

INFORMATION AND COMMUNICATION MANAGEMENT STRATEGIES OF TELUK PATIPI DISTRICT GOVERNMENT IN COMMUNITY DEVELOPMENT

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Abstract : Teluk Patipi District in Fakfak Regency, West Papua, faces complex governance challenges, particularly in ensuring transparency and accessibility of public information amid persistent infrastructure deficits. Comprising thirteen villages distributed across coastal and forested terrain, this district confronts severe limitations in electricity supply, internet connectivity, and inter-village transportation networks. Through an ethnographic approach and in-depth interviews conducted between August and December 2025, this study examines the adaptive strategies employed by the district government in managing and disseminating public information. Findings reveal three complementary strategies: face-to-face communication through monthly coordination meetings with village heads and door-to-door information visits; revitalization of traditional media including bulletin boards, mosque and church loudspeakers, kentongan (traditional percussion instruments), and official correspondence; and selective digital technology adoption through WhatsApp group optimization within signal-available zones. These strategies reflect contextual development communication principles, demonstrating that institutional effectiveness in remote areas is determined more by socio-cultural relevance than by technological sophistication.

Keywords: Information Management, Communication Strategy, Traditional Media, Digital Divide, Teluk Patipi District, Community Development

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Introduction

Community development constitutes a sustained and structured process directed toward enhancing the welfare of individuals, organizations, and broader society. Welfare in this context extends well beyond the fulfillment of basic needs such as food, clothing, and shelter, encompassing dimensions of health, access to quality education, and equitable participation in social life (Sudarmanto et al., 2020). The realization of these developmental goals demands active community participation alongside substantive engagement from local governments, which bear institutional responsibility for facilitating, coordinating, and sustaining development processes at the grassroots level (Saleh, Riananda, & Evendia, 2025). Effective governance, therefore, requires not only adequate material resources but also coherent strategic frameworks that enable local institutions to navigate complex socio-environmental conditions (Irnawati, 2022).

Within this governance framework, local governments serve as fundamental conduits between higher-level policy directives and community-level implementation. They function simultaneously as public service providers, decision-makers, and primary information disseminators. The obligation to ensure public information access in Indonesia is codified in Law Number 14 of 2008 on Public Information Disclosure (*Keterbukaan Informasi Publik*), which mandates that all government agencies provide open access to public information except where legally restricted. This legislation seeks to institutionalize good governance through the principles of accountability, transparency, and participatory decision-making, affirming that public engagement in governance processes is not merely a procedural aspiration but a legal and civic entitlement (Lestari, Komariah, & Rizal, 2016).

Teluk Patipi District is an administrative sub-unit within Fakfak Regency, West Papua Province. The term 'district' (*distrik*) in Papua and West Papua carries administrative equivalence to the 'subdistrict' (*kecamatan*) designation used in other Indonesian provinces. Situated in the southern portion of Fakfak Regency, with its administrative center at Patipi Pasir Village, the district encompasses a total land area of 786 square kilometers and administratively governs thirteen villages: Adora, Us, Degen, Tetar, Bisa, Muhri, Offie, Puar, Patipi Pasir, Patipi Pulau, Tibatiba Nanam, Mawar, and Sum (Mustamir, 2024). The primary economic activities of its population center on nutmeg farming, vegetable cultivation, fishing, and small-scale livestock raising.

The current era of rapid digitalization has fundamentally transformed communication norms and expectations. The majority of populations in urbanized and well-connected regions now rely on internet-based platforms for information exchange, social interaction, and media consumption, employing mechanisms perceived as rapid, economically accessible, and broadly inclusive (Iriyani, Lestari, & Isabella, 2023). The ascent of Industry 4.0 and the emerging Society 5.0 paradigm have further intensified government expectations to harness digital technologies, including the Internet of Things, Big Data, Artificial Intelligence, and robotics, in the

delivery of public services and the administration of governance (Susilawati & Yanti, 2023). These macro-level technological transformations, however, mask profound disparities in access, particularly in remote and geographically isolated districts such as Teluk Patipi, where the conditions that make digital governance possible remain largely absent.

The information management challenges confronting Teluk Patipi District are multifaceted and deeply structural. Infrastructural deficits, geographic isolation, and the stark contrast between the district's coastal and forested topography collectively constrain the reach and reliability of any single information dissemination strategy. These conditions necessitate that the district government develop adaptive, context-sensitive communication strategies that do not simply replicate the digital-first models appropriate to better-resourced environments. Drawing on the diffusion of innovation theoretical framework, scholars have noted the centrality of communication, particularly interpersonal communication and mass media use, in facilitating the adoption of new ideas, practices, and technologies within communities (Febryanti et al., n.d.). This theoretical lens is particularly relevant for understanding how governance actors in resource-constrained settings introduce and sustain information flows.

