

BUILDING PUBLIC TRUST THROUGH CULTURALLY-SENSITIVE CSR COMMUNICATION AND WOMEN'S RESILIENCE

Titis Puspita Dewi^{1, 2*}, Sri Peni Wastutiningsih², Dina Ruslanjari², and Partini²

¹ Prospect Institute

² Universitas Gadjah Mada

¹ titis.dewi26@gmail.com

Abstrak

Penelitian ini mengeksplorasi dinamika komunikasi Tanggung Jawab Sosial dan Lingkungan atau *Corporate Social Responsibility* (TJSL/CSR) perusahaan dalam membangun kepercayaan publik dan dampak sosial di tengah transformasi budaya digital di Asia Tenggara. Artikel ini menggunakan pendekatan studi komparatif yang mengintegrasikan tinjauan pustaka mendalam dengan data lapangan empiris dari lima wilayah utama: Sumatra, Jawa, Bali, Kalimantan, dan Papua. Data empiris dan literatur diolah menggunakan teknik analisis deskriptif komparatif untuk membedah narasi TJSL/CSR diadaptasi secara budaya dalam mengatasi tantangan perubahan iklim spesifik di setiap lokasi. Studi ini menyoroti peran strategis perempuan sebagai komunikator kunci di tengah lanskap sosiokultural Indonesia yang beragam serta melihat keterlibatan aktif perempuan yang terbukti menjadi penentu keberhasilan program Pengurangan Risiko Bencana (PRB). Hasil analisis lintas budaya menemukan bahwa di Sumatra, Jawa, dan Bali, komunikasi digital sangat terintegrasi dalam partisipasi masyarakat sedangkan di Kalimantan dan Papua, modal sosial tradisional tetap menjadi pilar utama kepercayaan publik. Temuan ini menunjukkan bahwa komunikasi TJSL/CSR yang efektif menuntut transparansi informasi sekaligus kemampuan menyelaraskan konten digital dengan kearifan lokal dan perspektif gender. Sebagai kontribusi ilmiah utama, penelitian ini menawarkan kerangka teoretis baru berupa "Model Komunikasi TJSL/CSR Hibrida Inklusif". Model ini secara langsung memperkaya wacana *Creative Public Futures* dengan membuktikan bahwa integrasi antara teknologi digital, modal sosial tradisional, dan kepemimpinan perempuan tidak hanya memitigasi risiko bencana secara berkelanjutan, tetapi juga mengokohkan legitimasi perusahaan secara signifikan di ranah publik.

Kata Kunci: Dampak Sosial, Kepercayaan Publik, Komunikasi CSR, Pengurangan Risiko Bencana (PRB) Iklim, Peran Perempuan.

Abstract

This study explores the dynamics of Corporate Social Responsibility (CSR) communication in building public trust and social impact amid digital cultural transformation in Southeast Asia. This article uses a comparative study approach that integrates an in-depth literature review with empirical field data from 5 (five) key regions: Sumatra, Java, Bali, Kalimantan, and Papua. Empirical data and literature are processed using comparative descriptive analysis techniques to dissect the narrative of culturally adapted CSR in addressing specific climate change challenges in each location. This study highlights the strategic role of women as key communicators in Indonesia's diverse sociocultural landscape and looks at the active involvement of women that has proven to be a determinant of the success of Disaster Risk Reduction (DRR) programs. The results of the cross-cultural analysis found that in Sumatra, Java, and Bali, digital communication is highly integrated in community participation while in Kalimantan and Papua, traditional social capital remains the main pillar of public trust. These findings show that effective CSR communication requires information transparency as well as the ability to align digital content with local wisdom and gender perspectives. As a major scientific contribution, this study offers a new theoretical framework in the form of an "Inclusive Hybrid CSR Communication Model". This model directly enriches the Creative Public Futures discourse by proving that the integration between digital technologies, traditional social capital, and women's leadership not only mitigates disaster risks in a sustainable manner, but also significantly strengthens the company's legitimacy in the public sphere.

Keywords: Climate Disaster Risk Reduction (DRR), CSR Communication, Public Trust, Social Impact, Women's Agency.

1. INTRODUCTION

Climate-induced disasters pose an escalating and existential threat to Southeast Asia, particularly within the culturally and geographically diverse Indonesian archipelago (Djalante et al., 2012). As environmental risks multiply, the imperative for corporate sector

involvement through Corporate Social Responsibility (CSR) in Disaster Risk Reduction (DRR) has intensified significantly. However, a critical and objective problem persists in contemporary CSR practice: the challenge of building authentic public trust amidst a rapid digital cultural transformation.

