservation. Cultural practices such as *petik laut* are also included in environmental learning, so that sustainability is understood as an integration between the ecological dimension and socio-cultural responsibility.

Communication also facilitates the revitalisation of local ecological knowledge (Weder & Stranzl, 2025). This result encourages a decolonial view that emphasises the importance of acknowledging some form of knowledge (Bonatti et al., 2025). As a substitute, positioning science as the most superior in both schools provides space for local knowledge with real experience to coexist with the global sustainability narrative. Therefore, sustainability education becomes a process of cultural translation when students analyse global concepts with local meanings and values.

The involvement of students in dialogical communication also strengthens their emotional relationship with the surrounding environment. When personal experience is positioned as part of the learning process, students more easily undertake the development of a meaningful ecological identity. As illustrated in Figure 1, this process is supported by the interaction of dialogue, reflection, action, meaning negotiation, participation, collaboration, cultural identity, and epistemic justice, which collectively shape ecological conscientisation. This finding is in line with Patel (2023), who focuses on the importance of empathy-based communication in environmental education in the digital era. In general, ecological awareness in both schools is not formed automatically, but rather through a process of communication with a reflective, collaborative, and culture-based nature, which connects global discourse with the local context of students.



Figure 1. Conceptual model of dialogical-cool communication

CONCLUSION

This study demonstrates that sustainability communication in schools extends beyond the transmission of environmental information and functions as a dialogical and decolonial praxis through which ecological awareness is constructed. The findings reveal that both the Adiwiyata school and the maritime-based school create communicative spaces where students, teachers, and local communities negotiate global sustainability discourses through dialogue, participation, and cultural reflection. Rather than passively receiving environmental knowledge, students reinterpret sustainability through local values, experiences, and ecological traditions, resulting in the development of ecological conscientisation. The study further shows that communication practices grounded in local culture, community engagement, and digital participation contribute to epistemic justice by recognising local knowledge as a legitimate source of environmental understanding. Despite challenges related to institutional constraints and technocratic evaluation systems, sustainability communication remains a powerful mechanism for connecting global environmental concerns with local realities. These findings suggest that fostering ecological consciousness requires educational communication that is participatory, culturally embedded, and reflective, thereby positioning schools as important sites for transformative sustainability learning and social change.

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Reading Power Through the Cover and Text: Critical Semiotic Analysis and Critical Discourse Analysis of Jokowi's Representation in Tempo Magazine Covers After the 2024 Indonesia Presidential Election

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ABSTRACT

This study examines the representation of President Joko Widodo (Jokowi) in Tempo magazine covers and accompanying texts published after Indonesia's 2024 presidential election. The research employs Roland Barthes' semiotic analysis and Teun A. van Dijk's Critical Discourse Analysis (CDA) to analyse fourteen Tempo covers and related editorial texts, supported by interviews with Tempo editorial figures and members of Jokowi's communication team. The findings indicate that Tempo consistently portrays Jokowi as a dominant political actor whose influence extends beyond his formal presidency. Through visual metaphors, satire, and discursive framing, Jokowi is associated with dynastic politics, political intervention, image management, and the preservation of power through informal networks. The covers and texts function not merely as news representations but as symbolic critiques of democratic decline, power centralisation, and authoritarian tendencies in post-election Indonesia. The study demonstrates how visual and textual narratives work together to construct political meaning and shape public perceptions of leadership, legitimacy, and democracy. These findings contribute to political communication and critical media studies by highlighting the role of media in producing alternative interpretations of political power.

Keywords: Discourse analysis, Jokowi, political communication, semiotic analysis, Tempo media

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INTRODUCTION

In the contemporary media environment, magazine covers function not only as promotional devices but also as ideological texts that construct political meaning.

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Through visual symbols, illustrations, and editorial framing, media representations shape public perceptions of political actors, power, and democracy (Sarihati et al., 2022). As one of Indonesia's most influential news magazines, Tempo is known for its use of satire, symbolism, and visual metaphors to comment on political developments. Its covers often serve as editorial statements that offer interpretations and critiques of current political issues (Ramli, 2020).

The 2024 Indonesian presidential election marked a significant moment in Indonesia's democratic trajectory. Although the election resulted in a formal leadership transition, public debate continued to focus on President Joko Widodo's political influence, particularly regarding dynastic politics, the nomination of Gibran Rakabuming Raka as vice president, and allegations of political intervention in electoral processes (Febrianto et al., 2023). These issues generated broader discussions about democratic accountability, political legitimacy, and the concentration of power.