Prior scholarship has examined aspects of public information management in Indonesian local governance. Novianti, Mahriani, and Wulantari (2020) documented the pivotal role of public relations officers as communication facilitators in the dissemination of development information, while Hasim et al. (2025) investigated communication strategies employed by legislative public relations offices in promoting public information transparency, employing thematic analysis via NVivo. Fauziah (2025) analyzed marketing communication strategies in the context of building public social awareness, highlighting the role of consistent messaging and targeted communication approaches. Nevertheless, existing research has not sufficiently addressed the specific challenge of information management in districts characterized by compounding infrastructure deficits, and has not systematically examined how government actors creatively bridge communication gaps in such conditions.

A governance actor's communication strategy cannot be understood apart from the socio-cultural context in which it operates. Effective communication, as articulated in various Islamic ethical frameworks, must be conducted with wisdom (*hikmah*), good instruction (*mau'idhah hasanah*), and thoughtful dialogue (*mujadalah billati hiya ahsan*), as articulated in Surah An-Nahl verse 125. This ethical orientation toward communication, rooted in mutual respect and contextual sensitivity, informs the approach taken by local government actors who must navigate both institutional mandates and community cultural expectations simultaneously (Fakhri, Nasir, Rasyidah, & Maisarah, 2025).

Against this backdrop, the present study aims to comprehensively examine the information and communication management strategies of Teluk Patipi District

government. Specifically, the research seeks to: (1) describe the processes by which the district government collects and manages public data and information; (2) analyze and document the strategies implemented to manage information dissemination in an infrastructure-limited area; (3) identify the challenges and barriers encountered in this process; and (4) explore the solutions and innovations developed to optimize the information management function under prevailing constraints. The findings of this study are expected to contribute to the growing body of knowledge on contextual development communication and to offer practical insights for local governance in similar remote settings across Indonesia and beyond.

Research Methodology

This study employs a qualitative descriptive methodology to investigate in depth the information and communication management strategies of Teluk Patipi District government. The qualitative approach was selected for its capacity to capture the nuanced social realities, contextual meanings, and lived experiences of governance actors and community members in a setting that resists reduction to quantifiable indicators (Creswell & Poth, 2018). The descriptive dimension of the research is oriented toward systematically characterizing the community context, institutional practices, and communicative behavior of the district's information management apparatus.

The analytical framework applied in this study centers on three key indicators of information management strategy: community approach, media utilization, and community collaboration. These indicators guided the construction of interview instruments and shaped the observational focus throughout fieldwork. Primary data were gathered through direct and online interviews conducted via WhatsApp as an alternative channel when in-person meetings were not feasible. Field observation was carried out between August 18 and December 22, 2025. Research informants were selected purposively and comprised: the Head of Teluk Patipi District, a representative of the Baperkam (Village Consultative Body) of Patipi Pasir, the Village Secretary of Bisa Village, and community members from Bisa Village. Data analysis followed the Miles and Huberman interactive model, encompassing three concurrent processes: data reduction, data display, and conclusion drawing and verification (Miles, Huberman, & Saldaña, 2014). This cyclical analytical process facilitated iterative refinement of interpretive categories throughout the duration of fieldwork.

Results and Discussion

Table 1. Infrastructure and Geographical Profile of Teluk Patipi District

Aspect	Condition	Impact on Information Management
Electricity	Generator/diesel (~6 hrs/day); solar panels in some villages; limited PLN grid	Limits use of digital devices; restricts charging capacity for mobile communication

Aspect	Condition	Impact on Information Management
	access (~12 hrs in partial areas)	
Internet / Mobile Signal	Weak or absent in most villages, including district office location (Patipi Pasir/Igaimanawas)	Prevents consistent digital communication; forces reliance on alternative channels
Road Access & Transport	Significant distances between villages; partial sea transport routes; hours-long travel required	Complicates direct visits; delays information delivery; raises coordination costs
Administrative Coverage	13 villages across 786 km ² of coastal and forested terrain	Requires multi-layered dissemination system spanning geography and social hierarchy

Source: Field observation and interviews, 2025; Mustamir (2024)

