

Digital Marketing Communication Strategy For SeseK Woven Fabrics On A Digital Platform With A Marketing Approach Mix's 8P Sade Village Sasak Tribe Lombok

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Abstract

The digital marketing communication strategy for SeseK woven fabric on a digital platform with a marketing approach based on the Mix's 8P marketing model in Sade Village, Sasak tribe, Lombok was designed as an effort to increase the digital marketing needed by village girls. This research aims to identify and analyze the effectiveness of digital marketing strategies in promoting SeseK woven fabric, by integrating digital marketing platforms by adopting Marketing Mix's (8P) which involves product, price, place, promotion, people, process, physical evidence and customer participation. The research method was descriptive qualitative and in-depth interviews with Sade village girls craftsmen and consumers of Sade village woven cloth. The research results were obtained using Mix's 8P marketing model, the application of digital marketing strategies increases the visibility and sustainability of the marketing of SeseK woven fabric, which is unique and has cultural value, in the digital era. Practical implications and recommendations for further development in the context of digital marketing of local woven fabric products for village girls and seseK woven fabric craftsmen.

Keywords: Digital Marketing, SeseK Woven Fabric, Digital Platforms, Marketing Mix's 8Pe.

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1. Introduction

The legacy of the Sade village community of the Sasak Lombok tribe requires girls to be able to weave or what is commonly referred to as NyeseK or weaving activities. The activity of weaving or nyeseK is the main skill for women in the Sade village of the Sasak tribe. Sade

Village, Central Lombok, West Nusa Tenggara is one of the tourist villages that still inherits the weaving culture from ancient times to the present in Praya, Central Lombok Regency. Before getting married, women from the Sade village of the Sasak tribe market their weaving products traditionally in front of their respective homes or entrust them to neighbours' huts in front of the Sade tourist village. The maturity of Sasak women can be seen in the weaving products they produce and sell.

The communication model in selling seseK woven cloth is carried out directly. The development of digital media encourages the growth of creativity while raising various ethical issues. (Badri, 2022). The marketing of woven cloth carried out by Sade village girls from the Sasak tribe is considered traditional, where village girls market their woven products relying on the arrival of tourists who visit Sade village every day. (Mardiyanti, 2016)

SeseK woven cloth for girls from the Sade village of the Sasak tribe is part of their daily lives, in addition to their activities in the kitchen as girls in general. The maturity of women in the Sade village of the Sasak tribe is depicted in the activities of nyeseK or weaving and selling their weaving products around the Sade tourist village.

The ancestors of the Sasak tribe of Sade village inherited seseK cloth weaving from generation to generation, and it was only taught to girls. Weaving and selling it is a requirement that a woman must fulfil. She is not allowed to marry if she cannot make SeseK cloth and sell it. SeseK weaving is a condition for marriage for Sasak women. (Anton Setiawan, 2020)

Lombok is synonymous with the name Sasak, the word Sasak etymologically comes from the word sah which means to go and shaka which means ancestor. The combination of these words means "going to the ancestral land of the Sasak people (Lombok)". The Sasak Sade community on the island of Lombok has a unique tradition of starting the traditional wedding procession, which is different from the general tradition of starting a wedding carried out by Muslim communities, namely with a sermon or proposal, the Sasak Muslim community generally uses the tradition of Merari (elopement). The prerequisites for marrying a woman from the Sade village of the Sasak tribe before Merari are showing the results of her weaving, how the woman's weaving works, and whether can she weave it and sell it. (Fahrurrozi, 2021)

When the women of Sade Sasak village can show their weaving products and sell them, the wedding procession continues. If you cannot weave and sell it, it is said that you are not fit for marriage. Women who want to get married sometimes complain about the unsold weaving products. Those who want to get married sometimes think whether the weaving is so bad that it won't sell on the market.

The marriage system in the Sasak tribe is known as elopement, which in the Sasak language is called merarik or memaling which means getting married by kidnapping a woman. This tradition occurred after passing a series of requirements for a woman, namely the results of the woman's weaving. Eloping in the Sasak tribe of Sade village is still carried out to this day.

