

Role of knowledge sharing in rural women's resilience and solidarity

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ABSTRACT

Background: This study examined the role of knowledge sharing in strengthening resilience and solidarity among rural women's groups in Cianjur Regency, Indonesia. Rural women, particularly female heads of households, face limited access to education, economic opportunities, and social recognition, challenges further exacerbated by cultural norms and ecological pressures following the 2022 earthquake. **Purpose:** This study aimed to analyze how knowledge sharing enhances resilience and to explore its impact on solidarity between academics and rural women. **Methods:** A qualitative case study was conducted with six purposively selected informants, including female heads of households, local women leaders, and academic facilitators. Data were collected through in-depth interviews, participant observation, documentation, and focus group discussions conducted over four months. **Conclusion:** Knowledge sharing is realized through participatory mechanisms such as peer-to-peer discussions, storytelling sessions, skills and entrepreneurship training, mentoring interactions with academics, focus group discussions, and continuous informal digital communication via WhatsApp groups. Findings indicate that knowledge sharing contributes to restoring self-confidence, encouraging engagement in productive activities, and strengthening mutual support mechanisms in coping with psychological stress and everyday challenges. Moreover, knowledge sharing fosters open communication, builds collective capacity, and expands access to information through collaboration with academics, thereby enhancing social solidarity. **Implications:** This study affirms that knowledge sharing integrates local practices with academic insights, strengthens economic independence through skills development and entrepreneurship, and builds networks that sustain community empowerment and resilience. Limitations include the small sample size and focus on a single site, suggesting the need for future multi-site, digitally oriented research.

Keywords: Community empowerment; Knowledge sharing; Rural women; Resilience; Solidarity

INTRODUCTION

Knowledge sharing is increasingly recognized as a crucial mechanism for community development and empowerment, particularly for marginalized groups such as rural women. (Pakuna et al., 2024). In many developing country contexts, rural women face persistent structural challenges, including limited access to education, technical skills, economic resources, and social recognition, which restrict their participation in social and economic development processes (Acero et al., 2024). Beyond material deprivation, cultural norms and unequal gender relations often reinforce these limitations, placing women primarily in domestic roles, making them highly vulnerable to poverty, social exclusion, and crises.

In Indonesia, a complex intersection of structural limitations, cultural expectations, and environmental challenges shapes the situation of rural women (Prasetyo, 2024). These conditions limit women's capacity to fully participate in social and economic development and increase their vulnerability to recurring cycles of marginalization. Knowledge sharing emerges not only as a strategy but also as a necessity to enable women to acquire practical skills, strengthen psychological resilience, and reinforce social solidarity within their communities.

In Cianjur Regency, West Java, female-headed households bear the dual burden of providing for the economy and safeguarding household sustainability. This situation becomes even more vulnerable when natural disasters such as the 2022 earthquake add to the psychological, social, and economic pressure. In such situations, knowledge-

sharing practices in agriculture, health, entrepreneurship, and women's rights can be a crucial instrument in alleviating the double burden faced by female heads of households in Cianjur Regency after a disaster. Agricultural knowledge disseminated through training and extension has been shown to increase farm productivity and household food security (Rodiah et al., 2022). Meanwhile, in a study on community empowerment, disseminating health information through education and promotion has been shown to increase community awareness and capacity to maintain family health (Rodiah et al., 2019). In the field of entrepreneurship, previous studies have shown that access to business information and capital enables women to expand their economic activities and increase family income, thereby strengthening their bargaining position in household and community decision-making (Lockley et al., 2019). Simultaneously, access to knowledge about women's rights has been proven to empower women to demand fair treatment and expand their social roles in public spaces (Mutiarra et al., 2022).

Knowledge sharing is considered an appropriate approach to addressing the vulnerabilities faced by rural women in post-disaster contexts because it directly engages with the social and experiential dimensions of the problem (Purba et al., 2022). The challenges encountered by female heads of households in Cianjur, such as psychological distress, limited economic capacity, and social marginalization, are not merely technical issues that can be resolved through material assistance or top-down interventions. Rather, these challenges are deeply embedded in everyday experiences, social

relationships, and local knowledge systems. Knowledge sharing enables rural women to collectively articulate their lived experiences, exchange practical coping strategies, and transform individual knowledge into a shared resource. Through participatory interactions, knowledge sharing strengthens independence, fosters mutual trust, and supports adaptive learning processes essential for resilience and solidarity in resource-constrained rural settings.

In this study, knowledge sharing is conceptualized not as a one-way transfer of information but as a dialogic, reciprocal process in which experiential knowledge, contextual insights, and academic perspectives are continuously negotiated. This understanding aligns with Matte et al. (2021), who describe the co-production of knowledge among rural women as a dialogic practice that enables participants to articulate local realities, exchange situated experiences, and collaboratively construct new understandings. Similarly, Elliott et al. (2023) emphasize that community-based learning processes grounded in dialogue and mutual reflection help validate lived experiences while integrating diverse expertise. In practice, knowledge is shared through group discussions, storytelling practices, skills-based activities, mentoring interactions with academics, and collective reflection in focus groups, mechanisms that foster learning and empowerment (Bonuedie & Fombad, 2024a). This participatory process allows local knowledge to be validated and integrated with external expertise, creating a dynamic learning environment highly relevant to the empowerment of rural women, whose learning processes are closely linked to

social interactions and collective practices (Bonuedie & Fombad, 2025).