Previous studies have presented contrasting assessments of Jokowi's political legacy. Early scholarship portrayed him as a symbol of democratic renewal and reform-oriented leadership (Hadiz & Robison, 2017; Mietzner, 2015), whereas more recent studies have highlighted concerns about democratic backsliding, elite accommodation, and executive power consolidation (Asrinaldi et al., 2022; Tomsa, 2017). These debates demonstrate that Jokowi's political image remains contested and subject to competing interpretations.

Media and political communication scholars argue that media institutions actively construct political meaning through framing, symbolism, and discourse (Page, 1996; Tapsell, 2012). Research on Tempo has shown that its covers frequently function as vehicles for political criticism and ideological expression (Ambat & Lesmana, 2024; Pramaskara, 2022). However, existing studies largely focus on individual cover editions or specific political events. Limited research has systematically examined multiple post-election covers while simultaneously analysing visual representations and textual discourse.

PROBLEM STATEMENT

Despite growing academic interest in media representations of Indonesian politics, there remains limited understanding of how Tempo constructs the political image of President Joko Widodo through the interaction of visual symbolism and textual discourse in the post-2024 election period. Furthermore, few studies have integrated Roland Barthes' semiotic analysis, particularly his concepts of denotation, connotation, myth, and the rhetoric of images (Barthes, 1972, 1985), and Teun A. van Dijk's Critical Discourse Analysis (CDA), which examines discourse through macrostructure, superstructure, and microstructure levels (Van Dijk, 1993).

RESEARCH QUESTIONS

It addresses the following research question: How does Tempo magazine represent President Joko Widodo through visual and textual narratives in the post-2024 presidential election period?

This study employs a qualitative interpretive approach combining Barthes'(1972) semiotic analysis and Van Dijk's (1993) Critical Discourse Analysis (CDA). The research analyses fourteen Tempo magazine covers published between February and December 2024 together with their accompanying cover stories and editorial texts. Data were collected from Tempo archives and supported by semi-structured interviews with former Tempo Editor-in-Chief Tomi Aryanto and political communication expert Sukardi Rinakit. The analytical process involved examining denotative, connotative, and mythological meanings, followed by textual discourse analysis at the macrostructure, superstructure, and microstructure levels.



Figure 1. Cover Tempo Jokowi edition

As shown in Figure 1, the Tempo cover presents Jokowi through visual representations that contribute to the construction of political meaning and public discourse surrounding his role and influence. The analysis reveals six dominant representations of Jokowi across the fourteen Tempo covers. First, Jokowi is portrayed as a shadow controller of political power whose influence extends beyond his formal presidency. Second, the covers associate him with dynastic politics through the promotion of family succession and the preservation of political legacy. Third, Tempo represents Jokowi as intervening in regional electoral processes through elite influence and political manoeuvring.

Furthermore, the covers construct Jokowi as a political actor engaged in image management and branding strategies to maintain public legitimacy. Through recurring visual symbols, satire, and metaphorical illustrations, Tempo frames Jokowi as a figure whose authority continues after leaving office. At the mythological level, these representations challenge democratic assumptions regarding the transfer of power and instead construct a narrative of enduring influence through symbolic legitimacy and political networks.

CONCLUSION

The analysis of fourteen Tempo magazine covers published after the 2024 presidential election demonstrates that Tempo constructs a critical representation of President Joko Widodo through the interplay of visual symbolism and textual discourse. Using Roland Barthes's semiotic framework and Van Dijk's Critical Discourse Analysis, the study finds that Jokowi is portrayed as a political actor associated with dynastic politics, political intervention, and the preservation of influence beyond his formal presidency. Through recurring metaphors, satire, and symbolic imagery, Tempo frames Jokowi as the "King of Java," a figure whose power extends beyond constitutional authority and shapes post-election political dynamics.

These findings confirm that media representations are not neutral reflections of reality but active constructions of political meaning. The integration of semiotic and discourse analysis reveals how visual and textual narratives work together to communicate critiques of power relations, democratic accountability, and political legitimacy. The study contributes theoretically by combining two complementary analytical approaches and empirically by providing a comprehensive examination of Tempo's post-election coverage. More broadly, the findings highlight the role of visual journalism in fostering public scrutiny and democratic debate. However, this study is limited to Tempo magazine; future research could compare representations across different Indonesian media outlets to explore variations in political framing and ideological positioning.

