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Women's Involvement in Protecting Jakarta: A Qualitative Study of Srikandi Mass Organizations and Communities

Sabena (Corresponding author)[1]
Gadis Octory [2]
Jajang Hasan Basri [3]
Rosmawaty Hilderiah Pandjaitan [4]
[1]Communication Science, Mercu Buana University
[2]Communication Science, Mercu Buana University
[3]Metro Jaya Police Community Service
[4]Communication Science, Mercu Buana University
E-Mail: Sabena@mercubuana.ac.id, Gadis.octory@mercubuana.ac.id, Jhbasri710@gmail.com,
bundasossa@mercubuana.ac.id

Abstract
The role of women in community organizations is increasingly prominent as part of efforts to strengthen social resilience and fight for equal roles in the public sphere. This study aims to identify the contributions and representation of women within various mass organizations (ormas), such as Srikandi Pemuda Pancasila, Srikandi Pemuda Panca Marga, Wajah Bunda Indonesia, the women's wing of the Democratic Party, and Srikandi MPW DKI Jakarta. The research method used was a descriptive qualitative approach through documentation studies, social media observations, and in-depth interviews with female community organization leaders in the Jakarta area in 2024. The results show that each organization has distinct yet complementary characteristics and movement focuses. Srikandi Pemuda Pancasila, under the leadership of Fitria Oktarina, emphasizes leadership spirit and strengthens nationalism among young women. Srikandi Pemuda Panca Marga, led by Paramita, is oriented towards preserving the values of struggle and social service. Wajah Bunda Indonesia (Indonesian Mother Face) under Fiki Maulani developed a program for women's economic independence and increased family productivity. The Democratic Party's women's wing community focuses on legal advocacy and women's assistance. Meanwhile, Srikandi MPW DKI Jakarta, chaired by Rita, is active in the women's movement working through household-based food security by utilizing family yards and medicinal plants. This research confirms that women's roles in mass organizations are not merely complementary to organizational structures, but agents of social change that contribute significantly to community empowerment, the economy, and family resilience. The implications of this research are expected to strengthen gender literacy in the realm of social organizations and serve as a reference for policymakers and academics in developing community-based women's empowerment programs.
Keywords : women, community organizations, empowerment, social leadership, Srikandi
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Introduction

The active role of women in social activities has become a significant phenomenon in the dynamics of urban life. As a metropolitan city, Jakarta faces various social challenges such as congestion, urbanization, crime, and low citizen participation in maintaining security and order in the environment. These conditions demand collaboration between local governments, community organizations (CSOs), and community members. One form of this collaboration is reflected in the Jaga Jakarta movement, which prioritizes community participation to create a safe and harmonious urban environment. In this context, a group of women from various CSOs and communities known as Srikandi emerged, playing an active role in initiating participatory social and security activities (Aunul, Riswandi, & Handayani, 2024).

Women's involvement in activities like Jaga Jakarta reflects a broader social transformation. Women are not only objects of development but also subjects who directly contribute to strengthening urban social resilience. Research by Sartika and Widianto (2023) shows that women have a unique capacity to build social networks based on empathy and mutual cooperation at the community level. Their involvement strengthens social cohesion and community solidarity, which are essential foundations for the social sustainability of large cities like Jakarta.

From the perspective of social construction theory, social reality is shaped through symbolic interactions and the meanings constructed between individuals in society (Berger & Luckmann, 1966; adapted by Rachman & Dewi,

2022). Women's involvement in mass organizations and communities is not only a physical activity, but also an expression of social identity and commitment to shared values. Rofiuddin and Ruwaida (2024) emphasize that women in communities often act as a bridge between local values and public policy, particularly in issues of citizen empowerment and security. Thus, women's involvement has a complex social dimension, encompassing aspects of identity, meaning, and social symbols formed through everyday interactions.