However, knowledge sharing is not without limitations. Its effectiveness depends heavily on social trust, participants' willingness to engage, and an environment that facilitates open communication. In rural contexts, unequal participation, power dynamics within groups, limited digital literacy, and restricted access to communication infrastructure can hinder the inclusiveness of knowledge-sharing activities. Furthermore, knowledge sharing alone cannot fully address structural constraints such as poverty, gender inequality, and limited institutional support. Without complementary resources, policy support, and sustained facilitation, the outcomes of knowledge sharing may be uneven or short-lived. Recognizing these limitations is crucial for positioning knowledge sharing not as a single solution but as part of a broader empowerment ecosystem, as the effectiveness of such participatory processes ultimately depends on the strength of social trust, gender relations, and institutional support within rural communities (Hamidazada et al., 2019).

Women who possess information literacy and decision-making skills in post-disaster situations tend to be better able to respond to psychosocial risks and choose adaptive coping strategies (Mushwani et al., 2025). Studies on women's autonomy in health decision-making also show that women with access to education and employment are more likely to participate in the decision-making process regarding family reproductive health policies (Idris et al., 2023). Thus, integrating contextual and relevant knowledge-sharing practices not only promotes economic productivity but

also enhances family life management, expands women's decision-making capacity, and strengthens their social position amid the dynamics of post-disaster recovery.

Structural barriers remain deeply entrenched in the lives of rural women. Traditional norms that restrict their mobility, limited access to economic infrastructure, and limited employment opportunities hinder the empowerment process (Khan, 2022). Therefore, a holistic approach that includes education, skills development, and policies that promote gender equality is essential to challenging stereotypes and redefining the roles of rural women (Kanyagui et al., 2024). The *Tri Dharma Perguruan Tinggi* concept opens opportunities for academics to engage in community service based on knowledge collaboration. This engagement is crucial because it can strengthen solidarity and build community-based social resilience (Rajeev & Vinodan, 2018).

International research confirms that knowledge-sharing practices are closely related to creativity, innovation, and collective resilience. Conversely, the phenomenon of knowledge hiding, which is the deliberate attempt to conceal knowledge, can reduce creativity, weaken trust, and hinder collaboration (Connelly et al., 2019). This confirms that successful knowledge sharing depends not only on the availability of information, but also on a social climate that supports openness and mutual trust. Studies on motivations for knowledge sharing also emphasize that intrinsic motivations, such as concern and social meaning, are more effective than material incentives alone in encouraging sustainable sharing practices (Gagné et al., 2019).

Therefore, intervention designs should prioritize building trust and affirming identity before pursuing efficiency measures. Research by Gangadharan et al. (2016) shows that community-based women's empowerment programs like JEEViKA significantly increase trust among community members and toward women in the community, a crucial foundation for pursuing program efficiency. Low-risk exchanges (story-sharing sessions, skill demonstrations, "idea markets") can foster openness. Over time, these groups progress to joint planning and peer review of micro-enterprises. Alrefaei et al. (2025) explain how the formation of women's self-help groups (SHGs) depends on a "radius of trust" that starts with personal trust and then expands to the institutional level through gradual collective activities.

Rotational facilitation among group members not only fosters a sense of ownership but also recognizes and leverages diverse local expertise, such as herbal processing, seed storage, or online marketing. Research by Saha et al. (2023) shows that when women engage in participatory video production, their skills and knowledge become tools for collective articulation, strengthening the group's social and economic identity. The use of visual tools such as journey maps, process charts, or simple scorecards has been shown to facilitate the articulation of tacit knowledge and accelerate the learning process among members. Contextually designed participatory media and simple tools can facilitate psychological and technological empowerment in rural communities (Russell et al., 2023).

Over time, the community's social and technical repertoire will develop,

forming a collective identity as a “problem-solving community.” To operationalize community-based empowerment, curating activities that engage shared concerns, such as household budget simulations, role plays of market price negotiations, or drought scenarios, are crucial strategies for building engagement and contextual literacy. Furthermore, new members will adapt more quickly through shared learning artefacts such as summary sheets, checklists, or collaboratively developed short videos, as demonstrated in a participatory video study in Bangladesh by Khatun et al. (2018), which documented increased women's participation in decision-making and economic activities after engaging with participatory media.

Aligning incentives with intrinsic motivators such as caring, reciprocity, and pride in one's work helps maintain authentic participation, while excessive monetization risks eroding these motivations. Auchynnikava et al. (2024) emphasize that increasing social trust at the community level directly increases asset ownership and women's participation in decision-making, and that this effect is more effective when driven by social motivations rather than purely economic incentives. Facilitators can normalize pro-sharing behavior by acknowledging contributions, citing sources, and providing a safe space to learn from failures (Verwijs et al., 2025). The process of community empowerment requires an environment that supports participatory and reflective learning, with recognition of individual contributions as a key element in building collective capacity.

From a Communities of Practice perspective, knowledge sharing is understood as a social process that shapes

collective identity. Pyrko et al. (2017) emphasize the concept of collective thinking as a mechanism by which community members guide one another through similar problems, enabling tacit knowledge to be shared indirectly. In observations conducted on rural women in Cianjur, *arisan* forums, religious gatherings, and group discussions serve a similar function as collective spaces for exchanging experiences and strengthening social identity. Furthermore, Zhang (2025) shows that knowledge sharing at the team level is related to the development of individual skills and collective creativity. This supports the assumption that knowledge-sharing forums in villages not only generate practical benefits but also strengthen creative capacity to address everyday problems.