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The Voice Behind the Stigma: Self-Disclosure and Identity Negotiation of Young Adults with Disabilities

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ABSTRACT

This study aims to explore how young adults with disabilities proactively use self-disclosure as a communication strategy to obtain accommodation and accessibility, resist stigma and stereotypes, and build an empowered social identity of disability. Besides, it aims to shift the theory of self-disclosure from a tool for building relational intimacy to a mechanism for negotiating power and managing stigma in the context of disability. The researcher uses a qualitative approach in which data were collected through in-depth interviews with young adults with sensory disabilities in Yogyakarta. Thematic analysis was conducted to explore the patterns of meaning among research informants. Interviews with deaf informants were facilitated by a sign language interpreter to ensure accessibility in data collection. The findings reveal that self-disclosure is a dynamic process that involves disclosing their disability status to meet accessibility needs and request reasonable accommodations; a way to combat stigma due to stigma and societal stereotypes; and redefining how disability can be understood in their social environment. Self-disclosure, as part of communication practices, functions as a negotiating arena where individual and collective identities related to disability continue to be formed. This study contributes to strengthening people with disabilities to participate actively and equally in society.

Keywords: Communication, identity negotiation, self-disclosure, social model of disability, stigma communication

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INTRODUCTION

People with disabilities are a vulnerable group because they face a variety of complex challenges consisting of economic, social, legal aspects and health-related areas. As shown in studies by Kim et al. (2025) and McBee-Black & Ha-Brookshire (2018)

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these barriers limit the participation of people with disabilities in society. Asuman et al. (2021) and Oña et al. (2024) show that people with disabilities often face higher vulnerability to poverty and high unemployment rates. They also face higher living costs and limited access to educational opportunities.

Various studies show that the problems faced by people with disabilities are not specific to one field, but related to various fields (Brown, 2023; Qiu et al., 2023; Siri et al., 2020). In addition, this condition is shaped by discrimination, environmental barriers, economic hardship, and inequalities in access to legal and healthcare services (Japhet et al., 2025; Kim et al., 2025; Martínez-Medina et al., 2022; Velandia et al., 2018). They also experience widespread discrimination and stigma, which significantly impact their limited ability to participate in education (Heryansyah & Hadi, 2023), employment (Mustika et al., 2022; Utami et al., 2025) and public life (Barbareschi et al., 2021; Kim et al., 2025).

In the education context in Indonesia, people with physical and non-physical disabilities still face significant barriers in the university environment (Heryansyah & Hadi, 2023). Hilfi et al. (2023) state that Indonesia is still weak in terms of policies and programs that can reduce barriers to improving the quality of life for people with disabilities. Nugroho and Wardana (2025) show how people with disabilities are often perceived as dependent on others, weak, and in need of pity.

In the field of the workplace, negative stereotypes about the abilities of people with disabilities in the workplace arise due to a lack of access to the formal job market in Indonesia (Utami et al., 2025). Furthermore, Utami et al. (2025) mention that social stigma against people with disabilities has a significant impact on reducing their opportunities to enter the formal job market. Mustika et al. (2022) explain that workers with disabilities in Indonesia are stigmatised and experience discrimination in the workplace. Research by Nisa (2021) and Nursholichah et al. (2024) describes the phenomenon of stigma also experienced by the families of people with disabilities. Nursholichah et al.'s (2024) research in Bengkulu highlights that children with disabilities face double barriers, namely limited facilities and social stigma from both peers and teachers.

PROBLEM STATEMENT

People with disabilities tend to frame social interactions as a continuous negotiation of stigma and communication barriers. According to the research of Lash (2023), individuals must consider two primary risks. First, the positive benefits of self-disclosure, namely obtaining accommodations (social, professional, or physical) and gaining social support. Second, the risks of self-disclosure as an attempt to avoid stigma, negative reactions, rejection, loss of privacy, and having to provide "proof" of disability (Lash, 2023).