The development of communication technology on digital platforms has had a huge impact on people's lives and it is also stated that the rapid development of information and communication technology has resulted in an influence on local culture or wisdom in society, both positive and negative impacts. Marketing communication models that are usually

carried out traditionally are now being widely discussed in the Sade village of the Sasak tribe, Lombok. (Yoga, 2019)

The communication model that existed during the Covid-19 endemic in Sade village, the Sasak tribe persisted in traditional patterns, making it difficult for women who wanted to get married because women felt that their weaving products were not in demand by foreign tourists or were not good at weaving so they continued to weave with models or patterns that were likely to be sold locally. market.

The marketing of seseK cloth in Sade village has been complained about by craftsmen and women who are about to get married because conventional sales of seseK cloth have very few buyers. Many tourists who come to Sade Sasak village do not buy seseK cloth, so apart from not increasing their income, they are also prevented from getting married, which is a requirement. (Hasim, 2021)

Recently, the COVID-free period ended after the announcement by the President of the Republic of Indonesia, there has been a change in the marketing communication model marketed by SeseK woven fabric craftsmen and Public enthusiasm for shopping activities on digital platforms is currently increasing. This is proven by user data on digital platforms that has been collected by Kata Data, reported by Databoks Kata Data, from research conducted by We Are Social, in April 2021 it was found that 88.1% of internet users in Indonesia used digital platform services for make purchases of certain products. Seeing internet users shopping online is increasing, online culture in various regions has spread, trying to increase.

Intrinsically, digital platforms have experienced a very significant increase, the five digital sites (Toped, Shopee, BliBli, Lazada & Buka Lapak) have experienced very high sales increases over the last 1 year. Sales rose and increased very high for 5 sites on the digital platform, and became the top scorer in online media. (Adi Ahdiat, 2022)

This perspective can be built through interactions between individuals which will show how someone packages their identity. Various efforts can be made to build the identity itself, to describe how the individual is in the eyes of other people who perceive him.

The theoretical significance of this research is that it is hoped that it will contribute to the development of a theoretical model of digital communication for seseK woven fabric, especially in the Sade village of the Sasak tribe, Lombok. In practical terms, it is hoped that the results of this research will provide input, especially regarding digital marketing communication models for woven fabrics on digital platforms. Furthermore, the commitment in this digital marketing communication model is expected to be reflected in the digital platform, helping to market the weaving products which are a mandatory requirement for marriage for girls from the Sasak tribe of Lombok.

1.1. Sade Village Community Culture

Sade village, which is located on the edge of the Praya Rembitan highway, is about an hour from the centre of Mataram city, inheriting the culture and customs of ancestral heritage which are continuously preserved and maintained. The culture of the Sade village community is famous. The uniqueness of the customs is the Merari marriage tradition which is usually called culik marriage. (Hamsun & Aminulloh, 2017). Before a marriage takes place, the women in Sade village have a requirement, namely that they can weave and sell it. The conditions for weaving and selling it on the market depend on the maturity of Sade village women who

want to get married. The condition of being able to weave symbolizes a woman's patience, and selling weaving products symbolizes a woman helping the family economy. These two conditions are the basis for marriage (marriage kidnapping). Sade Village is known as a producer of traditional woven cloth in Indonesia. The local government encourages Sade villages to maintain the heritage and traditions of their ancestors, one of which is sesek woven cloth, which parents, especially mothers, introduce to their daughters from the age of nine.

Weaving for Sade village girls is something they do every day because, from a young age, they were introduced to threads and spinning devices for weaving. The weaving patterns used by sade girls have their meaning, whereas the decorations in weaving have their symbolic meaning in each decoration according to the beliefs of the people. Weaving is one of the creative cultures of women from the Sasak tribe of Lombok. The ancestral culture in the Sade village of the Sasak tribe is that all women can weave, it is a mandatory skill, Sasak women cannot even marry if they cannot weave and sell their woven work.(Sumadewa & Hasbullah, 2021)

The sociopsychological perspective by looking at sociopsychology is the study of individuals as social creatures originating from the study of social psychology. Theories in this tradition focus on individual social behaviour, psychology, individual effects, personality and traits, perception and cognition.(Littlejohn & Foss, 2019).

The traditions in the Sade village of the Sasak tribe of Lombok are part of the traditions experienced by girls from the Sade village of the Sasak tribe of Lombok. At the age of 9, girls from the Sade village of the Sasak tribe were introduced to thread, cloth & tools for spinning.

