



Original Article

Participatory Communication in The Gender Equality Awareness Program 'Cerita Bunda' Haibunda.com

Iin Yumiyanti^{1✉}, Ana Kuswanti², Munadhil Abdul Muqsih³

^{1,2,3}Universitas Pembangunan Nasional Veteran Jakarta, Indonesia

Correspondence Author: 2310422012@mahasiswa.upnvj.ac.id✉

Abstract:

Gender inequality in Indonesia is very high and even in 2021, it was the highest in ASEAN. BPS data, in the following years there was a decrease in the gender inequality index, but the decrease was not significant, and it turned out that complaints of cases of violence against women increased. According to Komnas Perempuan, in 2023, the number of complaints of cases of violence against women was 4,374 cases, an increase compared to the previous year. Law Number 40 of 1999 concerning the Press requires the mass media to assist in efforts to increase gender equality. Fulfilling this obligation, Haibunda.com as a mass media created the "Mother Story" program to accommodate women, especially mothers, to voice the gender injustice they experience in their daily lives. This program has successfully invited Haibunda.com readers to participate. The purpose of this study is to analyze how the Schramm model of participatory communication (sender (transmitter), encoder, decoder, interpreter, receiver, message, feedback, medium, and noise) is implemented in the program "Mother Story" Haibunda.com. This research is descriptive qualitative research with data collection through literature studies, observations, and interviews. The results of the study show that the Schramm model of participatory communication is well implemented in the 'Mother Story' program. The type of participation is self-mobilization. The motivation of mothers to send their stories is to voice the injustice they experienced, the participation rate is a partnership. Haibunda.com conducts training and utilizes technology to maintain and increase such participation.

Keywords: *participatory communication, gender equality, Wilbur Schramm.*

Introduction

Gender equality is still a big problem that must be overcome in development in Indonesia. In 2021, Indonesia was even listed as the country with the highest gender inequality in ASEAN (Association of Southeast Asian Nations). Data from the Central Statistics Agency (BPS) shows that Indonesia's gender inequality index (IKG) has decreased from 2018 to 2023. The IKG in 2023 was recorded at 0.447, meaning that there was a decrease from 2022 by 0.012 (BPS, 2024). The decline is indeed insignificant, but it is still necessary to make joint efforts so that the decline in IKG does not stop. Moreover, despite the decline in the IKG, according to Komnas Perempuan, in 2023, the number of complaints about cases of violence against women was recorded at 4,374 cases, an increase compared to the previous year. (Breath, 2021) (Amiruddin & Sihotang, 2024).



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Improving gender inequality in Indonesia requires the participation of all parties, the government, the community, private companies, and the mass media. The mass media, under the mandate of Law Number 40 of 1999 concerning the Press, articles 6 and 7, should carry out the functions of education, social control, and upholding Human Rights (HAM) (Press Council, 2023). Regarding the role of educating and upholding human rights, the mass media should be actively involved in helping to raise awareness of the importance of gender equality which is part of human rights enforcement. Haibunda.com as a mass media is also bound by the obligation to carry out the role of education and uphold human rights. Fulfilling this obligation, Haibunda.com created a program to support gender equality called 'Cerita Bunda'. This program accommodates women, especially mothers, to voice the injustice they experience caused by their gender as women in their daily lives. "Mom's Story" was published through the Haibunda.com website and on Haibunda.com's Instagram account. The purpose Haibunda.com chose an Instagram channel, other than on the website, to distribute "Mom's Story" content is to increase the interaction of Haibunda.com readers who are members of the community called HaibundaSquad. Instagram, in research (Yuliasuti, 2023), is one of the most widely used social media and is the favorite social media for women in Indonesia. HaibundaSquad participated in the "Mother Story" program by sending stories of gender injustice experienced to the Haibunda.com editor. They also participated by giving likes and comments on the story "Mother Story" which has been published on Haibunda.com's Instagram account.