Compared to previous studies, this research fills in the gaps in aspects of self-disclosure and identity negotiation in the context of young adults with disabilities by seeking

informants in Yogyakarta. Papalia and Martorell (2024) emphasise that the young adult period is marked by identity exploration and a focus on the self, which is directly relevant to aspects of communication such as self-disclosure, impression management, audience selection, and digital self-presentation. This research problem is also related to stigma against people with disabilities. Stigma, which creates a threat to the identity of people with disabilities, forces them to engage in information management and negotiation.

This study addresses the need for a communication-centred understanding of disability by examining self-disclosure and identity negotiation among young adults with disabilities in Yogyakarta. The study argues that self-disclosure functions not only as interpersonal communication but also as a strategic response to stigma and a mechanism for claiming accessibility, recognition, and social legitimacy.

RESEARCH QUESTIONS

How do young adults with disabilities use self-disclosure as a communication strategy to negotiate disability identity in response to stigma and stereotypes?

METHODS

This study uses a qualitative approach. The research highlights the essential characteristics of the problem of people with disabilities. Research data were collected through in-depth interviews to gather primary data from people with disabilities. Researchers also elaborate on secondary data from various journal articles to strengthen the discussion in this study.

Research informants were young adults with sensory disabilities aged 18–25 years. This age range was chosen based on developmental literature that marks the period of 18–25 as emerging adulthood, a transitional stage and is marked by identity exploration and a focus on the self, thus facilitating an in-depth study of the dynamics of self-disclosure and identity negotiation in various social and communication contexts (Arnett, 2000; Papalia & Martorell, 2024). The informants' details are shown in Table 1.

Table 1
Data of informants

Informants	Initial of Name	Gender	Age (y)	Type of Disability
1	A1	Male	19	Deaf
2	A2	Female	23	Deaf
3	A3	Male	24	Deaf
4	A4	Male	24	Deaf
5	A5	Male	22	Low Vision

Source: Primary Data, 2025

All informants were higher education students. Researchers collaborated with a sign language interpreter to ensure accessibility in data collection, particularly in in-depth interviews. To analyse data, researchers elaborate on the theories of identity, self-disclosure, and stigma. The framework becomes a basis for developing the conclusion.

RESULT AND DISCUSSION

All informants reported experiencing communication challenges in their lives, which created barriers to interaction and relationships. These communication challenges are an initial barrier for people with disabilities in self-disclosure. The result of this research suggests several roles for self-disclosure for young adults with disabilities. First, self-disclosure as a proactive strategy for accommodation and accessibility. Second, self-disclosure as a strategy to combat stigma and stereotypes. Third, self-disclosure as a way to build an empowered disability identity

Through self-disclosure, the young adults with disabilities build their identities as people with disabilities who were confident that they communicated differently, especially for the deaf informants. Informants A1 and A2 describe a shift from passing as Goffman's perspective, where individuals with stigmatised attributes attempt to hide or conceal their identity in order to be accepted as members of the group, to becoming more open and courageous (Goffman, 1963; Lash, 2023)

When young adults with disabilities have self-confidence and a sense of competence, they have control over their lives as empowered individuals. This study attempts to go beyond the focus on the stigma of families with disabilities as revealed by Nisa (2021), stigma in the field of the workplace (Mustika et al., 2022; Utami et al., 2025), which further narrows the access of people with disabilities to the formal employment sector.

From the communication theory perspective, this study can broaden the understanding of self-disclosure, which is defined as an individual decision to disclose descriptive, affective, or evaluative information as expressed (Littlejohn et al., 2017). Identity theory (Burke & Stets, 2023) and the social model of disability (Goodley, 2001; Shakespeare, 2013) provide complementary insights. While identity theory emphasises identity verification through social interaction, the social model of disability can explain how social structures can hinder or facilitate this identity verification process. This study further highlights the importance of the young adult phase (Arnett, 2000; Papalia & Martorell, 2024) in understanding the communication of people with disabilities with their social environment. This perspective contributes to the development of inclusive communication beyond the basic assumption that communication is merely a process of information exchange or message transmission. Communication becomes a symbolic and political space where meanings related to ability and equality are constantly negotiated. As part of the communication and interaction process, self-disclosure is a dynamic process for young adults with disabilities. This study

illustrates how dynamics realise inclusive communication in a social environment. The discussion of this study are illustrated in Figure 1.