Attribution TheoryFritz Heider, mentions some common causal attributions that everyone makes. These include situational causes (influenced by the environment), personal influences (influence personally), ability (can do something), effort (trying to do something), desire (desire to do it), feelings (feeling like it), involvement (agreeing with something), obligation (feeling compelled), and permission (having been permitted).

In the tradition, Heider calls individual forms of perception perceptual styles. He realizes that every situation gives rise to various interpretations, each of which seems real to the person, depending on the person's relationship communication style. The marketing communication model for weaving products and other handicrafts made by Sade village craftsmen is sold from the front entrance to the back right under the love tree, relying on local wisdom and the natural atmosphere of Asade Village which amazes the eyes of tourists. ("Fritz Heider: Philosopher and Social Psychologist," 2021)

Various motifs are introduced with descriptions of tools found in the surroundings as well as depictions of naturalization of nature. The little girl from Sade village was invited to harvest cotton, making woven fabric begins with making thread from cotton. Harvesting cotton planted in tegal (a term for mountainous land planted with intercropping crops). Yarn making is divided into several processes, Bebetuk, namely the process of processing cotton to make it smooth. This process is carried out with traditional tools made from bamboo and thread.(Rinuastuti et al., 2021)

This tool picks the cotton in the middle, this process is carried out inside a mosquito net so that the cotton doesn't fly everywhere. Roll, the fine cotton is rolled or made into an elongated round shape of about 15 cm. *Minsah*, is a process with a traditional tool called

Direction. In this process, cotton is made into thread. *coloring*, After it becomes thread, the next process is coloring using taum leaves or tree bark. After the thread is finished, then the weaving process begins. *Nganipart* of the process of making the body of a woven cloth. This process determines what motif you want to create.

This process also determines the area of the fabric you want to weave. This process uses a traditional tool called Aneq. *Suckspart* of the final weaving process. The process we usually see. The process of inserting the thread into the body of the woven fabric that has been made.(Nurmeisarah et al., 2015)

1.2. Digital Communication Model

DeFleur's communication model is usually called the mass communication system model, which was previously an amass communication model formulated by Melvin DeFleur in his time. DeFleur's communication model is part of the development of Shannon and Weaver's communication model by using mass media devices in its model, until now the Defleur model has added the use of digital platforms. The digital communication model informs, assesses and reminds modern digital consumers online or digitally about the digital platforms of products and brands purchased.

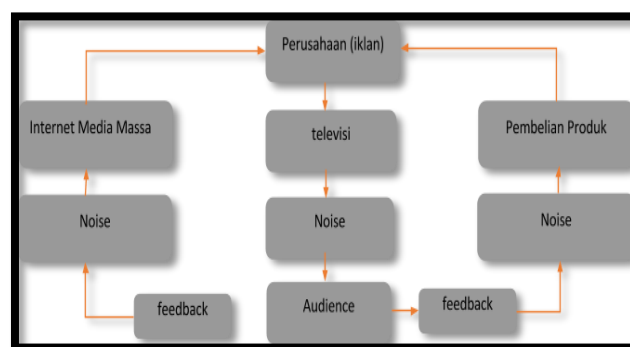


Figure 1. DeFleur Communication Model

A social process in digital communication connected via the internet network in mass media. The success of communication is marked by the response and feedback from the recipient regarding the message received. The digital communication model is a message conveyed from one person to another in the form of symbols so that it gets a response.(Littlejohn et al., 2017).

Digital platforms in 2023 are currently also experiencing very significant improvements in marketing. Especially in various categories of digital marketing communications which increased by 118%. This is driven by quite good digital consumer users.

In terms of digital online media users, a significant increase has also occurred, especially with the increasingly easy way to make payments and the various choices of digital platform services on the market.

There was a significant increase in Video-on-demand by 29.1% due to the increasing adoption of Smart TVs and activities carried out by digital consumers on online media. (Subejo, 2019)

New media, precisely in this digital era, all individuals or other sectors will have a great opportunity to get extensive opportunities to interact with other people or for organizations to be able to reach the public and their targets.