Every country, including Indonesia, must make efforts to realize gender justice and equality. This obligation is contained in the 1948 Universal Declaration of Human Rights (DUHAM), which is one of the instruments of international human rights in the realization of the promotion and promotion of human rights and freedoms as the foundation of justice, freedom, and peace (Audina, 2022). Then the 1st World Conference on Women in Mexico City in 1975 formulated the World Plan of Action for the advancement of women. On December 18, 1979, the UN General Assembly, motivated by the conference, then adopted the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). The CEDAW principle emphasizes the aspects of equality and justice between women and men, namely equality in rights, equality in opportunities and access, and equality of rights to enjoy benefits in all areas of life and all activities.

At the September 2015 General Assembly of the United Nations (UN), UN member countries, both developed and developing countries, declared their commitment to succeed in the Sustainable Development Goals (SDGs) to prosper society which includes 17 global goals and targets by 2030. Number five of the 17 SDGs is to achieve gender equality and empower women. In achieving gender equality, the goals to be achieved include eliminating physical, sexual, or emotional violence against women committed by partners, ex-partners, or other people and the importance of having a system to track and make general allocations for gender equality and women's empowerment. (Bappenas, n.d.). Indonesia mandates the importance of gender equality in the 1945 Constitution. Chapter X of the 1945 Constitution concerning Citizenship, Article 27 paragraph (1) reads; All citizens have the same position before the law and the government must obey the law and the government is no exception. According to this article, everyone has an equal position before the law and government without any difference between men and women (Adawiyah, 2024). Gender equality and justice are manifested by the absence of subordination between women and men as a result of which they have access, opportunity to participate, and control over development and get equal and fair benefits according to development. Gender equality and justice can also be referred to as a harmonious parallel partnership between women and men in all fields, meaning that these two types of gender have the same rights and obligations, positions, roles, and opportunities in various areas of life. This partnership is based on mutual respect, mutual help, complementarity, and others in the life of family, society, nation, and state. (Nurisman, 2024)

Indonesia has also ratified the DUHAM and CEDAW. In 1999, Law Number 39 of 1999 concerning Human Rights (HAM) was issued. In addition to ratifying the Human Rights Convention, Indonesia has also ratified 8 Human Rights conventions, one of which contains the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) as evidenced by the issuance of Law Number 7 of 1984 concerning the Ratification of the Convention

on the Elimination of All Forms of Discrimination against Women. (Krisnanto & Syaputri, 2020). According to Wilbur Schramm, communication has an important role in national development, especially in developing countries. Mass media can improve the quality of life of the community by providing quality and useful information to support development. Schramm believes mass media can improve people's lives by increasing information resources in local schools, increasing contact with development agency field workers, and encouraging people to expose themselves and their children to learning opportunities." (Singhal, 1987: 19). Referring to Schramm, development to improve gender equality can be done through mass media communication to encourage the community, in this case, women, to expose their problems related to gender equality. The existence of programs that provide a forum for women to voice their problems such as the 'Cerita Bunda' program will make a meaningful contribution to improving gender equality.

Participatory communication, according to Wilbur Schramm's concept, involves active interaction and mutual respect between communication participants. This concept refers to a communication process in which participants are not only the sender or receiver of messages, but also actively involved in the formation of messages. This highlights that communication is not just the transmission of information from one party to another, but rather a dynamic process that involves the active participation of all parties involved. In the Schramm model, the decoder and encoder play a role in exchanging roles in sending and receiving messages, thus creating dialogical communication. Schramm also emphasizes that an individual's background, such as knowledge, experience, and culture, plays an important role in the communication process. (Pratikto, 2017). Participatory communication includes four main concepts, namely heteroglossia, dialogical, polyphony, and carnival. These four concepts aim to encourage empowerment. Heteroglasia emphasizes the importance of diversity in the context of development, while dialogical describes communication that takes place transactionally to reach a common understanding. Polyphony is an ideal form of dialogue in which different voices clarify each other without covering each other. Carnival, as a concept, brings together various variant rituals in an informal and often humorous atmosphere. (Syarah & Rahmawati, 2017)

Schramm describes communication as a circular process. There are two points of communication actors who perform the functions of encoder, interpreter, and decoder. In this circular process, each communicator acts as an encoder and decoder. It encodes the message when it receives it. The message that is received back can be called feedback, which he still names the message. This feedback has made the linear model circular.