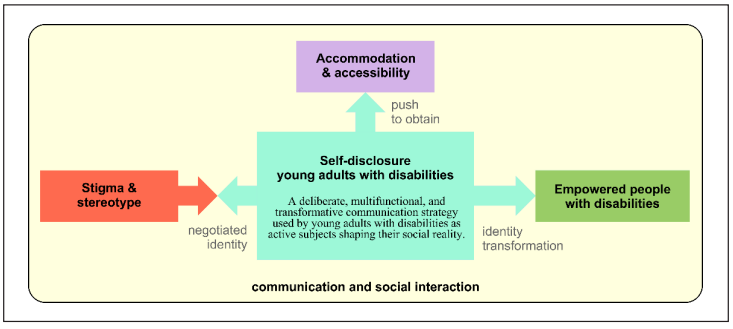

Figure 1. The dynamics towards an inclusive communication environment
Source: Personal Data, 2025

Self-disclosure for young adults with disabilities can be described as a purposeful, multifunctional, and transformative communication strategy. Through self-disclosure, young adults with disabilities become active subjects who shape their social reality. Self-disclosure becomes a means to encourage the surrounding environment to provide support for accessibility and reasonable accommodations. This practice is certainly fraught with risk because young adults with disabilities face stigma and stereotypes. They try to negotiate their identities. Self-disclosure ultimately supports the transformation of the identities of individuals with disabilities into empowered individuals and groups.

CONCLUSION

Based on this study, self-disclosure is used to negotiate the social identity of disability in response to stigma and stereotypes. This study reinforces the thesis that self-disclosure is not a passive communicative practice but rather a planned, multifunctional, and transformative communication practice. Self-disclosure practised by young adults with disabilities represents them as active subjects who shape their social reality, that realise through three stages: (a) Self-disclosure as a proactive strategy to obtain accommodation and accessibility for young adults with disabilities. (b) Self-disclosure as a strategy to combat stigma and stereotypes. (c) Self-disclosure builds the social identity of empowered young adults with disabilities. Young adults with disabilities practice communication mechanisms to deal with stigma through self-disclosure and identity negotiation. Young adults with disabilities build micro-political spaces through social relations to oppose ableist norms through self-disclosure. Communication becomes a political space. Young adults with disabilities strive to take control of their self-definition. This replaces the definition of disability formed by the social environment that contains stigma and stereotypes.

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Integrating Waste Communication into Climate-Resilient Disaster Risk Reduction Strategies

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ABSTRACT

Post-disaster waste management is a critical but under-communicated dimension of climate-resilient disaster risk reduction (DRR). This study aims to explain how waste communication practices support climate resilience, clarify how adaptive communication bridges coordination among disaster-management agencies, environmental offices, volunteers, and communities, and develop an Adaptive Waste Communication Framework (AWCF). Using constructivist grounded theory, data were gathered through in-depth interviews, policy document analysis, and participatory observation with BPBD, DLH, volunteer, community, and policy-support actors in disaster-prone localities in Indonesia, including North Sumatra, Southwest Maluku, Indramayu, Sidoarjo, Batang, and Yogyakarta. The analysis followed open, focused, axial, and theoretical coding with constant comparison. The findings show that communication functions not only as information transmission but also as policy sensemaking, cross-institutional coordination, and civic environmental literacy. These dimensions explain why post-disaster waste policies often fail when technical instructions are not translated into shared meanings, role clarity, and locally legitimate risk messages. The AWCF contributes to grounded theory, environmental communication, and disaster communication by positioning adaptive communication as socio-ecological infrastructure for safer, more participatory, and climate-sensitive waste governance.

Keywords: Adaptive governance, climate resilience, disaster communication, environmental communication, grounded theory, waste management

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INTRODUCTION

Climate-related disasters have intensified the urgency of disaster risk reduction (DRR) in Indonesia, a country that faces high exposure to floods, landslides, and other hazards (Aziz & Azzamullah, 2025; Aziz & Putri, 2024). Disaster impacts do not end with evacuation and emergency response. They also generate debris, household waste, chemical residues, construction waste, and hazardous materials that can threaten health and environmental recovery when they are not managed properly (Artayasa et al., 2022; Dahana et al., 2024; Darza, 2020; Despa et al., 2024; Kurniawati et al., 2024; Wulandari et al., 2022). In this context, post-disaster waste management is linked to SDG 11, SDG 12, and SDG 13 because it affects sustainable settlements, responsible consumption, and climate action.