Often, corporate narratives surrounding climate mitigation are constructed through a top-down, standardized approach (Bowen et al., 2010). When these uniform communication strategies are deployed across highly heterogeneous socio-cultural landscapes, they frequently fail to resonate with grassroots realities, leading to community skepticism rather than collaborative resilience.

Over the past decade, scholars have extensively investigated the nexus between corporate initiatives and disaster management. Early paradigms primarily viewed CSR as a philanthropic response to post-disaster recovery, whereas recent literature emphasizes strategic CSR integrated into long-term climate mitigation, preparedness, and collaborative governance at the community level (Hudaya & Dewi, 2021). This transition is critical, as relying solely on traditional charity models often fails to support sustainable development and can inadvertently create community dependency on corporate aid. A paradigm shift toward continuous empowerment—such as transitioning from mere donations to fostering local Micro, Small, and Medium Enterprises (MSMEs)—is required to generate long-term socio-economic benefits for both the community and the company (Nita & Hidayati, 2023). Concurrently, the evolution of social initiatives and CSR communication has been widely documented, with researchers highlighting a decisive shift towards digital platforms and acknowledging the new challenges in modern communication eras (Purwani, Partini, & Wastutiningsih, 2018).

This digital transformation is largely celebrated in recent studies as a primary mechanism to foster corporate transparency, stakeholder engagement, and institutional legitimacy (Du et al., 2010; Palazzo & Scherer, 2006). In parallel, discourse within environmental sociology and community development has increasingly recognized the gendered dimensions of climate change (Arora-Jonsson, 2011). Extensive studies confirm that while women are disproportionately vulnerable to climate impacts, they possess a significant, latent capacity for driving grassroots adaptation and maintaining social cohesion during environmental crises (Puspitasari, Dewi, & Ruslanjari, 2018).

Despite these theoretical advancements, a substantial gap remains at the intersection of CSR communication, cultural geography, and gender studies. Previous research has largely treated CSR communication as a monolithic strategy, often focusing heavily on corporate-level digital transparency and stakeholder perceptions on social media platforms (e.g., Kim & Ferguson, 2018; Cho et al., 2017), implicitly assuming a homogeneous digital readiness (e.g., Wang & Huang, 2022; Zheng et al., 2021). This overlooks the fact that community adaptation to the digital revolution requires intensive facilitation (Wastutiningsih & Dewi, 2019). What has escaped the attention of previous researchers is the complex socio-cultural topography of archipelago nations. While some recent studies have explored corporate crisis communication in disaster contexts (Schultz & Raupp, 2020), they frequently bypass how the efficacy of digital CSR campaigns is heavily mediated and sometimes hindered by local wisdom and traditional epistemologies at the grassroots level. Furthermore, while women's resilience is widely acknowledged in general disaster literature (Arora-Jonsson, 2011; Enarson, 2012), their strategic function as the primary communicators and socio-cultural bridges within CSR partner networks remains profoundly underexplored. Existing frameworks fail to adequately explain how corporate climate narratives can be culturally translated by female community leaders to foster public trust across distinct, localized typologies.

To fill this theoretical and empirical void, this study proposes a culturally-sensitive CSR communication concept that centralizes women's resilience as a core communicative asset. Rather than viewing women merely as vulnerable beneficiaries of DRR programs, this perspective positions them as strategic mediators who bridge the disconnect between corporate digital narratives and localized traditional social capital. This approach argues that effective CSR in climate mitigation requires a synthesized model: aligning the transparency and reach of digital content with the deeply rooted local wisdom maintained by female networks. By providing an inclusive, culture-based communication framework, this

concept contributes to the broader discourse of Creative Public Futures, wherein corporate legitimacy and community resilience are co-created through genuine cultural alignment.

Therefore, this study aims to explore the dynamics of CSR communication in building public trust and social impact amidst the digital cultural transformation, focusing specifically on the cultural adaptation of CSR narratives and the strategic role of women in DRR. To achieve this, the research employs a comparative qualitative approach, integrating an in-depth literature review with empirical field experiences across five key Indonesian regions: Sumatra, Java, Bali, Kalimantan, and Papua. Through cross-cultural analysis, this article will elucidate how communication strategies must adapt—leveraging digital integration in some regions while relying on the strength of traditional social capital in others—to optimize community resilience and ensure sustainable social impact.

2. METHOD

To answer how culturally-sensitive CSR communication and women's resilience can build public trust across diverse landscapes, this study employed a comparative qualitative research design. This approach was selected to capture the nuanced realities of local communities and to evaluate the effectiveness of disaster-related CSR narratives across different socio-cultural and digital typologies in Indonesia. The methodological framework integrates an in-depth literature review with empirical data drawn from community mentoring experiences.