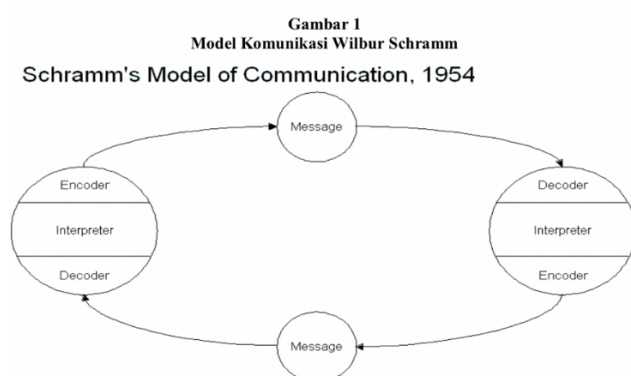


Figure 1. Wilbur Schrumm's Communication Model

The communication process of the Schramm model can be described as follows: 1) A communicator interprets the ideas he is going to convey by encoding them into messages. This interpretation process is greatly influenced by the field experience and the psychological state of the communicator. This encoded message is then sent to the communicator. (2) The communicator then decodes the message he receives and interprets it so that he can understand the idea that the

communicator wants to convey. (3) Sometimes, communicators will respond to ideas received by interpreting them back into the form of messages that are then sent back as feedback. In this situation, the communicator can act as a communicator. According to Schramm, the communication process takes place continuously between the communicator and the communicator, where the two can exchange roles. ([Nuryanto, 2011](#))

Method

The approach used in this study is qualitative, namely, research to explore and understand the meaning of social or humanitarian phenomena Data collection was carried out through literature studies, observations, and interviews with several HaibundaSquad members who sent their stories related to gender equality to the editorial board of Haibunda.com. ([Creswell, 2010](#)). Qualitative interviews can be conducted face-to-face, telephone interviews or other technological devices, or engage in focus group interviews. This study conducted interviews using telephone and Zoom applications with the senders of stories in "Cerita Bunda". A list of interview questions containing questions about the profile of the sender of "Cerita Bunda", the motivation for submitting a life story to "Cerita Bunda", the benefits received, and an understanding of gender equality and her experience facing gender injustice. ([Creswell, 2010](#)). The document study was obtained through data on women's empowerment activities and programs carried out by Instagram @haibunda.com through websites, photos, or concrete documentation of women's empowerment activities. Also, screenshots obtained through Instagram @haibunda.com are content and comments.

Results

Overview of the Mother Story Program

"Cerita Bunda" is an online media program HaiBunda.com that accommodates women to voice their life stories and experiences related to gender equality in daily life. HaiBunda.com was born on July 12, 2019. The target audience of Haibunda.com is women, both mothers-to-be (married and preparing for a pregnancy program) and women who have become mothers who have given birth to children. Haibunda.com mission is to provide reliable information with experts in their fields, and build a communication forum between mothers to share experiences about women's lives, especially as mothers and safe childcare. Haibunda.com has the tagline "Best Knows Mom".

The focus of Haibunda.com content is the problems of the women's world, especially mothers, ranging from pregnancy, breastfeeding, parenting, child growth and development, popular knowledge for mothers, entertainment, and lifestyle. Haibunda.com content, there are two types. First, it was made by the Haibunda.com editorial team itself. Second, content created by readers or user-generated content (UGC). Readers Haibunda.com belongs to a community called HaibundaSquad. Haibunda.com provides rubrics for UGC, namely "Mom's Story" and "Product Review". This research focuses on the "Mother's Story" program. This program accommodates mothers to tell their hearts (vent) or tell stories to voice women's life stories, especially mothers who experience a lot of gender injustice due to the dominance of patriarchal culture in Indonesia. Readers of HaibundaSquad members sent their life stories via email addressed to the editor of Haibunda.com. The email is then curated or edited by the Haibunda.com editorial team, to then be published in the form of an article (writing) on the Haibunda.com website. This "Mom's Story" article is then visualized in the form of a short film (video) published on the Instagram account Haibunda.com on the feed feature.