Indonesia has strengthened environmental governance through the Regulation of the Minister of Environment and Forestry No. 1 of 2024 concerning Post-Disaster Waste Management. Yet, regulatory direction alone does not automatically produce coordination in the field. Previous studies show that disaster mitigation, legal education, environmental governance, and flood response depend on the clarity of authority, community participation, and local capacity (Anggraeni et al., 2024; Alam, 2023; Anugrah, 2021; Maidi & Bagastyo, 2024; Maulana et al., 2024; Nurlukman & Basit, 2023; Nurmaliza & Yusnita, 2024; Putra et al., 2025;). National Waste Management Information System data in 2024 also indicate that a large share of waste remains unmanaged, while waste reduction is still limited. The flood case in Bali, where waste blocked river flows during extreme rainfall, further shows that waste is not merely a technical problem but also a risk-communication problem. If risk messages are weak, agencies and communities may not share the same priorities for sorting, transporting, isolating, or processing waste.

This paper therefore treats waste communication as an adaptive process that translates environmental risks into collective action. The research questions are: (1) how do waste communication practices contribute to climate resilience in disaster-prone areas; (2) how does adaptive communication bridge coordination among BPBD, DLH, volunteers, local communities, and policy-support actors; and (3) what conceptual dimensions form the Adaptive Waste Communication Framework (AWCF). The study contributes to disaster communication and environmental communication by explaining how policy meaning, institutional coordination, and civic literacy are constructed through field interaction rather than delivered as one-way information (Arachman et al., 2024; Imperiale & Vanclay, 2024; Islam et al., 2025; Khusna et al., 2023; Luebbe, 2024; Upadhyay & Sa-ngiamwibool, 2021; Xie et al., 2025).

THEORETICAL FRAMING

Environmental communication provides the first analytical lens for this study. It explains how environmental problems are not understood only through physical indicators, but also through messages, institutional narratives, public legitimacy, and everyday practices. Waste becomes a risk issue when actors interpret it as a threat to public health, drainage systems, emission control, and ecological recovery. Studies on waste governance, legal education, and environmental management show that regulations must be supported by public understanding and locally accepted practices (Anggraeni et al., 2024; Kurniawati et al., 2024; Nurlukman & Basit, 2023; Putra et al., 2025). In this study, environmental communication is used to examine how waste sorting, open-burning prohibition, and landfill reduction are communicated as practical norms rather than abstract environmental ideals.

Disaster communication provides the second lens. Disaster response requires rapid information flow, credible sources, clear roles, and action-oriented messages. Previous studies on flood communication, early warning, and disaster resilience show that communication is effective when it enables preparedness, coordination, and community response instead of simply distributing information (Alam, 2023; Arachman et al., 2024; Aziz & Putri, 2024; Islam et al., 2025; Maidi & Bagastyo, 2024;). In post-disaster waste management, this means that messages must explain what waste is hazardous, where it should be collected, who is responsible for transportation, and how residents can reduce secondary health and environmental risks.

The third lens is CGT, which connects empirical data with theory construction. Instead of assuming that waste communication already has a fixed model, this study allows categories to emerge from participants' experiences. This approach is aligned with social-constructivist research because it treats meaning as negotiated, contextual, and shaped through institutional interaction (Charmaz, 2020; Keane, 2025; Levitt, 2021; Mohajan & Mohajan, 2022). The AWCF was therefore developed by comparing interview data, policy documents, and observation notes until the three explanatory categories became theoretically saturated: policy sensemaking, cross-institutional coordination, and civic environmental literacy.

RESEARCH METHOD AND ANALYTICAL LENS

This study uses a qualitative approach within a constructivist paradigm. Constructivist Grounded Theory (CGT) was selected because post-disaster waste communication is shaped through negotiated meanings, institutional practices, and local experiences rather than through a fixed technical sequence. In CGT, theory is constructed interpretively through interaction between researchers, participants, and data (Charmaz, 2020; Keane,

2025; Levitt, 2021; Mohajan & Mohajan, 2022). This logic is suitable for analysing how waste becomes a public-risk issue, how environmental messages are legitimised, and how disaster actors convert information into operational action.