Despite this, women's participation in the public sphere still faces structural and cultural challenges. Several studies have shown that women often have to negotiate their domestic and social roles when participating in public activities (Putri, 2025). However, organizations like Srikandi Jaga Jakarta provide new spaces for women to demonstrate social capacity and leadership without abandoning feminine values. This aligns with the findings of Wicaksana et al. (2025), who found that women's involvement in social activities in the Jakarta area reflects the transformation of gender equality in the context of community-based development.

Furthermore, women's involvement in maintaining city security is also related to the development of community social capital. Fitriani (2023) found that women play a crucial role in building social trust and strengthening citizen participation through empathetic and collaborative communication approaches. This involvement not only impacts neighborhood security but also strengthens residents' solidarity and sense of ownership of their city.

Based on this description, this study aims to explore the meaning of women's involvement in the Jaga Jakarta movement through a qualitative approach. The research focuses on the experiences, narratives, and social constructions emerging from the activities of Srikandi, a community organization, and the community. Through this study, it is hoped that a deeper understanding will be gained of how women construct their social identities as guardians of urban harmony and how values of togetherness, caring, and security are developed through social participation at the community level.

1.2. Problem Formulation

The phenomenon of women's increasing involvement in urban social activities indicates a new dynamic in their social roles and public participation. However, there is little research that deeply explores how women interpret this involvement within the socio-cultural context of Jakarta. Based on the background outlined, the research questions in this study are:
1. How are members of Srikandi, a community organization, and community who participate in the Jaga Jakarta program, understood by women's involvement in Jaga Jakarta activities?
2. What forms of social involvement do Srikandi members undertake to maintain security and order in Jakarta?
3. What social constructs are formed through women's involvement in the Jaga Jakarta program?

1.3. Theoretical Study / Literature Review
1. Women's Involvement in Social Space

Women's involvement in social space is a crucial aspect of participatory social development. According to Fitriana and Sari (2023), women have a unique capacity to build social cohesion through interpersonal communication and collective activities oriented toward empathy and solidarity. In the urban context, this involvement is seen not only as a contribution to social activities but also as a form of affirmation of women's identity and existence in public spaces (Lestari, 2022). The phenomenon of increasing women's participation in community groups, including in mass organizations like Srikandi Jaga Jakarta, demonstrates a social transformation that promotes equality and active participation in maintaining social stability in urban communities.

2. Social Participation Theory

Social participation is understood as the process of individual involvement in collective activities that impact their social environment (Putri & Widodo, 2021). From a qualitative perspective, participation is not merely physical presence, but also emotional, ideological, and symbolic involvement in building shared meaning. According to Taufik and Rahmawati (2024), women involved in community activities often act as agents of change, fostering collective awareness and strengthening the value of mutual cooperation. In the context of Jaga Jakarta, women's participation through mass organizations and communities demonstrates a collaborative model between civil society and the state in creating inclusive, gender-based social security.

3. Gender Theory and Public Space

In contemporary gender studies, women's involvement in public spaces is seen as a form of resistance against patriarchal structures that limit women's roles (Nugroho & Hasanah, 2020). Women who participate in social activities often have to negotiate their domestic and public identities, especially in societies that still position

women as social adjuncts. However, women's movements in urban communities such as Srikandi demonstrate a paradigm shift, where women are no longer merely passive subjects but active social actors contributing to social development (Wulandari, 2024). This marks the birth of a new social space for women that is more equal and inclusive.

4. Social Construction Theory
The social construction theory developed by Berger and Luckmann explains that social reality is formed through interactions and symbolic interpretations between individuals. In the context of women's involvement, the meaning of "protecting Jakarta" is constructed through social experiences, values, and symbols developed within the community (Rachman & Dewi, 2022). Through these interactions, women create new representations of security and social care that are not only physical, but also emotional and cultural. As noted by Rosiana and Puspitasari (2023), women within social communities play a crucial role in shaping positive narratives about collaboration, empathy, and shared responsibility for the city in which they live.