The publication of "Mom's Story" on the website and Instagram is Haibunda.com interactive with a comment feature that HaibundaSquad uses to comment, providing support and proposing solutions to mothers who tell their stories. HaibundaSquad is more active in providing support or advice to mothers who are facing problems through the comment feature on the Haibunda.com Instagram account by providing their comments. Mothers who are members of HaibundaSquad who tell their life stories also have the opportunity to be invited by Haibunda.com to participate by being a resource person in the BundaTalk video program and the HaibundaLive program on

Instagram Haibunda.com. Example of "Mom's Story" published on Instagram account Haibunda.com.

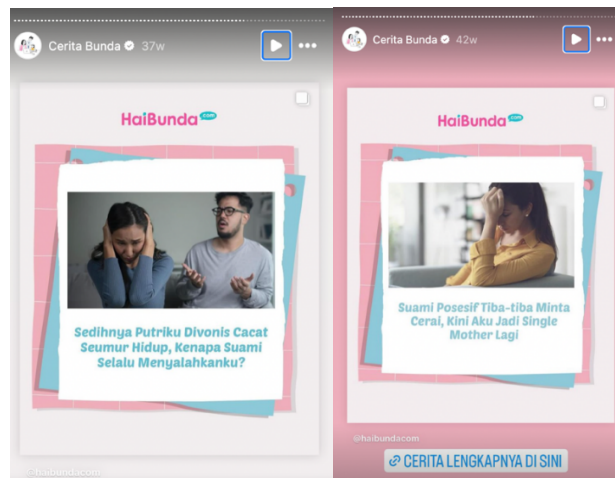


Figure 2. Characteristics of Mother Story Senders

From the results of interviews with mothers who sent "Mother Story" to the Haibunda.com editor, it can be concluded that the characteristics of mothers who send "Mother Story" are mothers aged 30 years and above, with an average education of high school (high school) to S1 graduates (bachelor's degree). The sending mothers already have children and some have careers, some are housewives (IRT). The mothers knew about the "Mother Story" program because as members of HaibundaSquad they read it on the Haibunda.com website. Some know the invitation to write "Mother Story" from Instagram and the HaibundaSquad WhatsApp group. After knowing the "Mother's Story" rubric, mothers were then inspired to send their life stories, especially experiences facing gender inequality, via email to the editor of Haibunda.com.

Haibunda.com editorial team then edited the email containing the mothers' stories and then made it in the form of an article published through the Haibunda.com website. The article was then visualized in the form of a video published through Haibunda.com Instagram account. The video content of "Mother Story" then received comments from HaibundaSquad members in the comment column of the Instagram account. Mothers who read watched or commented on the "Mother's Story", some people were then inspired and sent their life stories to the Haibunda.com editorial team.

Participate by Sending Stories

This research focuses on the participation of HaibundaSquad members in the "Mother Story" program. The participation of HaibundaSquad is twofold, namely first; sent the story of gender injustice experienced to the editor of Haibunda.com which was then published in the form of articles on the Haibunda.com website and the form of videos on Haibunda.com's Instagram account. Second, participation by commenting on the "Mom's Story" video on Haibunda.com Instagram account. Within one year in 2023, there are ten "Mom's Stories" content published Haibunda.com related to gender equality. The senders told many stories of facing gender injustice from their husbands, in-laws, parents, and the surrounding environment. The results of the analysis of 10 stories of "Mother Story" are known, the most perpetrators of gender injustice are the husband himself, then the in-laws, then the mother, and finally the neighbors.