The research was conducted in Indonesia and focused on disaster-prone localities represented by North Sumatra, Southwest Maluku, Indramayu Regency, Sidoarjo Regency, Batang Regency, and Yogyakarta. These locations and institutional settings were purposively selected because they illustrate coastal/island vulnerability, dense settlement and floodplain problems, regional disaster-response practice, and policy-support perspectives. Participants included BPBD and DLH officials, local volunteers, community actors, health and environmental practitioners, academics, journalists, and civil society actors. Data were collected for six months through semi-structured interviews, policy and operational-document analysis, and participatory observation in disaster-response simulations and cross-sector coordination forums.

Data analysis was conducted simultaneously with data collection using open coding, focused coding, axial coding, and theoretical coding (Jailani & Husnullail, 2024; Ruslan et al., 2023). Initial codes such as role ambiguity, waste sorting, health risk, temporary storage, burning prohibition, volunteer legitimacy, and climate mitigation were compared continuously with new data. Focused coding grouped these codes into three categories: policy sensemaking, cross-institutional communicative coordination, and civic environmental literacy. Axial coding connected the categories to environmental communication and disaster communication by asking how meaning, message credibility, and response coordination affected climate-resilient DRR. Credibility was maintained through source and method triangulation, member checking, audit trails, and reflexive memos (Curmi & Farrugia, 2025; Yu, 2021).

RESULTS AND DISCUSSION

Analytical coding showed that waste communication operates at three connected levels (Table 1). At the policy level, communication helps actors interpret regulations and convert them into operational priorities. At the institutional level, communication aligns roles, data flows, and response routines. At the citizen level, communication develops environmental literacy so that communities understand sorting, public-health risks, river protection, and climate implications. These findings respond to the theoretical gap in the earlier draft by analysing the empirical data through CGT, environmental communication, and disaster communication rather than reporting interview excerpts as isolated field data.

Table 1
Condensed grounded-theory coding matrix for the AWCF

CGT Stage	Empirical Codes	Analytical Category	Theoretical Contribution
Open/focused coding	role ambiguity; sorting; temporary storage; burning prohibition	Policy sensemaking	Waste policy becomes shared meaning, not only formal regulation.
Axial coding	fleet limits; command channels; volunteer legitimacy; health messages	Cross-institutional coordination	Disaster communication connects data, roles, and field decisions.
Theoretical coding	public education; river behaviour; GHG emissions; compost/biogas	Civic environmental literacy	Environmental communication links waste practice with climate resilience.

First, policy sensemaking emerged as the core process through which actors interpret post-disaster waste regulations. Statements from DLHK North Sumatra about the need for a sustainable collaborative organisation, including youth and scouts, show that local implementers understand policy not only as a technical rule but also as a social mechanism for building an environmentally conscious culture. This finding extends environmental communication theory because policy messages become effective only when they create shared meaning and local ownership. In CGT terms, the empirical codes collaboration, youth involvement, and environmental awareness were integrated into the focused category of policy sensemaking.

However, policy meaning was also shaped by implementation gaps. Fabianus Hidayat noted difficulties caused by limited fleets and the absence of special disposal locations, while government guidance emphasised waste sorting and different bag colours. Marthen Temmar from BPBD Southwest Maluku described limited temporary shelters, hazardous-waste separation, equipment, and personnel in 3T areas. These differences reveal an interpretive gap between regulatory ideals and field capacity. Disaster communication theory explains this gap as a failure to translate centralised instructions into actionable, location-sensitive messages. For climate-resilient DRR, contingency planning must therefore be treated as an adaptive communication document, not merely an administrative requirement.

Second, cross-institutional coordination depended on the ability to connect technical information with decisions. Field data showed that the absence of a shared matrix of tasks can separate volume estimation, hazardous-waste classification, transport routes, health messages, and disposal decisions. The proposed Contingency-Based Waste Communication Protocol (P-KLB) addresses this problem by organising communication as operational infrastructure. It contains a pre-disaster phase for mapping capacity and

communication routes, an emergency phase for message coding and channel orchestration, and a post-disaster phase for feedback on waste volume, hotspots, and health-risk indicators. This protocol links disaster communication to environmental governance by making information flow accountable, repeatable, and locally understandable.

The P-KLB also clarifies why communication should include formal and social authorities. Rebayat Jelita emphasised the importance of a task force and the involvement of scouts, while Riza Zakiyah stated that actors are often involved only after a disaster, although their role can be strategic before a disaster. These statements show that communication credibility is not produced by government instruction alone. It is strengthened through volunteers, religious or customary leaders, youth groups, and community networks. Adaptive coordination should therefore combine BPBD, DLH, health offices, landfill facilities, volunteers, and community leaders through shared data formats, pre-scripted risk messages, rapid reporting channels, and inter-agency tabletop drills.