Teluk Patipi District's geographic and infrastructural profile presents a distinctly challenging environment for public information governance. As Table 1 illustrates, the district contends with an intersection of electricity deficits, unreliable internet connectivity, and difficult inter-village transportation that collectively render conventional digital governance approaches untenable. Paradoxically, the district administrative office itself located at Patipi Pasir (Igaimanawas) is among the areas with the weakest mobile signal, creating a situation in which the institutional center of information management is also the most communication-disadvantaged location. The district government has institutionally responded to these structural constraints by organizing information management responsibilities into two distinct functional units: the Sub-section Head (Kasubag) for Planning and Reporting, who manages internal data collection and reporting to the Kabupaten government; and the District Head and District Secretary, who bear primary responsibility for external information dissemination to village heads and the broader community. This functional differentiation ensures that both upstream data management and downstream information communication receive dedicated institutional attention.

In contextualizing its communication strategies, the district government draws implicitly on the theoretical framework described by Fill's strategy typology, as elaborated by Harahap, Rizki, and Siregar (2022). The put strategy involves proactive outreach to ensure community members receive and internalize public information. The push strategy focuses on reinforcing the capacity and commitment of intermediary actors, such as village heads and community coordinators, to actively relay information within their networks. The pull strategy centers on maintaining the credibility and trustworthiness of the government institution so that community

members are motivated to seek and engage with official information. These three orientations do not operate in isolation but are integrated into the adaptive communicative practices described below.

Face-to-Face Communication as the Primary Strategy

Confronted with the near-total absence of reliable digital communication infrastructure at the district level, the Teluk Patipi government has developed face-to-face communication as its principal information dissemination strategy. This approach is theoretically grounded in interpersonal communication scholarship, which consistently identifies direct interaction as uniquely capable of generating immediate feedback, facilitating the interpretation of non-verbal communicative cues, and establishing the affective dimensions of trust and mutual understanding between parties (DeVito, 2008). In contexts where digital mediation is absent, these interpersonal qualities become not merely preferable but functionally indispensable.

The central institutional mechanism of this strategy is a monthly coordination meeting convened by the District Head. At these gatherings, village heads from all thirteen villages are invited to receive and exchange information with district officials, including the District Head and the Kasubag Information Officer. According to District Head Abdullah Rumagesang, these meetings are held flexibly depending on the practical availability of village heads:

"Every month, we routinely hold a meeting where I invite all the village heads in Teluk Patipi District. Through this monthly meeting, I, the information subsection head, and the village heads exchange information and coordinate. The meeting is not always held at the district office sometimes it is held at my house in the city, adjusted to where the village heads happen to be, because most of them are often in town rather than in their villages, attending to financial matters, disbursements, reporting, and so on." (Interview, December 17, 2025).

This pragmatic flexibility illustrates a governance disposition oriented toward effectiveness over formal proceduralism. Rather than insisting on a fixed institutional venue that may be inaccessible to village heads traveling from distant communities, the District Head adapts the meeting location to the actual mobility patterns of participants, thereby maximizing attendance and ensuring that coordination occurs as planned. This approach resonates with Riva'i's (2016) argument that development communication must be anchored in a thorough understanding of the everyday realities of community actors rather than imposed through top-down institutional formats.

At the community level, the dissemination of information from village heads to individual residents is further facilitated through a practice of direct household visits. One community member from Bisa Village, Laudin Lambosangubatigin, described the process: "Community leaders inform residents by going from house to house at every neighborhood unit (RT) level" (Interview, December 19, 2025). This door-to-door approach, grounded in the Islamic ethic of *silaturahmi* (maintaining and strengthening social bonds through personal visitation), ensures that information reaches community

members who may lack literacy, physical mobility, or access to any mediated communication channel. The Prophetic tradition of personal visitation as a governance and communicative practice referenced in the hadith narrated by Bukhari provides a cultural and religious legitimation for this strategy that enhances its acceptance within the community (Alber, Yanto, & Abdillah, 2025).

The advantages of face-to-face communication extend beyond simple information transfer. Direct interaction allows communicators to assess comprehension, address misunderstandings, and calibrate message complexity to the audience in real time. As Nurdin and Labib (2021) observe, face-to-face communication enables participants to interpret each other's nonverbal signals, fostering authentic mutual understanding in ways that mediated communication fundamentally cannot replicate. Unlike digital social media environments, where identity can be concealed and communication may be dominated by private agendas, direct interaction grounds information exchange in accountable, embodied presence, creating what Fazri, Putri, and Suhairi (2022) describe as the interpersonal skills essential for productive communicative relationships.