Digital platforms as new media, and various communication technology devices that have characteristics which, apart from being new, are made possible by digitalization and their wide availability for personal use as a communication tool. New media and its application in various regions enter the realm of digital communication. ("Denis McQuail 1935-2017," 2017)

How the individual plans the message strategy, how the communicant as the recipient processes the message content, and the effect of the message on the individual. So this tradition more often explores the cognitive side, namely understanding how humans process information. Human activities in processing information are divided into 3 major branches, namely: (1) behaviour; (2) cognitive; (3) biological. (Robert T. Craig, 2016)

There is a special reason why mothers specifically teach how to weave only to their daughters. The weaving ability of young Sasak women has deep meaning. They can only get married if they are deemed to have mastered the skill of weaving cloth, including completing the manufacture of woven cloth. If they are able, they are considered adults and ready to marry. On the other hand, if you still can't weave, don't expect approval from your parents. (Juniati, 2020)

Another theoretical model in intercultural communication is multiculturalism which can be briefly understood as the recognition and promotion of cultural pluralism. (Turnomo Rahardjo, 2010).

1.3. Marketing Communications Context

In the context of marketing communications, Marketing communications are means by which firms attempt to inform, persuade, and remind consumers – directly or indirectly – about the products and brands they sell", it can be interpreted that marketing communications is part of the means used by companies or organizations to inform, persuade, and remind consumers either directly or indirectly about the products and brands they sell. (Kotler, 2017)

bottle inform, assess and increase sales in marketing their products on online digital platforms or digital sales processes about the products and brands purchased. A social process that occurs in online media. The success of communication is marked by the response and feedback from the recipient regarding the message received. Communication is a message conveyed from someone to another person in the form of symbols so that it gets a response (Littlejohn, Foss, and Oetzel 2017). There is marketing communication carried out on digital platforms as a communication model in marketing craft products, especially crafts inherited from the sesek weaving ancestors of Sade Lombok village.

1.4. Digital Platforms

Digital platforms provide a space of privacy and comfort for audiences using various digital platforms to always innovate and be creative in using online media. The development of digital platforms is always active, moving the wheels of capital, even amid economic difficulties, marketing on digital platforms is still growing. (Katrin & Vanel, 2020). Digital platforms as a medium for conveying messages require several stages in carrying out communication in business. These stages include careful planning, being professional, being a good listener, as well as process stages in business communication via digital platforms including the sender determining what will be conveyed via the digital platform. , designing content, selecting channels, setting targets (target market) and determining performance

measurements, in stages through digital platforms. The process of transferring messages understands the stages of communication strategy, using the concept of AIDAS theory where this concept is a promotional design for marketing and business strategies.

The culture of the Sade village of the Sasak tribe is that they inherit their daughters so that they can weave and sell them to ensure a woman's independence in the future after marriage. However, a girl cannot get married until the proceeds from the sale of her woven cloth are not visible. The digital platform theory is a form of marketing the craft products of weaving craftsmen, especially seseK weaving.

2. Research Method

The method used in this research is descriptive qualitative with a phenomenological approach. Based on the experience of Sade village girls from the Sasak tribe in weaving and marketing their weaving work as a condition for marriage, it is a very interesting phenomenon to study in terms of the quality and depth of information to be able to interpret the phenomenon that occurs as part of an existing form of social reality. (Moleong, 2019).

The data collection technique was carried out using in-depth interviews with several Sade Sasak girls who were weaving and marketing their weaving work to be sold as a condition for marriage.

The online sales marketing communication strategy uses digital platforms as a medium for promotional activities by utilizing product photo uploads and also to build consumer confidence so that they continue to buy SeseK woven products. Mix's 8P marketing model is a marketing concept that is needed in marketing seseK woven cloth from Sade village, the Sasak tribe of Lombok.

3. Results and Discussion

The results of interviews conducted with 5 girls from the Sade village of the Sasak tribe of Lombok want changes so that the economy which is supported and the main livelihood of village girls continues to experience changes, especially with the creation of a digital platform for marketing woven fabrics and other products that can help and estimate sales so that they do not Obstacked in marriage, which is a mandatory requirement for marriage, one of the village girls managed to sell her weaving products. The digital platform helps village girls for tourists who visit if they are constrained by cash or heavy luggage if they buy too much clothing. The digital platform is very helpful for Sasak village girls and tourists.