5. Social Capital in Community Movements
The concept of social capital is an important foundation for understanding the success of community-based social movements. According to Coleman, social capital encompasses trust, norms, and social networks that strengthen collaboration between residents. In the context of Jakarta, Fitriani (2023) demonstrated that women contribute significantly to building social trust through empathetic communication and collaborative leadership. The Srikandi Jaga Jakarta movement can be understood as a form of social capital accumulation, where solidarity and a sense of collective responsibility are key forces in maintaining urban social stability (Sutrisno & Hartati, 2021).

6. Conceptual Research Framework
Based on the theoretical review above, this research begins with the understanding that women's involvement in safeguarding Jakarta is a social construct formed through active participation in communities and mass organizations. This involvement not only strengthens social cohesion but also serves as a means for women's self-actualization in the public sphere. This research uses a constructivist perspective to understand how the meanings, values, and experiences of Srikandi women are constructed and practiced within the broader social context.

Methodology
This research uses a qualitative approach with an interpretive study design, aiming to deeply understand the social experiences of women in the Srikandi Jaga Jakarta movement. This approach was chosen because it is appropriate for exploring the meanings, motivations, and values constructed by individuals and groups within specific social contexts (Creswell & Poth, 2023). Qualitative research is not oriented toward statistical measurement, but rather toward the interpretation of social phenomena based on the perspectives of participants. According to Moleong (2021), qualitative research positions the researcher as the primary instrument, actively participating in understanding social reality through a process of interaction, reflection, and in-depth interpretation of empirical data.

2. Research Location and Subjects
The research was conducted in the Jakarta area, which is the center of the Jaga Jakarta movement and the location of various women's organizations and communities, particularly the Srikandi Organization and Community. This location was purposively selected because it demonstrates the phenomenon of women's intense involvement in community-based social and security activities. The research subjects consisted of active Srikandi members, including administrators and volunteers, who were selected using a purposive sampling technique, taking into account their direct experience in Jaga Jakarta activities. According to Sugiyono (2022), the purposive technique is used to select informants deemed to have the best understanding of the phenomenon under study based on certain criteria such as activeness, experience, and social involvement.

3. Data Collection Techniques
Data were obtained through three main techniques:
• In-depth interviews were conducted in a semi-structured manner to explore participants' views and experiences regarding the meaning of their involvement.
• Participatory observation was conducted during field activities, such as neighborhood patrols, security awareness campaigns, and community meetings.
• Documentation, including activity archives, official community social media posts, and relevant digital publication reports.

These three techniques allow for data triangulation to increase credibility and information richness (Kvale & Brinkmann, 2020). In community-based social research, the use of multiple data collection techniques is crucial for gaining a more comprehensive contextual understanding (Gunawan & Fitriani, 2023).

4. Data Analysis Technique

The data was analyzed using a thematic analysis approach with stages adapted from Braun and Clarke (2022), including:

(1) transcription and in-depth reading of the data,

(2) initial coding based on key meanings,

(3) grouping codes into themes,

(4) reviewing and refining themes, and

(5) interpreting the findings based on the social context and supporting theory.

This method enabled researchers to identify patterns of meaning that represent women's values and narratives in their social involvement in the Srikandi Jaga Jakarta movement.

Discussion

5. Data Validity and Credibility

Data validity is maintained by referring to four trustworthiness criteria developed by Lincoln and Guba (1985) and adapted to the context of contemporary social research (Nowell et al., 2023):

1. Credibility, through triangulation of methods, sources, and member checking with informants.
2. Transferability, by providing detailed descriptions of the social context and participant characteristics so that the results can be understood in similar situations.
3. Dependability, through systematic documentation of all research stages to ensure process consistency.
4. Confirmability, through critical reflection and field notes to ensure researcher objectivity.

6. Research Ethics

This research adheres to the ethical principles of social research, namely informed consent, confidentiality, and respect for participant autonomy. All informants were given an understanding of the research objectives and their right to withdraw at any time without negative consequences. Implementing these ethical principles is essential to maintaining academic integrity and trust between researchers and participants, particularly in gender-based research (Wicaksana et al., 2025; Rahmawati, 2024).