Revitalization of Traditional Media

Parallel to its face-to-face communication strategy, the Teluk Patipi government has sustained and in some respects revitalized the use of traditional media as an essential layer of its information dissemination system. Traditional media, as Sayoga (2013) argues, possesses distinctive communicative strengths grounded in its embeddedness within local culture: its presentational forms, message content, linguistic registers, and delivery styles are shaped by and resonant with the specific social and symbolic universe of the communities it serves. These attributes give traditional media a cultural authority and accessibility that externally introduced media formats often lack, particularly among populations with limited digital literacy or formal education.

In Teluk Patipi District, traditional media takes several complementary forms. The most institutionally straightforward is the bulletin board system maintained across villages, which serves as a physical repository for official announcements, healthcare schedules, social assistance program information, and government instructions. Unlike digital notification systems, bulletin boards require no technical infrastructure beyond physical posting materials and are accessible to any community member who passes by the designated location. The use of formal written correspondence, including official letters and circulars distributed from the district office to village heads and community organizations, similarly persists as a reliable channel that carries institutional authority and creates documentary records of information transmission.

District Head Abdullah Rumagesang confirmed the continued relevance of these channels: "Beyond WhatsApp groups, mobile phones, and written correspondence, we maintain all these methods as complementary layers of communication" (Interview, December 17, 2025). The integration of correspondence into the communication mix

is particularly significant because it simultaneously fulfills legal requirements for official documentation and ensures that information transmission is recorded and traceable, satisfying transparency obligations under the public information law.

Perhaps the most culturally distinctive element of traditional media use in Teluk Patipi is the deployment of loudspeakers at mosques and churches, and the use of kentongan traditional percussion instruments, adapted in this context to the striking of electricity poles to convene community members for collective activities such as mutual labor (gotong royong), meetings, and other events requiring mass mobilization. The use of religious institutions as communication infrastructure reflects the social centrality of faith communities in village life and the trust invested in religious spaces as neutral, inclusive public domains. As Zahra et al. (2024) note in their analysis of the ta'awun (mutual assistance) principle in community media, collaboration between government institutions and religious and community leaders in information dissemination simultaneously expands reach and strengthens public trust, as information delivered through respected communal channels carries greater legitimacy than information from government sources alone. Simple printed materials such as brochures and pamphlets, though produced in limited quantities due to printing and distribution costs, are distributed to village heads and community leaders for wider circulation, with content written in accessible language and supplemented with illustrative imagery to accommodate populations with varying levels of reading proficiency.

Selective Adaptation of Digital Technology

Despite severe connectivity constraints, the Teluk Patipi District government has developed a creative and technically resourceful approach to digital communication that maximizes the utility of available technology within its zone of operation. This adaptive stance reflects what van Dijk (2020) identifies as the multidimensional nature of the digital divide, which encompasses not only physical infrastructure access but also the differential skills, motivations, and usage patterns that determine how technology is integrated into social and institutional practice. Rather than treating digital exclusion as an absolute barrier, the district government treats it as a design parameter to be worked around through institutional ingenuity.

The primary digital tool employed is WhatsApp, utilized to create a group communication channel connecting the District Head and District Secretary with village heads and community coordinators who possess mobile signal access. This tiered information relay system operates on the principle that while universal connectivity cannot be guaranteed, partial connectivity can be strategically leveraged: district officials transmit information via WhatsApp to connected intermediaries, who then assume responsibility for onward dissemination within their communities using the most effective locally available methods, whether face-to-face visits, community announcements, or bulletin board postings. This architecture mirrors the two-step flow

model of communication, adapted to a context in which the 'opinion leaders' function simultaneously as technological mediators (Dijk, 2019).

The creative adaptation practiced by community coordinators in navigating connectivity gaps is exemplified by the experience of Hajija Sagara, a member of the Baperkam (Village Consultative Body) of Patipi Pasir, who described her information relay practice:

"Usually I have to go to a specific spot where there is a signal if I am in the village, but I am usually in town almost every day. So when the District Head sends me a message, it comes through immediately because the signal is good in town. Then, when I return to the village, I go house to house to inform residents one by one." (Interview, December 18, 2025).