Third, civic environmental literacy became the bridge between technical waste governance and climate adaptation. Field findings show that residents and volunteers need simple knowledge about sorting, temporary storage, sanitary handling, burning prohibition, and river protection. Irvan Ardhilas Istiartono warned that burning waste, especially plastic, is dangerous to health, while Mardiono emphasised public education and sanctions to prevent waste disposal in rivers. These findings show that environmental literacy is not only knowledge of waste types. It is also a social norm that links household behaviour, flood risk, public health, and climate resilience.

The climate dimension of civic literacy was also visible in the discussion of landfills as greenhouse-gas emission sources. Rita Mulyandari emphasised that waste transported to landfills may contribute to climate change and therefore needs processing facilities such as composting or biogas. This finding connects the circular economy to DRR in a situational way. In emergency response, health and safety remain the first priority. In recovery and preparedness phases, however, organic waste processing, debris reuse, and local recycling can support emission reduction and community recovery. This distinction prevents the circular economy from being applied normatively without considering emergency constraints.

The three categories also show a sequential logic. Policy sensemaking defines the risk problem and interprets regulation. Cross-institutional coordination converts that interpretation into a division of roles, operational messages, and resource mobilisation. Civic environmental literacy embeds the message in community practice so that residents, volunteers, and local leaders can act before, during, and after disaster. This sequence is not linear in a rigid sense; it is iterative because every disaster event produces new information about waste volume, actor capacity, health risk, and community compliance. The AWCF therefore requires continuous feedback from the field to the policy level.

The empirical findings also indicate that communication must differentiate between emergency, recovery, and preparedness phases. In the emergency phase, messages must prioritise public safety, hazardous-waste isolation, evacuation access, and the prevention of dangerous practices such as plastic burning. In the recovery phase, messages can shift to debris sorting, temporary storage, sanitation, and the mobilisation of volunteers. In the preparedness phase, communication should focus on contingency planning, school and community literacy, river-cleanliness norms, and routine simulations. This phase-based communication is important because a single message cannot address all risks across the disaster cycle.

The AWCF can be operationalised through five instruments. First, a role-capability matrix should map BPBD, DLH, health offices, village governments, landfill managers, volunteers, and community leaders. Second, a rapid waste information system should report waste hotspots, available fleets, temporary-storage points, and hazardous materials. Third, pre-scripted risk messages should be prepared for residents, evacuees, volunteers, and local officials. Fourth, inter-agency tabletop drills should test whether messages, command channels, and logistics decisions are understood by all actors. Fifth, feedback from residents should be used to update contingency plans. These instruments translate CGT categories into practical tools for climate-resilient DRR.

These three categories form the Adaptive Waste Communication Framework (AWCF). The framework positions communication as socio-ecological infrastructure that links policy sensemaking, inter-agency coordination, and citizen literacy. The AWCF differs from one-way public information because it requires continuous translation between regulation, local capacity, risk messages, and community practice. Its practical components include a contingency-role matrix, rapid waste information system, standard messages for survivors and responders, training modules for volunteers, and feedback mechanisms to revise local contingency plans. In this sense, adaptive waste communication supports climate resilience by turning technical waste management into shared, legitimate, and coordinated collective action.

CONCLUSION

This study concludes that post-disaster waste management cannot be understood only as a logistical or technical problem. It is also a communication problem involving policy meaning, institutional coordination, and citizen literacy. Through CGT analysis, the study identified three core dimensions: policy sensemaking, cross-institutional communicative coordination, and civic environmental literacy. These dimensions explain how actors translate waste regulations, health risks, environmental norms, and climate concerns into collective action.

The proposed AWCF offers a practical and theoretical contribution. Theoretically, it strengthens disaster communication and environmental communication by showing how adaptive communication enables socio-ecological resilience. Practically, it recommends that local governments include waste communication in contingency plans, build shared data and reporting routines, prepare risk messages for different audiences, strengthen volunteer and community legitimacy networks, and connect waste handling with climate mitigation when the emergency phase allows. The study is limited to selected disaster-prone localities and qualitative data, so the findings are contextual. Nevertheless, the framework is transferable to regions facing similar waste, disaster, and climate-resilience challenges.

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