1.5. Research Results

This research involved five female informants who are members of various community organizations and organizations in Jakarta. They are from Srikandi Pemuda Pancasila, Srikandi Pemuda Panca Marga, Mother Face of Indonesia, Wings of the Democratic Party, and Srikandi MPW DKI Jakarta. The informants were selected purposively based on their active involvement in social, humanitarian, and women's empowerment activities.

Table 1. Profiles of Female Leaders (Srikandi) from Various Organizations and Communities in Jakarta

No	Organization / Community	Name & Position	Main Focus and Activities
1	Pemuda Pancasila (Youth of Pancasila)	Fitria Oktarina – Chairperson of DPD DKI Jakarta	Empowers women to be active within their families and communities, monitors youth social interactions, and acts as an opinion leader in neighborhood activities such as community gatherings, religious studies, and interfaith cooperation.
2	Pemuda Panca Marga (Youth of the Veterans' Descendants)	Paramita – National Chairperson	Promotes solidarity among descendants of Indonesian veterans (TNI and Police), conducts humanitarian programs including aid for flood and fire victims, and builds interfaith cooperation to maintain peace and harmony in Jakarta.
3	Wajah Bunda Indonesia (Face of Indonesian Mothers)	Fiki Maulani – National Chairperson	Advocates for women's empowerment through economic independence, entrepreneurship, and family productivity programs, encouraging women to become self-sufficient and resilient.
4	Women's Wing of the Democratic Party	Community Representatives	Focuses on legal assistance and advocacy for women, supports victims of domestic violence, and promotes women's political participation in community development.
5	Srikandi MPW DKI Jakarta	Rita – Chairperson of Srikandi MPW DKI Jakarta	Promotes sustainable home-based agriculture and food security initiatives by encouraging women to cultivate home gardens with vegetables and medicinal plants (turmeric, ginger, galangal, etc.), fostering environmental awareness and local food resilience.

Description: Patterns of women's involvement in each mass organization; Social values developed (empathy, togetherness, interfaith solidarity); Impact on the social environment and security in Jakarta.

1. Involvement of Srikandi Pemuda Pancasila: Women as Social Mobilizers and Guardians of Family Morals

Research results show that Srikandi Pemuda Pancasila members play a significant role in building social resilience in their neighborhoods. Members are not only involved in organizational activities but also internalize values of social concern, starting at the smallest level, namely the family. They actively mentor children and adolescents, monitor social activities, and ensure children grow up in a socially and morally healthy environment. These actions reflect the concept of community-based empowerment, where women play the primary role in controlling and fostering positive social values at the family and community levels (Rahardjo & Lestari, 2023).

Srikandi Pemuda Pancasila also serves as opinion leaders in various socio-religious and community activities. They are active in community social gatherings (arisan), religious study groups (religious study groups), religious study groups (masjid taklim), church prayer groups, and Hindu and Buddhist meetings, which serve as social communication spaces and foster interfaith tolerance. The diverse backgrounds of their members create a strong social network and foster mutual respect among residents. Interviews indicate that this interfaith women's solidarity serves as an important foundation for creating a peaceful and respectful atmosphere in urban environments. This aligns with Wulandari's (2024) findings, which suggest that women's involvement in interfaith social spaces can strengthen social bonding and bridging capital in multicultural societies like Jakarta.

Furthermore, the activities of Srikandi Pemuda Pancasila are not limited to social aspects but also educational. They serve as role models in driving positive activities such as youth development, women's entrepreneurship training, and anti-drug campaigns at the neighborhood (RT) and neighborhood (RW) levels. Through these active roles, Srikandi women demonstrate a tangible contribution to building community-based social security and strengthening women's image as guardians of family and community harmony (Fitriani & Handoko, 2023).