Gender injustice with the perpetrator is the husband, among others, reflected in the story "Mother's Story" with the title "Husband Cheated Until Marriage Siri, Alhamdulillah Now Repents and Comes Back to Me", "I Am Pregnant with My Third Child, When My Husband's Financial Condition Ended Up Cheating", "Rp 3 Million Maintenance Ran Out in 2 Weeks, Wonder Why My Husband Said I Was Wasteful", "Sadly My Daughter Was Sentenced to a Life Disability, Why Does My Husband Always Blame Me", Makes Me Cry! Asking for Money to Husband Feels Like a

Beggar". Gender injustice with in-laws can be seen in "Mother's Story" entitled "Together with In-laws, I'm Almost Baby Blues, My Husband Defends His Family". Gender injustice with neighboring actors or the community can be seen in the "Mother's Story" entitled "I Live Ramadan After Losing a Fetus, Sad to Be Asked How Can I Have a Miscarriage".

From the study of the type of "Mom's Story" content, within one year in 2023, the topic of cheating husbands dominates the most (30 percent). Then followed by the story of wives who are not appreciated by their husbands and in-laws (20 percent), stories of wives who do not receive support and support for their husbands (20 percent), then stories of harassment and stories of wives who are blamed even though they are innocent (10 percent each).

Table 1. Motivation for Sending Mother's Stories and the Benefits Felt

Name of the Sender of the Mother's Story	Nuning Saptarahayu	Reina Anggraeni	Daryati	Fadlya El Arsyia
Motivation	Want to convey messages related to the experience experienced, and learn to write.	Starting from reading stories from other mothers and then wanting to tell the story of what they experienced.	Want to vent	I want to share it through writing so that it becomes a learning for other mothers.
Benefit	The moral message contained in the story becomes a reference for readers out there and can get the wisdom.	It is a relief because the story of the experience can be channeled.	So I feel more relieved because I can vent	It can overflow all feelings and become relieved.
Do you know gender equality.	Know	Know	Know	Know
Whether experiencing gender injustice	ever	Have experienced. This happens because of the educational factor. After marriage, it is not allowed to pursue a career and must become a	Never experienced physical violence, but experienced it verbally.	Have experienced it at work. If in the family, there has never been a significant difference.

housewife
taking care of
children and
family.

The researcher interviewed a member of HaibundaSquad who was the sender of "Mom's Story". The results of the interview were that the senders of "Cerita Bunda" understood the concept of gender equality so that they were aware of the gender injustice that befell them. Gender injustice is in the form of verbal and actions, including being prohibited from working by husbands, the assumption that childcare is a woman's responsibility so that she becomes the party to blame when the child is disabled, experiencing bullying when asking for material support from her husband and in financial management. The motivation of the senders to send stories of gender injustice that they experienced the most was to pour out their hearts or vent and share their stories so that they could be a lesson for other mothers. There are also those whose motivation is to learn to write. The benefits that the sender feels after sending 'Cerita Bunda' to the editor of Haibunda.com and the story being published are being relieved because they can vent, being strong because they have the support of the comments given by HaibundaSquad, and becoming wiser in facing the difficulties they face.

Participation Through Comments on Instagram

HaibundaSquad also participates in the "Mother Story" program through the comment feature on the Mother Story video published on the Instagram account Haibunda.com. Comments generally contain support, provide advice or solutions, tell the life stories they experience that are similar to those told in the published stories, and blaspheme perpetrators of gender injustice. Comments of the HaibundaSquad on the "Mother Story" program entitled "I Became Pregnant with My Third Child when My Financial Condition Was Mediocrity, My Husband Cheated Again" published on the Instagram account Haibunda.com



Figure 3.

The story of "Mother's Story" entitled "I Became Pregnant with My Third Child When My Financial Condition Was Mediocre, My Husband Cheated Again" received comments containing support from readers with the account name Susie Sae who wrote a comment; "Let's strengthen our faith together, O godly mothers who are loved by Allah. You are meaningful and noble mothers". The comment suggested that mothers who were cheated on ask for a divorce conveyed by an account named Ayu Kusuma Ratri with a comment that read; "If my husband cheats, ask for a divorce. I am sure that the child's sustenance is there. From the time I dated until I got married, the principle that I held was no cheating and domestic violence, because it was a disease that could not be treated". Comments telling life stories similar to those published for example were sent by

accounts named Aquaaquapa, MOmsky89, and ShadiqahLubna. Aquaaquapa's comments read; "Reading the stories and comments, it turns out that there are many mothers in the same struggle. My husband also cheated on me repeatedly. You have been allowed to repent and improve your domestic relationship together, and even cheat again with others. My heart was broken. Children and wife seem to be priceless, that's why he is willing to risk his family for the sake of cheap women. I had a miscarriage at that time. But I think there is a silver lining. I became responsible for only one child. I can't imagine that at that time I was still pregnant and then born, I still had to accept the fact that my husband cheated on me. Strong is always for mothers and legal wives, we are precious and have the right to be happy".