The procedure is detailed in the following subsections to ensure transparency and replicability for future social researchers exploring corporate-community dynamics in disaster mitigation.

Study Areas and Context

The empirical field research was conducted across 5 (five) key regions in Indonesia, selected purposefully to represent a spectrum of socio-cultural characteristics, climate disaster vulnerabilities, and digital literacy levels. The regions are:

- Sumatra and Java: representing regions with high digital infrastructure penetration

and complex semi-urban to urban disaster risks (e.g., floods, landslides).

- Bali: representing a region with strong digital integration that heavily intersects with deeply rooted, institutionalized local wisdom (e.g., *Tri Hita Karana*, *Banjar* systems) (Roth & Sedana, 2015).
- Kalimantan and Papua: representing regions where the strength of traditional social capital, customary laws, and indigenous networks remains the primary pillar of community trust, often superseding digital communication channels.

This geographical variation is crucial for the comparative matrix, allowing the study to delineate where digital CSR communication succeeds and where traditional, culture-based approaches are mandatory.

Participant Selection

Participants in this study were selected using purposive sampling within the circles of CSR partner communities in the five aforementioned regions. The primary criteria for selection included individuals actively involved in Disaster Risk Reduction (DRR) and climate change mitigation programs initiated by corporate entities.

To specifically address the research objectives regarding the gender perspective, the key informants primarily consisted of:

- Female community leaders and key communicators: women acting as local facilitators, cadres, or informal leaders who mediate corporate narratives to the grassroots level.
- CSR practitioners/field officers: corporate representatives responsible for designing and implementing DRR communication strategies in the respective regions.
- Local community members: the beneficiaries of the DRR programs were evaluated to determine the level of public trust and social impact achieved.

Data Collection Procedures

The data collection synthesized secondary and primary sources to build a robust empirical foundation. First, an in-depth literature review was conducted to establish the theoretical baseline of CSR communication models, digital

cultural transformation, and the gendered dimensions of climate resilience. Second, primary field data was gathered through mentoring experiences and field observations conducted over a period of 6 (six) months, spanning from July to December 2025. This prolonged engagement across the five regions was crucial to comprehensively observe seasonal disaster preparedness, the implementation phases of the CSR programs, and the continuous community dynamics. The established procedures for qualitative data collection included:

- **In-Depth Interviews (IDIs):** semi-structured interviews were conducted with the female key communicators and CSR practitioners to explore their communication strategies, challenges in translating digital content into local wisdom, and their experiences in building community trust.
- **Focus Group Discussions (FGDs):** conducted with community members and local stakeholders to capture collective perceptions of corporate legitimacy and the socio-cultural reception of CSR narratives.
- **Participant observation:** researchers engaged directly in the ongoing DRR mentoring activities across the five locations. This allowed for the direct observation of how women naturally navigate and disseminate climate mitigation information within their social networks.
- To ensure the credibility and "accuracy tolerance" of the qualitative data, source triangulation was applied, cross-referencing statements from CSR practitioners with the actual experiences of the female communicators and community beneficiaries.

Cross-Cultural Data Analysis

The collected qualitative data were analyzed using a thematic, cross-cultural comparative approach. The analysis procedure followed the established interactive model (data condensation, data display, and conclusion drawing/verification), modified to fit a cross-cultural matrix. The analytical novelty of this study lies in its specific comparative

framework, which evaluates CSR communication efficacy along 2 (two) intersecting axes:

- Transcripts from interviews and field notes were coded based on emerging themes related to communication mediums, cultural adaptation, women's roles, and public trust indicators.
- The coded data were mapped comparatively across the five regions.
- Finally, a synthesis was conducted to formulate the inclusive, culture-based CSR communication model that bridges digital transparency with grassroots local wisdom.

The sequence of this analysis directly mirrors the presentation of findings in the Results section, moving from regions dominated by digital integration to those reliant on traditional social capital, culminating in the integrated gender-perspective model.

3. RESULTS & DISCUSSIONS

Presenting the Results

Based on the chronological comparative methodology, the findings are categorized into two primary communication typologies observed in the field: regions with high digital integration and regions dominated by traditional social capital. Across all five geographic zones, the strategic involvement of women emerged as the defining variable in the successful delivery of Corporate Social Responsibility (CSR) narratives for Disaster Risk Reduction (DRR). The empirical data reveals that standard corporate narratives undergo a necessary process of "cultural translation" before they are accepted by the target communities, as comprehensively presented in Table 1.