Beyond social factors, technological advancements have also enriched knowledge-sharing practices. Social media has proven effective in strengthening collaborative learning and interactivity within the academic ecosystem (Ansari & Khan, 2020). For younger generations, particularly Gen Z, the Internet has become a primary means of acquiring information, shaping new learning styles that are more visual, interactive, and fast-paced (Szymkowiak et al., 2021). Intergenerational interactions, for example, through collaborations among academics, rural youth, and female heads of households, can create knowledge bridges connecting local communities to the broader digital ecosystem. The principle of open access is also a crucial pillar. Núñez et al. (2025) emphasize that open access not only enhances academic impact but also expands social benefits, particularly for communities in

developing countries. It can be argued that knowledge-sharing practices in villages constitute equitable, open knowledge sharing, expanding access to knowledge for vulnerable groups.

Other studies also show that organizational culture and leadership play crucial roles in encouraging knowledge sharing. Azeem et al. (2021) found that a collaborative culture facilitates innovation and competitive advantage through knowledge sharing, while Zhang (2025) emphasizes the role of transformational leadership in fostering creativity through knowledge exchange. When applied at the community level, these principles help explain how the values of mutual cooperation and the role of facilitators can encourage successful knowledge sharing in villages.

At the village level, distributed leadership has proven an effective strategy for strengthening community governance while preventing dependence on a single figure. Wang et al. (2015), in a case study of Zhoushan Village in China, showed that when informal roles such as community elders, treasurers, market mentors, and digital youth were given clear tasks through a rotation mechanism and written agreements, the participation of women and other residents in local governance increased significantly.

Regular, structured reflections in the form of question-and-answer sessions on “what was learned, what has changed, who benefited” and open feedback media such as suggestion boxes and public forums contribute to the growth of a culture of collective learning. Russell et al. (2023) emphasize that participatory strategies that foster social reflection and transparency can strengthen rural women's psychological empowerment.

On the other hand, small but regular forms of appreciation, such as acknowledging contributors within a community group, showcasing members' work, and celebrating shared achievements, reinforce prosocial norms and expand collective identity as agents of change. The importance of such informal social systems in maintaining sustained engagement in women's farmer groups in India's Watershed Program emphasizes role distribution and participatory accountability as keys to social resilience in sustainable development (Dube et al., 2025). This is because strengthening collective leadership through role clarification, reflection, feedback, and social rituals can create adaptive, resilient, and gender-equitable communities.

Based on this description, a research gap exists because the relationship between academics and village women's groups through knowledge sharing has rarely been comprehensively studied in Indonesia. However, post-disaster areas such as Cianjur have great potential for this practice to strengthen psychological, social, and economic resilience, while fostering solidarity across social classes. This research is based on the assumption that knowledge sharing not only enhances rural women's practical capacity but also strengthens the social networks that support the community. In other words, the qualitative hypothesis of this study is that knowledge sharing strengthens the resilience of rural women's groups while fostering solidarity with academics.

Focusing the study on Cianjur provides a strategic and critical perspective for understanding how collectively generated knowledge can navigate multiple shocks, whether economic,

environmental, or cultural. Hapsari (2023) shows that in Indonesia, community-led knowledge production, such as the permaculture movement, has generated new forms of epistemic leadership that enable the articulation of local knowledge in response to structural injustices and environmental crises. This opens up space to examine whether structured dialogue between communities and academics can accelerate the diffusion of practical innovations such as the use of low-cost inputs, increased legal literacy, and local market intelligence. Furthermore, a study by Matte et al. (2021) shows that co-production spaces that enable rural women to participate in formulating solutions foster solidarity that develops into more systemic inter-regional networks and inter-village coalitions.

As a policy, if knowledge collaboration is proven to improve social and ecological resilience indicators, this approach could serve as a normative basis for revising village planning guidelines. Nugroho et al. (2018), emphasize that recognizing local knowledge and community participation in policy processes can increase the effectiveness and legitimacy of development programs, particularly in resource management and village governance. Therefore, allocating village budgets to facilitate dialogue, document collective action, and support women-led social experiments is not merely an administrative justification but also an investment in communities' adaptive capacity as a public good.

In line with this, this study has two main objectives: first, to analyze knowledge-sharing practices that enhance the resilience of women's groups; and second, to reveal the impact of knowledge-

sharing on solidarity between academics and rural women's groups in Cianjur. This study is expected to make academic contributions to the literature on knowledge-sharing, resilience, and solidarity, as well as practical contributions to the formulation of more participatory, context-specific policies to empower rural women.

RESEARCH METHODS

This study employed a qualitative case study design to examine knowledge-sharing practices among rural women in Sindanglaya Village, Cipanas District, Cianjur Regency, West Java. A qualitative approach was chosen to capture participants' experiences, interactions, and interpretations within their natural social context. Data collection was conducted over four months, from February to May 2024.