Image Caption: The participation of mothers who are members of HaibundaSquad in commenting on the "Mother Story" program entitled "Maintenance of Rp 3 Million Ludes in Two Weeks, Surprised Why My Husband Says I'm Wasteful" which was published on the Instagram account Haibunda.com



Figure 4.

In Mom's Story titled "Rp 3 Million Maintenance Runs Out in 2 Weeks, It's Surprising Why My Husband Says I'm Wasteful", many readers gave advice. The comment contained suggestions, among others, submitted by an account named mardianalestari who suggested that all expenses be recorded and shown to the husband who did not treat his wife well even though he gave very little money for shopping. Some suggest that every time there is an increase in the price of necessities, immediately tell and complain to the husband. An account named Karinasaripasaribu suggested that husbands be told to handle family finances so that they know how difficult it is to manage expenses. Comments that blaspheme her husband, for example, were submitted by the Cestlavie1306 account. "Fix her husband is stingy. Rp 3 million is the same as the child's school fee, even though the husband's salary is 2 digits. If you live in a big city, it will not be enough."

Sympathetic comments were written by the accounts of Ginawmxx, Wedjuly, and Pinna Mo, among others. They wrote a comment: "If Rp 3 million is for house needs, I think it still makes sense. But if it's Rp 3 million plus the child's school fees, honestly, it must be a bit difficult to arrange. It's just that everyone needs differently." Ginawmxx wrote a comment: "Rp 3 million runs out depending on expenses too, it's natural if it runs out for needs and now it's expensive. Moreover, my husband's salary is already in double digits. So if you don't feel like splurging, just make a detailed bookkeeping of money in and out. Later, give me a look at my husband so that he also knows the prices of today's needs, that way hopefully each other and my husband can also understand. Fortunately, if you add the alimony."

Schramm Model Participatory Communication

According to Schramm, the concept of participatory communication does not only focus on the transmission of information but also emphasizes building mutually beneficial relationships and

encouraging active cooperation among all communication participants. This approach shows the importance of treating communication as a dynamic process, where the contribution and interaction of all parties involved are crucial.

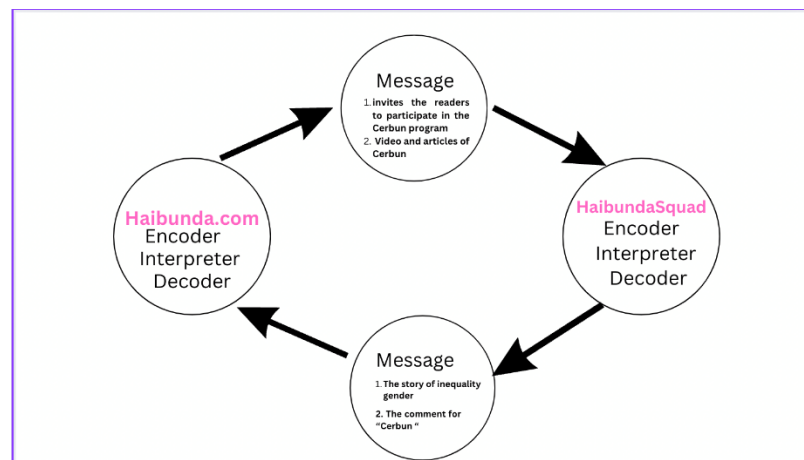


Figure 5. Participatory Communication Model in the Cerita Bunda (Cerbun) program on the Website and Instagram Haibunda.com (data: process from the results of the researcher's research)