This testimony illustrates what Deuze (2006) describes as communicative bricolage the inventive repurposing of available resources to achieve communicative goals under conditions of constraint. Hajija Sagara's practice of treating her urban mobility as a connectivity asset, and converting received digital messages into face-to-face community outreach upon her return to the village, represents a form of hybrid communicative labor that bridges the digital and physical information environments of her community. To further extend digital reach, the district government has also formalized collaborative arrangements with village coordinators who possess personal wifi infrastructure, orbit devices, or other signal-boosting technology, enabling these individuals to serve as information nodes within the district's communication network.

The collaborative dimension of these arrangements reflects the principle of ta'awun elaborated in Surah Al-Maidah verse 2, which enjoins believers to assist one another in righteousness and piety. In the governance context of Teluk Patipi, this principle is operationalized through institutional partnerships between the district government and community leaders, religious figures, and technically capable individuals whose resources and social capital complement the government's institutional authority. These partnerships not only extend the logistical reach of public information but also embed it within networks of community trust, ensuring that recipients receive information through channels they find credible, relevant, and culturally appropriate (Zahra et al., 2024).

**Table 2. Summary of Information Management Strategies
in Teluk Patipi District**

Strategy	Mechanisms Employed	Primary Function
Face-to-Face Communication	Monthly meetings with village heads; door-to-door community visits by community leaders	Ensures feedback, builds trust, eliminates misinterpretation
Traditional Media	Bulletin boards; official correspondence; mosque/church loudspeakers; kentongan;	Culturally embedded, infrastructure-independent information dissemination

	brochures and pamphlets	
Selective Digital Adaptation	WhatsApp groups for district-coordinator communication; collaboration with wifi/signal-equipped community coordinators	Leverages partial connectivity; creates tiered relay system for real-time information

Source: Authors' synthesis from field interviews and observations, 2025

Taken together, the three strategies outlined above reflect a coherent institutional logic grounded in what Liliweri (2010) characterizes as community communication strategy: an understanding that effective public communication requires alignment between message content, channel selection, and the social, cultural, and material conditions of the target audience. The district government's approach does not hierarchize these strategies but deploys them in complementary and mutually reinforcing ways. Face-to-face communication provides the relational foundation; traditional media ensures spatial reach and cultural resonance; and digital technology, however selectively applied, provides speed and documentation where conditions allow. The result is a layered, redundant communication architecture that is more resilient than any single channel approach would be.

Conclusion

This study demonstrates that the government of Teluk Patipi District has developed an integrated, contextually grounded system of information and communication management in response to the compound challenges of geographic remoteness, electricity deficits, and unreliable internet connectivity. The findings confirm that fulfilling the public information transparency mandate embedded in Law Number 14 of 2008 does not require advanced digital infrastructure; rather, it requires institutional creativity, cultural sensitivity, and the willingness to invest in face-to-face and traditional communicative practices alongside selective use of available technology.

The three strategies documented in this research face-to-face communication, traditional media revitalization, and selective digital adaptation operate as a coherent and mutually reinforcing system. Monthly coordination meetings between district officials and village heads serve as the institutional backbone of inter-level information flow, while community-level house-to-house visits ensure that information penetrates beyond formal structures to individual households. Traditional media channels, including bulletin boards, official correspondence, religious venue loudspeakers, and kentongan percussion, leverage the cultural embeddedness of these formats to ensure that information reaches community members regardless of technological literacy. WhatsApp-mediated communication with signal-equipped community coordinators provides a time-efficient relay mechanism that, while limited

in geographic reach, significantly accelerates information flow to communities with partial connectivity.

The success of this system is critically dependent on a collaborative governance model in which the district government functions as an institutional orchestrator rather than a sole communicative actor. Village heads, Baperkam representatives, community leaders, and religiously respected figures serve as essential information intermediaries whose social capital, geographic presence, and community trust amplify the reach and credibility of official information. The clear division of labor between the Kasubag Planning and Reporting function and the District Head/Secretary's external communication role further ensures that both data management and public dissemination receive sustained institutional attention.

This study contributes to the literature on development communication by providing empirical evidence that effective public governance communication in infrastructure-limited settings is determined primarily by the appropriateness of the communicative approach to the local socio-cultural context rather than by the sophistication of available technology. Future research should explore the long-term sustainability of these adaptive strategies as infrastructure conditions evolve, and examine whether similar hybrid communication models can be systematically replicated in other remote districts across Papua and eastern Indonesia. Attention to the gendered and generational dimensions of information access and relay within these systems would also enrich understanding of communicative equity in isolated governance contexts.

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