Prior to primary data collection, a pilot study was conducted with two members of the Women Heads of Households Association (PEKKA) in Sindanglaya Village. The pilot study aimed to refine the interview protocol, assess question clarity, and ensure cultural appropriateness within the local Sundanese context. Insights from this preliminary stage led to minor adjustments to the wording and sequencing of interview questions and focus group discussions, resulting in more effective data collection.

At the time of the study, the PEKKA group in Sindanglaya Village consisted of approximately 25 active members who regularly participated in empowerment activities. From this group, six informants were purposively selected for in-depth interviews (Table 1): three female heads of households, two administrators of local

women's organizations, and one academic facilitator involved in the mentoring program. Additionally, four focus group discussions (FGDs) were conducted, involving a total of 25 participants, with

six to seven participants in each group. This group size was considered appropriate to facilitate balanced interaction and in-depth collective reflection.

Table 1
Informants' data

No.	Name Initial	Profession	Code in Article
1.	RE	Entrepreneur and Cadre of Law	Informant 1
2.	RI	Entrepreneur and Cadre of Law	Informant 2
3.	IN	Entrepreneur and Economic cadre	Informant 3
4.	DT	Entrepreneur and Education cadre	Informant 4
5.	IS	Entrepreneur and Economic cadre	Informant 5
6.	DD	Entrepreneur and Education cadre	Informant 6

Source: Research Data, 2024

Participant selection followed clearly defined criteria, including active membership and participation in at least three knowledge-sharing activities. Data collection through interviews and FGDs continued until thematic saturation was achieved, indicated by repetition of information and the absence of new codes or themes related to knowledge sharing, resilience, and solidarity (Aman-Ullah et al., 2025).

Data were collected using four complementary techniques. First, in-depth semi-structured interviews were conducted with the six informants to explore their experiences of knowledge-sharing, perceived changes in self-confidence, engagement in productive activities, and forms of mutual support. Second, participant observations were carried out during group meetings, mentoring sessions with academics, and informal daily interactions among group members to capture communication patterns and learning practices. Third, documentation was collected in the form of organizational records, activity reports, and supporting

materials related to the women's empowerment program. Fourth, FGDs were conducted to capture collective reflections, shared experiences, and group-level interpretations of resilience and solidarity.

The unit of analysis in this study was knowledge-sharing activities, including group discussions, mentoring interactions with academics, skills-based activities, and informal communication among participants. These activities were examined to identify how knowledge was exchanged, negotiated, and applied within the group context.

In total, four FGDs were conducted, involving 25 active PEKKA members as participants. Each FGD consisted of six to seven participants, allowing for balanced interaction while maintaining sufficient diversity of perspectives. This number was considered adequate for qualitative inquiry, as it enabled in-depth exploration of shared experiences and collective reflections while supporting analytical rigor in identifying recurring patterns of resilience and solidarity.

Data analysis followed an interactive model consisting of data reduction, data display, and conclusion drawing. Interview transcripts, observation notes, documentation materials, and FGD notes were coded thematically to identify recurring patterns related to resilience and

social solidarity. Four FGDs were conducted as part of the data collection process.

To ensure data validity, triangulation was applied across data sources, data collection methods, and observation periods (Miles, Huberman, & Saldana, 2014).

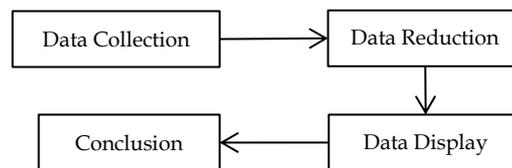


Figure 1. Data Analysis Techniques Model Miles, Huberman & Saldana (2014)

Source: Researcher's Compilation, 2024

Based on the design outlined in Figure 1, this study is expected to provide a comprehensive understanding of the role of knowledge sharing in building resilience and solidarity between academics and rural women's groups in Cianjur Regency.

Data saturation was achieved during the final stage of data collection. For in-depth interviews, saturation occurred after the sixth interview, when no new substantive themes emerged, and participants' narratives began to converge. Similarly, thematic saturation in focus group discussions was achieved by the fourth FGD, as recurring patterns of self-confidence, productive activities, mutual support, and solidarity emerged across groups. This saturation indicated that the data collected were sufficient to support the study's analytical conclusions.

Prior to the main data collection, a preliminary informal discussion was conducted with two PEKKA group members in January 2024 in Sindanglaya Village. This preliminary interaction aimed to refine the interview guide, assess the clarity of key questions, and ensure the

cultural appropriateness of the discussion topics. Feedback from this initial engagement informed minor adjustments to the wording and order of interview questions, contributing to more effective data collection during subsequent interviews and FGDs.

RESULTS AND DISCUSSION

The findings presented in this section were grounded in data that reached thematic saturation across in-depth interviews and focus group discussions. Recurring patterns related to restoring self-confidence, engaging in productive activities, mutual support, and solidarity consistently emerged among participants, indicating that the themes discussed reflect shared experiences rather than isolated individual accounts. Preliminary pilot discussions conducted prior to the main data collection also contributed to the clarity and relevance of the data, as they helped refine key questions and ensure that discussion topics resonated with participants' lived experiences.