The pattern of communication that occurs between the Haibunda.com editor who manages the "Mother Story" program and the HaibundaSquad members who submit their stories and comment on published stories looks similar to the Osgood and Schramm model which describes dialogical communication or two-way communication. In this communication, both encoders (communicators), in this case, Haibunda.com editors, and decoders (communicators), namely HaibundaSquad members, exchange roles in sending messages about gender equality. In this case, the editor Haibunda.com acts as a communicator by sending a message to the mothers of readers Haibunda.com in the form of an invitation to send their life story to "Mother Story". The invitation was announced through the Haibunda.com website, the Haibunda.com Instagram account, and the HaibundaSquad WhatsApp group. The message was then received by HaibundaSquad members by encoders, interpreters, and decoders. After that, the members of HaibundaSquad changed to encoders by sending their life stories to the Haibunda.com editor via email. Upon the message from HaibundaSquad, the editor Haibunda.Com then acted as an encoder, interpreter, and decoder to edit the story sent by the members of HaibundaSquad, then publish it as a story in the "Mother Story" section on the Haibunda.com website and then make it into a video to be published on Hainbunda.com's Instagram account. After the Mother's Story sent by the HaibundaSquad members is published, the HaibundaSquad members process the messages received, interpret them according to the frame of reference and field of experience, and after interpreting them, then provide feedback through the comment feature to provide support or provide input suggestions for solutions to the problems faced by the mothers whose stories are published on Haibunda.com Instagram account. In giving this comment, the members of HaibundaSquad again played the role of communicators. So the communicator changes roles to respond to the message he receives.

Participation Typology

Based on the theory of social cognition learning put forward by Albert Bandura, behavior change is greatly influenced by factors in the individual and his environment. As expressed in the theory of planned behavior, the individual will be motivated to act if he believes that the expected positive value of the behavior is greater than the negative value. (Venus, 2018) ccording to this theory, it was revealed that the senders of Cerita Bunda were motivated to send their life experiences because they believed they would benefit from their actions. These benefits include; feeling relieved and hope that her life story will be an inspiration or lesson for other mothers. From the interviews with the senders of Cerita Bunda, the most motivation is to voice the injustice she receives as a woman, especially as a wife. Then the motivation to share experiences with other mothers so that it becomes

a lesson for other mothers and there is also a motive for wanting to learn to write.

The senders of "Mom's Story" feel benefited, namely feeling relieved because they have told them about the burden of their lives, feeling happy because their stories are appreciated, feeling supported by mothers who provide responses and comments to their stories, and feeling useful for fellow mothers because they can provide inspiration or lessons so that the bad stories they experience do not happen to other mothers. classifies the typology of community participation into seven types, namely passive participation, informative participation, intensive participation, functional participation, interactive participation, and self-mobilization. Passive or manipulative participation is when the community is only informed about what is happening or has happened. This announcement was made unilaterally by the project implementer without paying attention to the community's response. The information required is limited to professionals outside the target group. Informative participation is characterized by the community answering research questions, but they are not allowed to be involved and influence the research process. The accuracy of the research results was not discussed with the public. Consultative participation occurs when the community participates in the form of consultation, but there is no room to make decisions together. Professionals are also not obliged to submit views or follow-ups as input. Intensive participation is when the community makes certain contributions or services to get rewards in the form of intensive or wages. The community is not involved in the learning process or the experiments that are carried out, and they have no role in continuing the activities when the intensive is no longer available. ([Bass & Pretty, 1995](#)). Functional participation occurs when a society forms a group to achieve a specific goal. The group was formed after reaching an initial agreement. At first, people relied on outsiders, but gradually they became independent. Interactive participation involves the community in the analysis of activity planning and the formation of institutional strengthening. Interdisciplinary methods are often used, and the community has a role in controlling the implementation of decisions and has a role in the entire process of activities. Self-mobilization occurs when people take the initiative freely to change systems and values. The community develops contacts with other parties to obtain the necessary technical assistance and resources while maintaining full control over the use of those resources.