Figure 2. Interview with a weaver girl from Sade village

Marketing mix-8P's is a marketing model that has the most important component in sales. Whatever type of business you are involved in, of course, you need a marketing strategy to attract consumer interest.

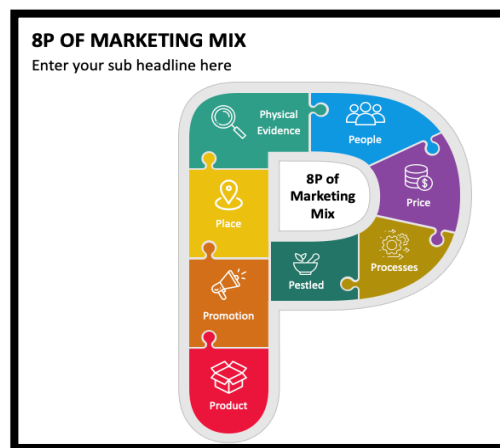


Figure 3. Models Marketing mix 8 P

Marketing strategy can be the lifeblood of marketing in developments on digital platforms and existence in the market. Marketing mix-8P's concept 8P (Product, Price, Promotion, Place, People, Process, and Physical Evidence, Productivity and Quality).

Product: This is a form of service organization offering that is aimed at achieving goals through satisfying customer needs and desires. Sasak woven fabric products made by Sade village girls go through a fairly long process, using traditional tools to spin a series of threads one by one into a size and pattern that has been adjusted before the motif-making process is prepared first. The products offered are superior to the village girls of the Sade tribe of Lombok.

Price: The expenditure of money, time and effort that customers sacrifice in purchasing and consuming the products and services that the company offers or presents. The variety of prices adds a special attraction by looking at the patterns and motifs of the woven cloth produced by the Sade village girls. Motifs and patterns with a high level of complexity and contemporary designs are generally liked by tourists and have become a trend for sade girl weavers.

Promotion: These are all communication activities and designing incentives to build the company's desired customer perception of the specific services the company provides. The promotion is carried out comprehensively, but by using a digital platform the ordering process via the digital platform is increasingly controlled.

Place: This is a distribution decision regarding ease of access to services for customers. Customers feel comfortable with the convenience that can be accessed even though they are far apart but not limited by obstacles, with easy and affordable access to locations and ample guidance for visitors to the Lombok Sasak tribe's sade village.

People: customers and employees involved in the activities of producing products and services (service production). Sellers of woven fabrics also carry out direct production and services are provided with greetings and smiles and warm interpersonal communication in interactions between sellers and buyers.

Process: an operating method or series of actions required to present good products and services to customers. Existing processes with adequate service increase customers who continue to come to buy directly or via digital platforms.

Physical evidence: the tools needed to present the quality of products and services. The quality and service provided add to the warm atmosphere in Sade village, and the presentation of existing products makes visitors enthusiastic about choosing and seeing the results of the Sade girls' seseK cloth weaving.

Productivity and quality: Productivity is the extent to which the efficiency of service inputs is transformed into service results that can add value to customers, while quality is the degree to which a service can satisfy customers because it can fulfil their needs, desires and expectations.

Increasing the production of seseK woven cloth does not mean that traditional quality control also needs to be improved. Customer desires and the quality of woven fabrics make it a very popular attraction for tourists.

4. Conclusion

The marketing communication strategy with Mix's 8P marketing increases the attractiveness of Sade Village girls, as well as introduces a marketing model in terms of product, price, place, promotion, people, process, physical evidence and customer participation. Marketing promotions for sales of SeseK woven fabrics provide a holistic view of the effectiveness of digital marketing strategies.

The integration of Mix's 8P marketing model can create the right balance between competitiveness as a marketing strategy, which in turn increases the attractiveness and competitiveness of SeseK woven fabrics in the digital market. The use of social media, e-commerce platforms and digital promotions that can adapt to the local characteristics of Sade Village has proven to be the key to success in reaching a wider range of consumers and maintaining the authenticity of woven fabric culture.

Sade Village woven fabric craftsmen and consumers play the role of digital trends in implementing digital marketing strategies. Their participation not only provided valuable feedback but also strengthened community involvement in promoting and safeguarding local cultural heritage, yet illustrating the enormous potential for strengthening cultural connectivity in the digital era.

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