2. The Involvement of Srikandi Pemuda Panca Marga: Interpreting Service as a Legacy of National Values
Meanwhile, Srikandi Pemuda Panca Marga (PPM) demonstrates a different form of social involvement but shares a similar spirit in safeguarding Jakarta. As an organization under the auspices of the Indonesian National Armed Forces (TNI) and Indonesian National Police (Polri) Extended Family (KBT), they place the values of patriotism and devotion to the nation as the foundation of their social activities. Members actively organize social and humanitarian activities such as relief efforts for victims of floods, fires, and natural disasters, and collaborate across community organizations and religions to create social stability in Jakarta.

Observations show that their activities are not merely charitable but also serve as a means of building solidarity across social and religious groups. In every social activity, Srikandi PPM strives to foster a spirit of mutual cooperation and strengthen the image of women as an integral part of the nation's extended family of fighters. According to Handayani and Yusuf (2022), women in national values-based organizations like PPM hold a strategic position as moral guardians, maintaining the continuity of nationalist values amidst the challenges of urban modernity.

The interfaith involvement of Srikandi PPM demonstrates a high level of social inclusivity. They collaborate with Christian, Hindu, Buddhist, and interethnic groups in various social activities. This pattern of participation demonstrates a collective awareness that urban security and peace cannot be maintained by a single group but rather requires collaboration across identities. The results of this study support Hidayati's (2023) view that cross-community collaboration is an effective strategy for strengthening urban resilience in large cities like Jakarta.

Thus, both Srikandi Pemuda Pancasila and Srikandi Pemuda Panca Marga demonstrate that women possess strong social and moral capacities in building social networks, fostering solidarity, and maintaining social order through a participatory and humanistic approach. Both organizations play a role not only in maintaining physical security but also in building social and emotional security based on values of togetherness and respect among religious communities.

Figure 1. Group photo of the researcher with members of Srikandi Pemuda Pancasila, Srikandi Pemuda Panca Marga, and Srikandi MPW DKI Jakarta after an in-depth interview activity at the FGD event location, Balai Bengong, East Jakarta, October 2025.

1.6. Discussion
The findings of this study indicate that women's involvement in mass organizations and communities in Jakarta is not merely symbolic, but rooted in strong social, cultural, and religious values. The activities of Srikandi Pemuda Pancasila members illustrate the extent of women's participation, ranging from the domestic sphere, such as monitoring children's behavior and social interactions, to the public sphere, such as actively participating in social activities in their neighborhoods. This involvement reflects the concept of social capital, which

emphasizes the importance of social networks, trust, and norms as key assets in building community solidarity (Putnam, 2020; Hidayat & Wibisono, 2022).

Women active in Srikandi Pemuda Pancasila act as opinion leaders in their communities, particularly through social activities such as social gatherings (arisan), religious study groups (Majelis Taklim), church activities, and other interfaith gatherings. Their role as social mobilizers demonstrates a form of social leadership based on empathy and sensitivity to the social issues around them. This aligns with Anderson and Gupta's (2021) view that women's involvement in social activities is a manifestation of communal leadership that combines emotional, spiritual, and social values to maintain urban community cohesion.

Meanwhile, activities carried out by the Pemuda Panca Marga mass organization demonstrate women's involvement in maintaining social stability through national values and humanitarian solidarity. As part of the extended family of the Indonesian National Armed Forces (TNI) and Indonesian National Police (Polri), they are actively involved in social and humanitarian activities such as assisting victims of floods, fires, and natural disasters. This participation not only strengthens social solidarity but also reinforces women's image as agents of peace and guardians of social morality (Nugraha & Prasetyo, 2023).

Furthermore, the interfaith engagement established between Pemuda Panca Marga members and the surrounding community demonstrates how women can act as bridges in building social tolerance amidst diversity. This aligns with research by Choi & Suryani (2022), which emphasized that women play a strategic role in strengthening social capital across religious and ethnic identities through an empathetic and collaborative approach. Therefore, women's involvement in mass organizations in Jakarta is not merely limited to social activities but also instrumental in sustainably maintaining urban harmony and security.