This research was conducted in Sindanglaya Village, Cipanas District, Cianjur Regency, an area characterized by complex social dynamics following the 2022 earthquake, which exacerbated community vulnerability, particularly among female heads of households. In this context, the Association of Women Heads of Households (PEKKA) serves as an empowerment forum that facilitates knowledge sharing, builds self-confidence, and strengthens social solidarity. Knowledge-sharing within this group occurs through formal interactions, such as monthly meetings, and informal interactions, including everyday conversations in community spaces and religious gatherings. Furthermore, academics' involvement through mentoring programs expands the knowledge network and supports the collective learning process observed in this study.

In this collective learning environment, one of the most prominent outcomes of knowledge sharing is the restoration of women's self-confidence. Interview and FGD data indicate that prior to participating in group activities, many women felt hesitant, insecure, and reluctant to express their opinions. Through collaborative discussions and storytelling, these feelings gradually diminished, allowing participants to rebuild confidence in addressing everyday challenges.

Quotes from interviews indicated that many women felt more confident after joining the group. Informant 1 said: "I joined this group because I wanted to gain more knowledge." (Interview, March 12, 2024). For her, the process of sharing knowledge was not just about acquiring

new information, but also about building self-confidence in her ability to solve everyday problems alongside others with similar experiences.

Informant 2 expressed a similar sentiment: "Knowledge-sharing activities also serve as a means of entertainment and social interaction" (Interview, March 18, 2024). Activities initially viewed as recreational activities turned out to function as social therapy, restoring self-confidence. In fact, negative stigmas such as the labels "widow" or "spinster" were slowly disappearing because in community spaces, women's identities were viewed based on their contributions, not their marital status.

These findings align with the literature on self-efficacy, which emphasizes the importance of social experiences in building self-confidence. A study by Hassani et al. (2025) found that women who survived conflict and disasters built psychological resilience through social interactions and community support, enabling them to overcome stigma and trauma. Similarly, an article by Cheng et al. (2025) emphasizes that social trust and community cohesion are key factors in helping "left-behind" women in Chinese villages regain their confidence to participate in public spaces. As self-confidence increased, participants became more willing to engage in practical learning activities that extended beyond emotional recovery to productive and economic endeavors.

This growing sense of self-confidence translated into increased engagement in productive activities. Participants described how the skills acquired through the training, including household financial management, parenting, and small-scale

entrepreneurship, were applied in daily practice to generate income and enhance household welfare.

Resilience is not only built psychologically but also through practical skills that empower women economically. Interview data shows that women use the training results to generate income. One informant stated: "Earning money from the skills acquired in the training" (Informant 2, Interview, April 5, 2024). Another informant emphasized that the training materials taught, such as household financial management and parenting skills, are applied in daily life: "Applying the materials taught in the training, such as managing finances and parenting" (Informant 3, Interview, April 10, 2024).

These productive activities not only impact the family economy but also strengthen a sense of independence. Women feel more valued because they can produce something from the skills they have acquired. This contributes to social resilience, as families and communities view women not only as domestic caregivers but also as economic actors.

A study by Jaka & Shava (2018) shows that rural women's resilience is built through small businesses that support food security and reduce family vulnerability. Additionally, B. M. Bonuedie & Fombad (2024b) emphasizes that a study in Ghana also highlights that knowledge-sharing strategies focused on economic activities can accelerate poverty alleviation among women. Thus, productive activities born from knowledge sharing are not only pragmatic solutions but also long-term strategies for building economic resilience. These productive experiences not only strengthened economic capacity but also

reinforced the importance of collective support in maintaining women's daily livelihoods.

Beyond individual economic gains, knowledge sharing also fostered strong mutual support mechanisms within the group. Participants emphasized that listening to and learning from one another transformed personal struggles into shared resources for empowerment.

The third dimension of resilience is internal solidarity among members. Informants mentioned listening to and sharing stories as a source of strength. Informant 4 stated: "Using other people's experiences as a means to empower ourselves" (Interview, March 14, 2024). Meanwhile, Informant 2 added, "Building positive interactions and communication" (Interview, March 30, 2024).

This mutual reinforcement occurs in various contexts, including formal monthly meetings, discussions after recitation sessions, and casual conversations at food stalls. The experiences of others, previously considered shameful or a weakness, are now positioned as sources of learning and mutual reinforcement. This mechanism demonstrates that resilience is not rooted solely in individuals but is a collective result of social interactions.

In international studies, this mechanism is crucial. Berry's (2022) study of women war survivors explains that radical resilience emerges when women form solidarity networks that function as spaces for mutual support. Recent research on women's networks and enterprise also shows that women's networks can expand access to markets, social capital, and training opportunities, ultimately strengthening collective capacity to cope with crises (Shahzad et al., 2025).

Table 2

Knowledge sharing in improving women's resilience

Subcategory	Primer Code
Restoring Self-Confidence	Feeling comfortable in a group, sharing experiences, removing stigma
Focus on productive activities	Earning money from skills, managing finances, parenting
Mutual empowerment	Positive interactions; using other people's experiences as a means of empowerment

Source: Data processing result, 2024

Three findings confirmed that knowledge sharing had broader dimensions than mere information transfer. It was a social mechanism encompassing psychological recovery, economic capacity building, and collective solidarity (Table 2). Thus, women's resilience in Cianjur villages could not be understood solely as individual capacity, but as the result of collective interactions facilitated by knowledge sharing. Academics participating as partners in this process acted as catalysts, accelerating information exchange and expanding social networks, while simultaneously strengthening the legitimacy of women's groups in the eyes of the wider community.