Table 1. Comparative Matrix of CSR Communication Typologies and Women's Resilience

Region & Corporate Partner	Communication Typology	Women's Agency & Economic Outcomes
Sumatra (Dumai) PT Pertamina Patra Niaga Refinery Unit II Dumai	Hybrid Digital networks (WhatsApp) combined with active mediation by female cadres.	• Translated coastal/peat mitigation into alternative livelihoods. • Processed peat sorghum into economic products

Region & Corporate Partner	Communication Typology	Women's Agency & Economic Outcomes
		(cookies or brownies).
Java (Bekasi and Indramayu) PT PLN Nusantara Power and PT Polyrama Propindo	Hybrid Bypassed complex corporate apps; utilized 'arisan' forums and WhatsApp stories.	• Driven ecological restoration (mangrove and waste management). • Monetized resilience via MSMEs (selling <i>rajungan</i> crabs & 'pindang' fish).
Bali (Denpasar) PT Pertamina Patra Niaga IT Manggis	Hybrid Digital marketing heavily intersected with customary validation (<i>Banjar</i> & PKK).	• Managed disaster logistics (<i>dapur umum</i>) & evacuation protocols. • Preserved ancestral health heritage via traditional <i>jamu</i> production.
Kalimantan (Balikpapan) PT Pertamina Patra Niaga Refinery Unit V Balikpapan	Traditional Standard digital campaigns failed; relied on localized, face-to-face dialog.	• Integrated into Disaster Preparedness Groups (KSB) for landslide awareness. • Initiated urban farming on critical plots for household food security.
Papua (Sorong) PT Pertamina Patra Niaga Refinery Unit VII Kasim	Traditional Exclusive reliance on oral traditions and communal action.	• <i>Mama-mama</i> Papua acted as absolute trust gatekeepers. • Led mangrove planting & optimized local coconut oil commodities.

Source: Researcher Analysis, 2026.

Digital Integration and Hybrid Communication (Sumatra, Java, and Bali)

In regions with established digital infrastructure and higher levels of digital literacy, CSR communication heavily utilized digital platforms. Yet, the success of these platforms was entirely contingent upon local facilitation. The digital tools served merely as broadcast mechanisms, while the actual assimilation of information required human-centric mediation.

Sumatra (Dumai City, Riau)

At the CSR program initiated by PT Pertamina Patra Niaga Refinery Unit II Dumai, DRR efforts primarily focused on coastal resilience and mangrove restoration to combat abrasion. Information regarding climate mitigation, early warning systems, and planting schedules was efficiently disseminated through localized WhatsApp groups and corporate social media channels. The quantitative results from corporate monitoring showed that digital reach and content engagement were high. However, community participation in actual physical mitigation efforts remained stagnant until local female cadres intervened.

These female leaders acted as cognitive bridges. They translated the corporate environmental targets—which were often framed in abstract scientific terms like “carbon sequestration” or “abrasion reduction”—into daily economic and health benefits for coastal families. These women's groups are shifting the perspective of mangrove conservation beyond disaster mitigation to an alternative livelihood. Furthermore, the frequent occurrence of forest, land, and plantation fires has prompted the groups to develop peat sorghum to prevent the dry peat soil from flammability. The sorghum harvest is processed into a variety of products, such as brownies and cookies, to provide dietary variety for stunted children and supplement the income of housewives.

Java (Bekasi and Indramayu Regency, West Java)

Two distinct locations in Java illustrated advanced digital CSR engagement intersecting with complex semi-urban vulnerabilities. In Kabupaten Bekasi (PT PLN Nusantara Power Unit Pembangunan Muara Tawar) and

Kabupaten Indramayu (PT Polytama Propindo), corporate stakeholders initially utilized formal digital reporting mechanisms, mobile applications, and structured digital modules to monitor community-based climate preparedness. These programs targeted critical issues such as integrated waste management and coastal erosion prevention. At PT PLN Nusantara Power Unit Pembangkitan Muara Tawar, the DRR initiative focused heavily on coastal erosion prevention through extensive mangrove planting. In this context, women were mobilized not merely as passive participants, but as the primary drivers of ecological restoration. The ecological success of the mangrove rehabilitation led to a crucial secondary benefit: the return of *rajungan* (blue swimming crabs) to the restored coastal ecosystem. The female cadres effectively capitalized on this ecological recovery by harvesting and processing the crabs, thereby creating a sustainable alternative income stream. This economic incentive profoundly reinforced their ongoing commitment to maintaining the disaster mitigation site.