Conceptually, these findings affirm Berger and Luckmann's theory of the social construction of gender roles, which states that women's social roles are formed through interactions and collective experiences within society (Yuliana, 2021). Through social and humanitarian activities, women construct new meanings about themselves as guardians of social morality and agents of change, actively participating in public spaces. In diverse Jakarta, this social construction is crucial because it demonstrates how women are able to integrate domestic and public roles into a mutually reinforcing whole (Kusumawati & Lee, 2024).

Thus, this discussion demonstrates that women's involvement in mass organizations like Srikandi Pemuda Pancasila and Pemuda Panca Marga is not merely a form of social participation, but also an adaptive and symbolic strategy for maintaining values of togetherness, empathy, and tolerance amidst the complexities of urban society. Their activities are a concrete reflection of women's role as guardians of social balance and agents of peace in Jakarta.

Conclusions and Implications
Conclusion
Based on the results of qualitative research on Srikandi, a community organization, and community in Jakarta, three main points can be concluded to answer the research questions.

2. First, women's involvement in safeguarding Jakarta is manifested through active participation in various social and religious spaces. Members of Srikandi Pemuda Pancasila, for example, contribute to overseeing family social development, mentoring children and adolescents, and acting as opinion leaders in their neighborhoods. They act as social mobilizers in social gatherings (arisan), religious study groups (Majelis Taklim), churches, and interfaith communities. These activities demonstrate that women are capable of integrating domestic and public roles in an urban social context (Yuliana, 2021; Hidayat & Wibisono, 2022).

3. Second, the social significance of this involvement is rooted in the values of empathy, solidarity, and moral responsibility towards the community. In activities carried out by Pemuda Panca Marga, for example, women's participation is not merely a complement to the organization but also a manifestation of social solidarity in assisting disaster-affected communities and strengthening networks between residents. The values of togetherness and social concern serve as a moral foundation that strengthens women's position as agents of connection between individuals and between religions in a pluralistic society (Choi & Suryani, 2022; Nugraha & Prasetyo, 2023).

4. Third, women's contribution to maintaining Jakarta is evident in their role in creating social harmony and strengthening community stability. Through interactions across religions and across community organizations,

women demonstrate social leadership capacities based on sensitivity and empathetic communication. This aligns with Putnam's (2020) social capital theory and Berger & Luckmann's social construction theory, which explain that social relations built through participatory means can foster mutual trust, strengthen social cohesion, and maintain peace in urban contexts (Kusumawati & Lee, 2024).

Thus, women's involvement in safeguarding Jakarta is a concrete manifestation of the social construction of adaptive and contributing gender roles. Women are no longer positioned as mere complements in the social sphere, but rather as strategic actors in creating security, order, and harmony in the city.

Research Implications

This research has several theoretical and practical implications.

1. Theoretically, these findings broaden the understanding of women's social roles in urban contexts through a constructivist perspective. Women's involvement in mass organizations and communities strengthens the argument that gender social identity is dynamic and can shape new social relations oriented toward cooperation and empathy. The results of this study also contribute to the development of social capital theory by demonstrating that women's social capital is formed from the emotional and spiritual networks they build within their communities (Anderson & Gupta, 2021; Hidayat & Wibisono, 2022).

2. Practically, this research provides recommendations for local governments and social institutions to strengthen the role of women in community-based social security programs. A gender-based approach to social policy is expected to foster inclusive, tolerant, and sustainable female leadership. Furthermore, educational institutions and civil society organizations need to enhance women's capacity through training in social leadership, digital literacy, and addressing urban social issues to optimize their contribution to maintaining a safe, peaceful, and socially just Jakarta (Kusumawati & Lee, 2024; Nugraha & Prasetyo, 2023).

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Attachment
Photo of FGD participants of Srikandi Mass Organization