In addition to individual interviews, FGDs revealed collective patterns that reinforced individual findings. During the FGD sessions, participants jointly reflected on shared challenges related to post-disaster recovery, economic vulnerability, and the social stigma experienced as female heads of households. The discussions highlighted how knowledge-sharing activities functioned as collective learning spaces, where women validated each other's experiences, exchanged coping strategies, and strengthened mutual trust. These collective reflections demonstrated that resilience among group members was constructed not only at the individual level

but also through shared meaning-making and group interactions. Over time, this internal support system extended outward, shaping new forms of solidarity between rural women and academic facilitators.

Interactions with academics further enhanced solidarity by fostering open communication, reducing hierarchical distance, and expanding access to information and external networks. One of the most tangible impacts of the knowledge-sharing process was increased openness among rural women in communicating, both within the group and with academics. Before joining, many informants admitted that they tended to be quiet, shy, and reluctant to express their opinions. However, through group activities, they began to feel safe expressing themselves. Informant 2, for example, explained: "In the group, I became more courageous in expressing my feelings and was not afraid of making mistakes. I used to be more reserved" (Interview, March 30, 2024).

Informant 4 expressed a similar sentiment, emphasizing that open communication helped her build broader relationships: "By having frequent discussions, I became brave enough to express my opinions. I even felt comfortable speaking with academics because I felt they were listening to me."

(Interview, March 14, 2024). This openness was supported by an atmosphere of two-way communication fostered by the facilitator and academics.

In this regard, these findings align with those of Jie & Jamaludin (2025), who assert that trust and open communication are essential elements in strengthening social networks. Similarly, a study by Cheng et al. (2025) on rural women in China also found that open communication increases women's participation in public forums because they feel they have the legitimacy to speak up. Likewise, Panis et al. (2022) emphasize that the quality of communication at the community level is directly related to the community's ability to cope with social pressures, including discrimination and marginalization.

As knowledge-sharing practices became more routine, they gradually fostered a sense of collective strength among group members. Interview and FGD data indicated that women increasingly relied on shared deliberation and mutual assistance when facing personal and communal challenges, such as financial difficulties or household responsibilities. Collective activities, including mutual-help initiatives and community-based projects, illustrated how solidarity translated into coordinated action rather than mere emotional support.

Beyond enhancing communication, knowledge sharing also strengthened collective power within women's groups. Informants emphasized that solidarity was expressed not only through empathy but also through concrete actions. Informant 1, for example, said: "If there is a problem in the group, we discuss it together. So we can

find a solution together, without blaming each other" (Interview, March 12, 2024). This practice demonstrated a deliberative mechanism in which each member was given space to express their views before reaching a consensus.

Informant 5 added that support from her peers often helped her face daily challenges: "When I leave the house, we can help each other. So I do not feel alone" (Interview, April 2, 2024). Solidarity was also evident in collective activities such as mutual assistance, mosque construction, and *qurbani* management. Through these activities, women's groups demonstrated their capacity as active social agents in the community.

Academics played a crucial role in strengthening this collective power. By bringing external perspectives and broader networks, academics helped women's groups establish relationships with government agencies and other community organizations. This expanded the collective capacity of these groups, from initially being limited to the domestic sphere to becoming a recognized social force at the village level.

Shahzad et al. (2025) found that women's social networks strengthen their collective ability to access resources and expand economic opportunities. Jaka's (2018) research also found that solidarity among women in small businesses helps them survive structural poverty. These findings confirm that collective solidarity is not only symbolic but also has a material impact on women's lives.

Building on this collective strength, knowledge sharing also expanded women's access to information and communication channels. Prior to joining the group, most

participants relied on limited, fragmented information sources within their immediate environment. Through regular meetings, peer discussions, and mentoring, women gained access to information about training opportunities, social programs, and institutional support.

The third impact of knowledge sharing is the opening up of wider access to information and communication. Before joining the group, most women obtained information only from their household environment or close neighbors. However, through the group, they gained access to training, seminars, and even digital information. Informant 2 explained: "If there is training in the district, the results are conveyed to the group so that everyone can know about it." (Interview, March 18, 2024).

The role of group leaders, such as Bu Maya, was crucial in this regard. Informants emphasized that Bu Maya often acted as a liaison between district and village members. Informant 6 said: "If there is information from the district, Bu Maya conveys it to the members. That way, we do not miss out on information." (Interview, April 8, 2024).

Digital media complemented face-to-face meetings by playing a significant role

in the process. WhatsApp groups were used as the main means of coordination. Informant 6 explained: "The way to coordinate easily is by creating a WhatsApp group. That way, members who cannot attend can still get the same information" (Interview, April 8, 2024). However, several informants admitted that they still find it difficult to sort out accurate information from the Internet. Informant 4 revealed: "We often get information from the Internet, but sometimes it is fake news. So, we have to sort it out first" (Interview, March 14, 2024).

The literature reinforces that access to information is a crucial aspect of women's empowerment. Open access to knowledge not only increases academic impact but also provides social benefits, especially for previously marginalized communities. Malanga and Banda (2021) found that the use of communication technology assists women micro-entrepreneurs in Malawi in expanding their markets, although digital literacy remains a challenge. Madonna's (2021) research also highlights that social media and digital networks can serve as resilience strategies for women, especially in the face of economic and social challenges.