Similarly, in Kabupaten Indramayu, PT Polytama Propindo initiated a comprehensive waste management program explicitly designed to mitigate the recurring risks of localized flooding. This CSR intervention strategically mobilized intergenerational female networks, actively involving both local housewives and young schoolgirls from nearby elementary schools in waste reduction and recycling campaigns. Beyond environmental mitigation, the corporate program facilitated community resilience through capacity-building. The women's groups received targeted upskilling to develop typical Indramayu Micro, Small, and Medium Enterprises (MSMEs), focusing particularly on the production of *pindang* (traditional processed fish).

Findings from the field indicate a fascinating dynamic regarding digital adoption. While the general populace often felt alienated by the formal, data-heavy nature of the corporate monitoring apps, female community leaders organically positioned themselves as adaptive "digital nodes." First, they took on the responsibility of digesting the complex climate data provided by the companies and redistributing it verbally and practically. They

utilized existing informal neighborhood forums, such as *arisan* (regular social gatherings) and *posyandu* (integrated healthcare posts), to disseminate the DRR information.

Second, and perhaps most importantly, these women demonstrated remarkable digital agency by reclaiming digital tools for their own socio-economic empowerment. While they bypassed the convoluted corporate applications, both locations witnessed a massive, grassroots adoption of digital marketing driven by these women. They utilized accessible, localized digital mediums—most notably WhatsApp stories—as a highly effective, low-barrier sales and marketing channel for their MSME products (*rajungan* and *pindang*). By integrating disaster preparedness into routine social interactions and translating ecological resilience into tangible economic gains via familiar digital networks, these women effectively demystified the digital transformation, converting abstract corporate goals into actionable and profitable household-level practices.

Bali (Denpasar City, Bali)

The implementation by PT Pertamina Patra Niaga Integrated Terminal (IT) Manggis demonstrated a highly sophisticated hybrid model of CSR engagement. Bali presents a unique socio-cultural landscape where high digital literacy heavily intersects with deeply rooted, institutionalized local wisdom, governed by principles such as *Tri Hita Karana* (the harmony between people, nature, and the spiritual realm). In this context, corporate narratives regarding coastal Disaster Risk Reduction (DRR) could not bypass customary institutions; digital information was only deemed trustworthy after being formally legitimized by the *Banjar* (customary village council) system.

A cornerstone of this regional strategy is the *Kencana Manggis Program* (*Kecamatan Tanggap Bencana Manggis*). Through this initiative, Balinese women have emerged as crucial agents of change, effectively wielding both "soft power" and "hard power" to bolster community resilience. Their "soft power" is manifested through risk communication and education; acting as primary cultural validators, these women—largely through the *Pembinaan*

Kesejahteraan Keluarga (PKK) and *Sekaa Istri*—ensure that disaster preparedness information is disseminated through routine social interactions, ensuring it does not contradict local spiritual norms. Simultaneously, they exercise “hard power” by mastering logistical management, such as coordinating *dapur umum* (communal kitchens) and organizing family-level evacuation protocols to ensure the safety of vulnerable members during a crisis.

Furthermore, the collaboration between PT Pertamina Patra Niaga Integrated Terminal (IT) Manggis and Rumah BUMN Klungkung has added a vital layer of economic and health resilience through the “*Pelatihan Jamu Herbal Warisan Sehat Nusantara*” (Traditional Herbal Medicine Training). This program bridges local wisdom with modern disaster preparedness; by mastering the production of traditional jamu, women are not only preserving ancestral health heritage but also creating a domestic health buffer for their families during disasters when conventional medicine might be scarce.

Similar to the dynamics in Java, these Balinese women have bypassed complex corporate applications in favor of accessible digital agency. They have successfully integrated the results of their upskilling—such as these herbal products—into the digital economy. By utilizing massive digital marketing strategies, particularly the frequent use of WhatsApp stories as a primary sales channel, they have transformed disaster resilience into a sustainable MSME model. This synthesis of traditional “hard power” logistics, “soft power” communication, and modern digital entrepreneurship proves that Balinese women are not merely participants in DRR, but are the strategic mediators who ensure that corporate environmental goals result in tangible, culturally-aligned community strength.

Traditional Social Capital Reliance (Kalimantan and Papua)

In stark contrast to the western and central regions of the archipelago, the eastern and specific regional contexts of Kalimantan and Papua demonstrated that digital CSR communication yielded minimal public trust. In

these areas, localized, face-to-face engagements and the strength of customary networks remain the absolute pillars of community trust, often superseding modern digital communication channels.

Kalimantan (Balikpapan City, East Kalimantan)

The DRR mentoring program by PT Pertamina Patra Niaga Refinery Unit V Balikpapan targeted complex urban and semi-urban disaster vulnerabilities, specifically focusing on the intersecting threats of localized flooding, urban environmental degradation, and the high risk of landslides in densely populated *kampung kota* (urban villages). The results in Balikpapan revealed a critical paradox: despite adequate digital infrastructure, standardized corporate digital campaigns experienced a significant “trust deficit”. The community largely perceived digital corporate communication as distant, top-down, and transactional.