Based on the motivation of the mothers who sent "Mother Story", it is known that the type of participation of HaibundaSquad is a type of self-mobilization (independent) participation. The characteristics of self-mobilization participation are first, taking the initiative freely to change the system and its values. Second, develop contacts with other parties to obtain the necessary technical assistance and resources. Third, the community is in control of the use of existing resources and/or used. In the "Mother Story" program, mothers take their initiative freely without pressure to send their life stories to Haibunda.com editors and provide comments on the Haibunda.com Instagram account. Second, mothers also develop their contacts with Haibunda.com editors and fellow HaibundaSquad members. Third, the mothers in the 'Mother Story' program are in control of the resources that exist or are used in this case the life stories of the mothers. Peter Oakley classifies seven levels of participation, namely manipulation, Decision-making Consensus, Risk-taking, Partnership, and Self-management. Manipulation: This is the lowest level of participation and is often in the form of indoctrination. Consultation: Stakeholders are allowed to provide advice related to the project to be implemented. Consensus building: At this level, stakeholders interact and negotiate to understand each other and create tolerance among all members of the group. Decision-making Consensus: Decisions are made based on collective consensus and are based on a sense of responsibility to achieve a common goal. Risk-taking: This process includes not only making decisions, but also considering the consequences of outcomes that have the potential to provide benefits, obstacles, and implications. Partnership: Involves equal cooperation towards mutually beneficial outcomes. Equality is not only in structure and function but also in responsibility. Self-management: It is the highest form of participation in which stakeholders interact in the process of learning from each other to optimize results and pay attention to various relevant aspects. ([Iwan Sopwandin et al., 2020](#)). This research also shows that the sender of "Cerita Bunda" knows the concept of gender equality. However, they admitted to experiencing gender injustice, especially in relationships with their husbands, families, and society. They hope that

husbands will learn about gender equality so that they will no longer behave unfairly towards their wives. The mothers also hope that the level of literacy about gender equality in society will continue to be improved so that gender injustice against women is reduced. They suggested that literacy about gender equality be carried out continuously, one of which is through the media, for example, the rubric 'Mother Story'. The HaibundaSquad community asks that the "Mother Story" program be maintained on Haibunda.com. They feel that they have benefited from the program, especially related to gender equality awareness. To increase HaibundaSquad's participation in the program, concrete steps taken by Haibunda.com are conducting training and education, strengthening communication networks, and implementing information technology.

Haibunda.com held several training and education for Haibunda Squad members. Training is carried out through several programs, both online and offline, including the program: "Home" (learning between mothers) containing training on financial and business management, BumilTime for health education for pregnant women, HaibundaLive for parenting, health and relationship training and WhatsApps (Kulwap) lectures. For communication networks, Haibunda.com has WhatsApp groups that are divided into categories according to the characteristics of mothers, namely mothers preparing to get pregnant, pregnant women, mothers with babies, and mothers whose children are toddlers. In the WhatApps group, every day the HaibundaSquad admin shares the content that mothers need. Monday, content about pregnancy programs is shared, Tuesday is about parenting, Wednesday is about breastfeeding, Thursday is mothers' career and finances, and Friday is a 'Market Day' where mothers will promote and sell their products to each other. Communication is also carried out through Instagram and the Haibunda Application. Haibunda.com applies information technology to manage HaibundaSquad and holds events for HaibundaSquad training and education by utilizing social media, namely WA Group and Haibunda Live via Instagram.

Conclusion

The online media for parenting and families, Haibunda.com, created the "Cerita Bunda" (Cerbun) program to accommodate its readers who are members of a community called HaibundaSquad to voice their life stories of experiencing gender injustice. In this program, participatory communication with Schramm's circular communication model is well implemented. HaibundaSquad participation is a type of self-mobilization participation, where there is no coercion or pressure because mothers voluntarily send their own stories of gender injustice to be published Haibunda.com. The motivation for mothers to send their stories is to voice the injustice they have received, to share stories so that other mothers do not experience the same incident, and to tell their hearts to get relief. The participation rate is partnership. To encourage the participation of HaibundaSquad, Haibunda.com conduct training and education programs, strengthen communication networks and implement information technology.

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