Table 3

The Impact of Knowledge Sharing on Solidarity Among Rural Women

Subcategory	Primer Code
Openness in communication	Expressing feelings; daring to express opinions
Building collective strength	Joint discussions to find solutions; mutual assistance; support from friends
Opening access to information	Information from facilitators, external training, and WhatsApp groups

Source: Data processing result, 2024

Solidarity between academics and rural women's groups was built through three mechanisms: open communication, collective action, and access to information. These findings are consistent with the framework of bridging social capital, which refers to relationships that connect communities with external actors such as academics, government, or other organizations. Open communication fosters trust, collective action demonstrates group capacity, and access to information expands the scope of knowledge (Table 3).

These results align with the study by Cheng et al. (2025), which emphasizes that women's solidarity arises not only from shared experiences but also from networks that connect them to external resources. However, unlike international research, this study found that local Sundanese culture, with its values of mutual cooperation and togetherness, plays a significant role in fostering solidarity. Thus, these results demonstrate the importance of combining local cultural values with modern knowledge-sharing strategies.

Digital communication platforms, particularly WhatsApp groups, further supported this process by enabling ongoing information exchange beyond face-to-face interactions. However, participants also noted challenges related to digital literacy and information credibility, indicating that access to information must be accompanied by shared understanding and critical reflection.

These dynamics demonstrated that knowledge sharing functioned as a central mechanism linking resilience and solidarity within the group. Rather than operating as a one-way transfer of information, knowledge sharing emerged as a participatory and dialogical process

grounded in everyday social interaction. Through the ongoing exchange of experiences and practical strategies, women collectively developed adaptive responses to post-disaster challenges.

The focus group discussions provided important analytical insights into how knowledge sharing operated at the collective level. Unlike individual interviews, which emphasized personal narratives, the FGDs captured a process of shared reflection in which participants collectively interpreted their experiences and negotiated common understandings. Through group dialogue, individual knowledge was transformed into a shared resource that reinforced social cohesion and solidarity. These findings indicated that resilience among rural women is shaped through relational and communal processes, supporting perspectives that emphasized collective learning and shared meaning as central elements of social resilience.

The synthesis of this study showed that knowledge sharing among female heads of households in Sindanglaya Village, Cipanas, Cianjur, served not only as a means of information transfer but also as a transformative social practice. Field findings showed that rural women who previously felt marginalized, full of doubt, and limited in their access gradually restored their self-confidence, focused on productive activities, and strengthened one another. At the same time, the knowledge-sharing process fostered more open communication, generated collective strength, and expanded access to information and social networks. This confirmed that the resilience and solidarity that formed were not static conditions but dynamic processes continuously renewed

through social interactions, both in formal group spaces and in everyday conversations.

These findings could be better understood by linking them to broader theories of knowledge sharing, social resilience, and solidarity. Gagné et al. (2019) view knowledge sharing as a process greatly influenced by intrinsic motivation, social norms, and organizational or community climate. Furthermore, the motivation of rural women in Cianjur to share knowledge does not stem from material incentives but rather from a shared need to strengthen one another, maintain togetherness, and find new meaning in life after the crisis.

From a resilience perspective, this study found that psychological, economic, and social factors shape rural women's resilience. The recovery of self-confidence described by the informants did not occur independently; rather, it emerged from collective experiences within the group. The productive activities they engaged in, such as managing family finances, running small businesses, or practising parenting skills, not only improve household welfare but also strengthen their sense of capability and social role in the community. Meanwhile, the mechanisms of mutual reinforcement within the group confirmed that resilience was not merely an individual capacity but the result of collective interactions rooted in the values of mutual cooperation and social solidarity.

The theoretical framework of social resilience emphasizes that a community's capacity to cope with crises lies not only in material resources but also in the quality of its social networks and its ability to support one another. In this study, the resilience of women in Sindanglaya village was evident

in the social bonds they fostered through group discussions, religious gatherings, and even everyday conversations at the food stall.

The solidarity formed through knowledge sharing also reflected the classic view of social solidarity as born of shared bonds and values. However, this study expanded on this understanding by demonstrating that solidarity in the current era relied not only on internal bonds but also on connections with external networks. Interactions with academics, village facilitators, and digital media revealed forms of bridging social capital that allow rural women to access previously unreachable information, resources, and networks. Open communication, the courage to express opinions, and participation in academic forums led to a transformation in rural women's positions, from mere beneficiaries to recognized dialogical partners.

The collective impact of this solidarity was also evident in the joint actions carried out by women's groups, from collaborating to build village facilities to assisting members experiencing difficulties. Academics acted as catalysts, helping expand networks, connecting groups with government agencies, and strengthening group legitimacy at the community level. This aligns with international research on women's social networks, which confirms that their collective strength is often the primary gateway to accessing markets, training, and economic resources (Jaka & Shava, 2018). Thus, the solidarity built in this study is not merely an emotional bond, but has a material and structural impact on the lives of rural women.