Public trust was ultimately rebuilt and sustained through direct, participatory forums led by local women, who were strategically integrated as key figures within the *Kelompok Siaga Bencana* (Disaster Preparedness Groups). Rather than passively distributing corporate digital brochures or relying on generic WhatsApp blasts, these female communicators took an active, front-line role in socializing disaster mitigation, particularly concerning landslide awareness. They utilized localized storytelling and empathetic dialogue, framing disaster risk reduction not as corporate compliance, but around the immediate safety of children, property protection, and household security—concepts that resonated deeply and personally with the local demographic.

Furthermore, the corporate program successfully bridged communication with physical and economic empowerment. To address the vulnerability of limited spatial planning in these landslide-prone urban areas, women were mobilized to initiate urban farming on critical, constrained plots of land. This initiative served a profound dual purpose: ecologically, the strategic planting of vegetation helped stabilize the soil and manage water runoff to mitigate landslide risks; socio-

economically, the harvests fortified household food security.

To ensure long-term sustainability, these women's groups were further developed through targeted Micro, Small, and Medium Enterprise (MSME/UMKM) programs, enabling them to process and market the yields from their urban farming. By intertwining physical disaster mitigation (landslide socialization and soil stabilization) with economic resilience (urban agriculture and MSMEs), these women transformed abstract corporate DRR goals into lived, daily practices. The communication flow remained horizontal and dialogic, proving that even in rapidly urbanizing regions, traditional social capital and face-to-face female mediation remain the most potent forces for community mobilization.

Papua (Kabupaten Sorong, Papua Barat Daya)

The DRR initiative by PT Pertamina Patra Niaga Refinery Unit VII Kasim presented the most distinct contrast within this comparative study. In this region, digital infrastructure limitations are compounded by distinct epistemological traditions. Consequently, digital CSR narratives were highly ineffective and culturally incompatible. Trust in Sorong was exclusively established through the utilization of traditional social capital. The female figures, respectfully referred to as *mama-mama* Papua, served as the absolute communicators and gatekeepers of trust within the community.

Corporate disaster mitigation strategies—which initially included critical basic interventions like clean water access and sanitation during extreme weather—were significantly expanded to address severe coastal vulnerabilities. For communities residing in highly vulnerable, abrasion-prone coastal zones, the *mama-mama* Papua were provided with specialized knowledge regarding ecological mitigation and were actively mobilized to lead extensive mangrove planting initiatives. Because oral tradition and communal action are paramount, these physical planting activities served as the most effective medium for transferring disaster preparedness knowledge, far surpassing any digital modules.

Crucially, the program recognized that ecological resilience cannot be sustained without economic stability. Therefore, alongside the mangrove rehabilitation, the corporate intervention actively involved these women in the development of local commodities. They were provided with equipment and training to optimize the production and marketing of traditional local products, most notably local coconut oil. This dual-pronged approach ensured a holistic transformation: the *mama-mama* Papua not only exponentially increased their technical knowledge of coastal disaster mitigation but also significantly augmented their household incomes. Through this integrated empowerment, the *mama-mama* Papua meticulously aligned the corporate objectives with indigenous spatial wisdom and the community's profound spiritual connection to the land and coastal forests. They translated CSR not as a transactional corporate gift, but as a collaborative, socio-economic effort to protect their ancestral heritage from climate anomalies while simultaneously securing their families' daily livelihoods.

Across all 5 (five) regions, stretching from the industrial coasts of Sumatra to the indigenous landscapes of Papua, the empirical data consistently demonstrate a representative and undeniable outcome: standardized corporate digital narratives remain “sterile” and lack inherent mobilizing power until they undergo a deep process of cultural and economic translation by women within the CSR partner circles. The success of Disaster Risk Reduction (DRR) initiatives is proven to be not merely a product of technological reach or information transparency, but rather the result of women bridging the chasm between abstract ecological mitigation and tangible household economic resilience. Whether through the processing of blue swimming crabs (*rajungan*) in Bekasi, the production of traditional pindang fish in Indramayu, the commercialization of herbal jamu in Bali, or the manufacturing of local coconut oil in Sorong, these female actors successfully transformed abstract climate targets into sustainable livelihoods. Furthermore, their agency is reflected in a selective and pragmatic digital adoption; while formal corporate applications were often

bypassed as alienating and complex, these women masterfully utilized accessible, low-barrier platforms like WhatsApp stories as their primary media for both risk communication and MSME sales. Ultimately, these findings confirm that women are the vital catalysts who demystify digital data, anchoring corporate environmental goals in the daily survival, local wisdom, and socio-economic aspirations of their communities.