The findings of this study have important implications for both theory and

practice. Theoretically, this study enriches the literature by demonstrating the integration of knowledge sharing, resilience, and solidarity among rural women in Indonesia. To date, most studies on knowledge sharing have focused on business organizations or formal institutions, while research on rural communities has been largely neglected. This study confirmed that knowledge sharing at the village community level was not only relevant but also crucial as an empowerment mechanism. Practically, this study suggested that rural women's empowerment programs needed to be designed based on real needs, such as economic skills, parenting, and digital literacy, and implemented using a dialogical approach that positioned women as subjects. Academics played a strategic role as partners, expanding networks and

providing access to information, while the government needed to support this by ensuring adequate infrastructure, meeting spaces, and Internet access through policies.

Knowledge sharing fostered self-confidence, productive activities, and mutually reinforcing mechanisms that strengthened resilience. At the same time, knowledge sharing also fostered communication, strengthened collective power, and expanded access to information, all of which were fundamental to solidarity. Thus, knowledge sharing serves as a bridge between two crucial dimensions of rural women's lives: resilience and solidarity, both of which are essential for survival and development amid social, cultural, and economic challenges. This is summarized in Figure 2.

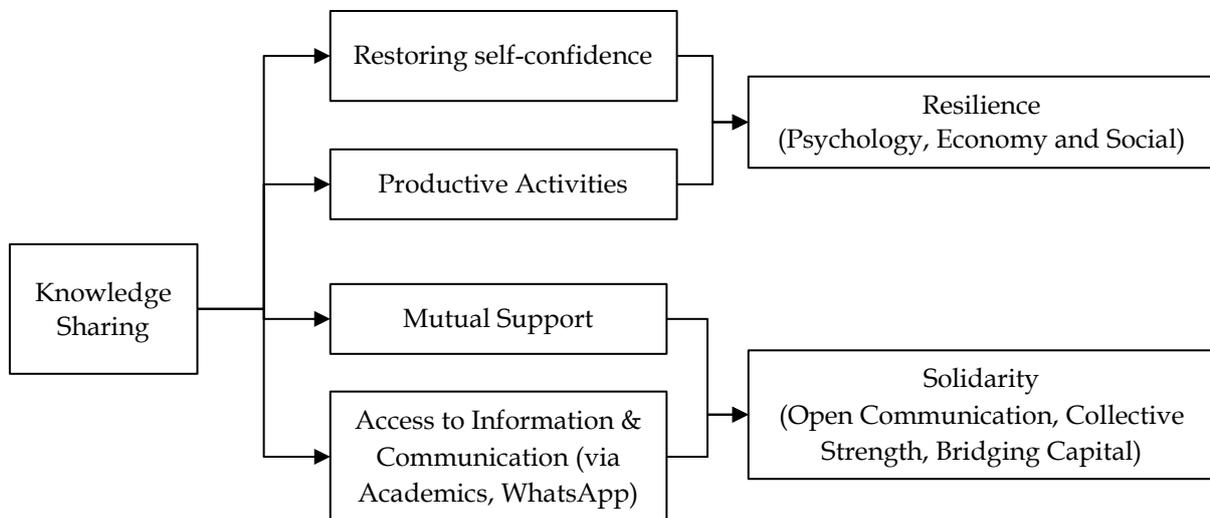


Figure 2. Conceptual Framework of the Relationship between Knowledge Sharing, Resilience, and Solidarity among Rural Women's Groups

Source: Data processing result, 2024

This study confirmed that the empowerment of rural women in Cianjur was inseparable from a participatory, community-based knowledge-sharing process. In practice, knowledge sharing

was not merely the transfer of information from academics to the community, but rather a restorative social dialogue that strengthened and connected women to wider networks. Through this process,

rural women rediscovered their voices, built self-confidence, and collectively strengthened the solidarity that underpinned community resilience.

CONCLUSION

This study demonstrates that knowledge sharing functions as an effective participatory mechanism in strengthening the resilience and solidarity of rural women in post-disaster contexts. The findings indicate that knowledge sharing contributes to psychological resilience through increased self-confidence, supports economic resilience by encouraging productive activities, and enhances social resilience by fostering trust, open communication, and collective problem-solving within women's groups. Furthermore, collaboration with academics expands access to information and social networks, reinforcing solidarity between rural women and external actors. However, the effectiveness of knowledge sharing remains constrained by structural limitations, including unequal access to resources, the digital literacy gap, and broader socio-economic conditions, underscoring the need for institutional and policy support to ensure sustainable empowerment outcomes. At the same time, this study has several limitations. These findings are grounded in a qualitative case study conducted in Cianjur Regency, a post-disaster rural context with specific social, cultural, and institutional characteristics. As such, these results are not intended to be statistically generalized to all rural settings. Rather, they offer analytical insights applicable to contexts with similar socio-economic conditions, disaster experiences, and community structures. Future research is encouraged to examine knowledge-

sharing practices across diverse regional and cultural settings, employing comparative or mixed-methods approaches, and to explore the long-term sustainability of resilience and solidarity outcomes beyond the post-disaster recovery phase.

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AUTHORS' CONTRIBUTIONS

SR: Conceptualization, Methodology, Data Collection, Formal Analysis, Writing – original draft, Writing – review & editing. HSMR: Methodology, Data Analysis, Writing – review & editing, Supervision, Validation. PWA: Data Collection, Formal Analysis, Writing – review & editing, Visualization, Supervision. SNMA: Writing – review & editing, Theoretical Framing, Validation.

CONFLICT OF INTEREST

The author(s) declares no conflict of interest.

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DATA AVAILABILITY

Data generated during the research are included in this article.

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