Discussion

The results of this study clearly delineate the empirical meaning of “culturally-sensitive CSR communication”. It extends far beyond the superficial translation of corporate language into local dialects; it necessitates a deep, structural alignment of corporate climate narratives with the prevailing socio-cultural topography of the target communities. These findings provide a significant empirical critique of the current grand theory of digital CSR, which often uncritically posits digitalization as a universal panacea for corporate transparency and community engagement.

Refinement of Disaster Communication Paradigms

First, this study clarifies and refines the existing paradigm regarding disaster communication. As previously noted in the context of non-structural mitigation and media literacy in disaster-prone geographical areas (Ruslanjari, Dewi, & Puspitasari, 2019), physical geographical challenges are inherently tied to social vulnerability. The findings in Sorong (PT Pertamina Patra Niaga Refinery Unit VII Kasim) and Balikpapan (PT Pertamina Patra Niaga Refinery Unit V Balikpapan) definitively confirm that a standardized, homogenous digital CSR approach fails in regions where traditional social capital is the primary currency of trust (Aldrich & Meyer, 2015).

In Sorong, for instance, digital infrastructure limitations are secondary to the community's profound reliance on oral traditions and indigenous spatial wisdom. Here, the *mama-mama Papua* act as the absolute gatekeepers of trust; corporate goals regarding sanitation or environmental conservation only gained legitimacy when these women reframed

them as a collaborative duty to protect ancestral land. Similarly, the "trust deficit" observed in Balikpapan's urban villages demonstrates that even in areas with adequate digital access, sterile corporate broadcasts are perceived as transactional and distant. Public trust was only rebuilt when women in Disaster Preparedness Groups (KSB) utilized localized storytelling and face-to-face dialogue to link landslide risks with the immediate security of the household and the future of their children.

This directly contradicts the assumption held by many modern CSR practitioners that broad digital reach automatically equates to deep public trust. While digital media literacy acts as a crucial non-structural mitigation tool (Ruslanjari, Dewi, & Puspitasari, 2019), its effectiveness is geographically and culturally bounded. This reality supports the sociological framework of community extension, emphasizing that social relationships and face-to-face dialogic communication remain the bedrock of modern extension work, even amidst the era of digital disruption (Partini et al., 2024).

Trust is built not through the frequency of digital posting, but through the authenticity of cultural engagement. These empirical findings theoretically challenge the prevailing assumptions of the 'stakeholder information strategy' formulated by Morsing and Schultz (2006), which often presumes that one-way, digital information dissemination is sufficient for corporate transparency. Instead, our findings in Kalimantan and Papua resonate strongly with the 'stakeholder involvement strategy' (Morsing & Schultz, 2006), demanding continuous, iterative dialogue. This study enriches the Social-Mediated Crisis Communication (SMCC) model (Austin, Fisher Liu, & Jin, 2012). While the SMCC model highlights how audiences seek crisis information across various digital and traditional platforms, our data suggests an epistemological limitation: in deeply traditional socio-cultural landscapes, digital platforms are not merely secondary; they are actively perceived as alienating without the humanization provided by local informal leaders. Thus, digital CSR communication in disaster contexts cannot operate in a vacuum; it must be culturally anchored.

Women as Strategic Mediators and Cultural Translators

Second, the data strongly support the hypothesis outlined in the introduction: women are not merely vulnerable beneficiaries in climate disasters, but rather strategic communicators and resilience-builders (Enarson, 2012). In the hybrid landscapes of Dumai, Bekasi, Indramayu, and Denpasar, digital platforms were utilized merely as preliminary tools; the true catalysts for grassroots DRR action were the female communicators. This phenomenon aligns with recent assertions that integrating gender perspectives into community empowerment creates more sustainable social impacts and drives long-term social transformation (Hudaya et al., 2022).

Women in these regions effectively acted as "cultural translators". Reflecting their robust social construction in community-based empowerment activities (Dewi, Partini, & Ruslanjari, 2018), they performed a complex two-step communication process: decoding abstract corporate CSR objectives (such as emissions reduction or resilience metrics) and encoding them into tangible, localized actions that resonated with the daily survival and economic needs of their communities.

This encoding process is most evident in the fusion of ecological mitigation with economic resilience. In Bekasi, women translated mangrove restoration targets into the harvesting and processing of blue swimming crabs (*rajungan*). In Indramayu, climate preparedness was encoded into waste management and the production of traditional *pindang* fish. In Bali, PT Pertamina Patra Niaga Integrated Terminal (IT) Manggis utilized women's agency through the *Kencana Manggis* Program, where women exercised "soft power" through risk education and "hard power" through managing communal kitchens and evacuation logistics. The dual role was further strengthened by the *jamu* herbal medicine training, which provided a domestic health buffer while creating new MSME opportunities.

Furthermore, these women demonstrated significant "digital agency." While they often bypassed formal, data-heavy corporate applications, they masterfully utilized

accessible platforms like WhatsApp stories to market their MSME products and disseminate risk information simultaneously. Without this vital gendered mediation, corporate CSR communication risks remaining a top-down monologue that fails to generate community ownership. This active role significantly expands the theoretical boundaries of gender-climate discourse. Much of the early international literature, as critically observed by MacGregor (2010), tends to construct women primarily through a lens of vulnerability, framing them as passive victims of climate impacts.

However, the actions of the *mama-mama* Papua and the female cadres in Java and Bali provide robust empirical evidence supporting the ecofeminist perspective and women's environmental agency (Terry, 2009; Arora-Jonsson, 2011; Resurrección et al., 2021). They demonstrate that women possess a unique socio-cultural position that enables them to synthesize formal corporate risk narratives with indigenous ecological knowledge. By converting abstract disaster metrics into localized economic strategies (such as urban farming or traditional fisheries), these female mediators effectively close the 'translation gap' that typically plagues international climate communication (Moser, 2010).

The Inclusive, Culture-Based CSR Communication Model

Furthermore, the synthesis of these findings allows for the formulation of an "Inclusive, Culture-Based CSR Communication Model". This model offers a novel theoretical and practical contribution without exaggerating its scope. The novelty lies in its dynamic matrix of adaptation: it dictates that companies must scale their digital engagement inversely to the strength of a community's traditional social capital, while consistently utilizing local women's networks as the central fulcrum of communication.

In highly structured customary societies like Bali, this model manifests as a hybrid integration where the *Banjar* and PKK exemplify a seamless blend of corporate digital targets with absolute customary legitimacy. In regions like Papua, the model dictates an almost complete reliance on oral traditions and the agency of indigenous women. By adopting this model, corporations transition from transactional communication to relational communication, thereby increasing their institutional legitimacy.

Limitations and Future Trajectories

While these findings present a robust qualitative framework for understanding disaster communication dynamics, a recognized limitation of this study is its reliance on qualitative interpretations and observational metrics of "trust". To answer questions that cannot be fully revealed from this qualitative research design, future studies should aim to quantitatively measure the Public Trust Index using standardized psychometric scales across these specific corporate intervention zones. A mixed-methods approach in future research could precisely quantify how much the presence of a female cultural translator increases the adoption rate of specific disaster mitigation behaviors.

In conclusion, achieving Creative Public Futures in the realm of disaster mitigation requires the corporate sector to fundamentally abandon "one-size-fits-all" communication strategies. By recognizing the nuanced geographical variations of digital readiness and actively empowering women as the primary communicators of local wisdom, corporations

can effectively bridge the critical gap between digital transparency and authentic grassroots resilience. Ultimately, it is this cultural synthesis that secures genuine, long-lasting public trust in the face of escalating climate uncertainties.

4. CONCLUSION & SUGGESTION

This study concludes that effective CSR communication for Disaster Risk Reduction (DRR) in culturally diverse regions cannot rely on standardized digital dissemination. Instead, it requires a geographically tailored approach: a hybrid model integrating digital tools with customary validation is effective in Sumatra, Java, and Bali, whereas in Kalimantan and Papua, public trust is built almost exclusively through traditional social capital and face-to-face dialogue. Crucially, women serve as indispensable "cultural translators" across all regions, decoding abstract corporate climate targets into tangible socio-economic grassroots actions. This finding culminates in the proposed "Inclusive, Culture-Based CSR Communication Model," proving that digital advancements must be anchored by traditional social capital and women's agency to achieve authentic institutional legitimacy.

Despite providing a robust theoretical framework, a primary limitation of this current study is its reliance on qualitative, observational metrics to assess "public trust" and "communication efficacy." This qualitative constraint restricts the ability to statistically measure the exact magnitude of the CSR impact. Therefore, future research must employ quantitative and experimental methodologies. Specifically, researchers should utilize standardized psychometric scales to quantitatively measure the Public Trust Index before and after specific CSR interventions. Furthermore, longitudinal experimental designs comparing the adoption rates of disaster mitigation behaviors between purely digital campaigns versus female-mediated hybrid communication would provide precise statistical validation of this model, potentially expanding its applicability across other Southeast Asian contexts.

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