



INTERPERSONAL COMMUNICATION STRATEGY OF THE DASAWISMA TEAM IN IMPROVING MOTHER AND CHILD PARTICIPATION IN THE POSYANDU PROGRAM IN RW.08, PALMERAH VILLAGE

Alinda Rahmatunnisa , RR Roosita Cindrakasih, Sultan Himawan
Program Studi Ilmu Komunikasi Universitas Bina Sarana Informatika, Jakarta
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Abstract

The low level of community participation, particularly among mothers and children, in Posyandu activities has become a challenge in improving the quality of community-based health services. This study aims to analyze the interpersonal communication strategies employed by the Dasawisma Team of RW.08 Palmerah in enhancing community participation in Posyandu programs. The research applied a descriptive qualitative method, utilizing in-depth interviews with Dasawisma cadres, active and less active housewives, and triangulation with a communication expert. The findings reveal that interpersonal communication was carried out with empathy, warmth, and adaptation to the social and psychological conditions of the residents. The strategies combined verbal, nonverbal, empathic, and assertive communication, both through face-to-face interactions and digital media. These approaches effectively fostered emotional closeness, strengthened trust, and encouraged active participation of residents. The novelty of this research lies in the finding that the sustainable integration of interpersonal communication, along with adjustments to residents' characteristics, can not only enhance participation but also reinforce social solidarity within the community.

Keyword: *Interpersonal Communication, Community Participation, Dasawisma, Posyandu, Communication Strategy*

Abstrak

Fenomena rendahnya partisipasi masyarakat, khususnya ibu dan anak, dalam kegiatan Posyandu menjadi tantangan dalam upaya meningkatkan kualitas layanan kesehatan berbasis komunitas. Penelitian ini bertujuan untuk menganalisis strategi komunikasi interpersonal yang digunakan oleh Tim Dasawisma RW.08 Kelurahan Palmerah dalam meningkatkan partisipasi warga pada program Posyandu. Metode penelitian yang digunakan adalah kualitatif deskriptif dengan teknik wawancara mendalam kepada kader Dasawisma, ibu rumah tangga aktif maupun kurang aktif, serta triangulasi dengan ahli komunikasi. Hasil penelitian menunjukkan bahwa komunikasi interpersonal yang dilakukan bersifat empatik, ramah, dan menyesuaikan kondisi sosial psikologis warga. Pendekatan yang digunakan memadukan komunikasi verbal, nonverbal, empatik, hingga asertif, baik secara tatap muka maupun melalui media digital. Strategi tersebut terbukti efektif dalam membangun kedekatan emosional, meningkatkan rasa percaya, dan mendorong keterlibatan aktif warga. Novelty dari penelitian ini terletak pada temuan bahwa kombinasi komunikasi interpersonal yang berkelanjutan dengan penyesuaian gaya komunikasi terhadap karakteristik warga mampu memperkuat partisipasi masyarakat sekaligus mempererat solidaritas sosial di tingkat komunitas.



Kata Kunci: Komunikasi Interpersonal, Partisipasi Masyarakat, Dasawisma, Posyandu, Strategi Komunikasi

I. INTRODUCTION

Dasawisma is a community-based social institution that functions as the smallest unit within the Family Empowerment and Welfare Program (PKK). Its role is crucial because it serves as a direct channel for disseminating information, mobilizing collective action, and strengthening social solidarity at the household level (Hapsari & Yuliana, 2021). Amidst the social changes of modern society that tend toward individualism, Dasawisma plays a role in maintaining the values of togetherness, caring, and mutual cooperation, despite still facing challenges in cadre regeneration and low engagement of the younger generation (Sari, 2020).

The success of Dasawisma's communication strategy can be seen in the case of Patemon Village, Semarang City, where organizational communication training has been proven to increase the effectiveness of PKK programs, including Integrated Health Posts (Posyandu). The cadres' communication skills in conveying messages persuasively, informatively, and equitably contributed to the program's success and strengthened social bonds among residents (Tri Joko Raharjo et al., 2022). This underscores the importance of interpersonal communication in expanding community participation in community-based health programs. However, participation of mothers and children in Posyandu programs in various regions remains low. SSGI data (2021) shows that only 36.9% of toddlers are weighed according to the standard eight times per year, while the average monthly visit rate is around 69%. This low figure hinders early detection of nutritional problems and slows improvements in public health (Ministry of Health, 2021; Poltekkes Tanjungkarang, 2023). Conditions in urban areas like Palmerah present unique challenges, including busy parents, high mobility, and the perception that children's immunizations are complete, making routine visits unnecessary (Jurnal Kesehatan Tambusai, 2023).

In this context, Dasawisma holds a strategic position as a communication bridge between Posyandu organizers and the community. Through an interpersonal approach based on social proximity, cadres are able to convey health messages more persuasively and contextually, both through home visits and informal daily conversations. This intimate, empathetic, and continuous communication makes information more easily accepted and encourages the active involvement of mothers and children in Posyandu activities (Raharjo et al., 2022; Rahmawati & Jumiati, 2023).

Based on this background, this study aims to examine the interpersonal communication strategies of the Dasawisma Team in RW.08, Palmerah Village, in increasing maternal and child participation in the Integrated Health Post (Posyandu) program. This study is expected to contribute to strengthening effective community-based communication models to support public health programs.

II. RESEARCH METHODS

This study employed a qualitative approach with a descriptive design. The qualitative approach was chosen because it was appropriate for exploring in-depth the interpersonal communication strategies implemented by the Dasawisma Team to increase mother and child participation in the Integrated Health Post (Posyandu) program. Through this approach, researchers were able to understand the meaning, interaction patterns, and social experiences that develop at the community level.

The research location was RW 08, Palmerah Urban Village, West Jakarta, which was purposively selected due to its urban characteristics, high mobility, and challenges in regular attendance at the Posyandu. The research informants consisted of Dasawisma cadres, Family Welfare Movement (PKK) leaders, and mothers participating in the Posyandu. Informants were selected using a purposive sampling technique to ensure they had direct experience relevant to the research focus.

Data were collected through three main techniques: in-depth interviews, participant observation, and documentation study. In-depth interviews were conducted to explore the perspectives of Posyandu cadres and mothers participating in the Posyandu regarding the forms of interpersonal communication used. Participant observation was used to directly observe communication patterns during Posyandu activities, while documentation was obtained from Dasawisma activity records and Posyandu reports.

The data analysis process was conducted using the Miles and Huberman interactive model, which includes three stages: data reduction, data presentation, and conclusion drawing/verification. To ensure data validity, researchers used source and method triangulation techniques to ensure scientifically sound findings.

III. RESEARCH RESULTS

Based on research conducted in the RW.08 Palmerah area, researchers interviewed the Head of the RW.08 Integrated Health Post (Posyandu) as a key informant with comprehensive knowledge of the implementation of the Posyandu program in the area. In

addition, researchers interviewed members of the Dasawisma Team, who play an active role in disseminating information and mobilizing community participation. To supplement the data, researchers also interviewed three additional informants, both local residents and participants in Posyandu activities, to gain perspectives from the recipients.

The results indicate that the interpersonal communication strategies implemented by the RW.08 Dasawisma Team in Palmerah Village play a significant role in disseminating information and increasing community participation in the Posyandu program. This strategy focuses on a personal, communicative approach, and adapting interaction styles to suit the social and psychological characteristics of residents.

One of the primary forms of interpersonal communication used is a direct approach, where Dasawisma members visit residents' homes to convey information and encourage them to attend Posyandu. This face-to-face communication is considered more effective than conveying information through mass media or digital groups like WhatsApp, as it creates a more intimate and emotional interaction. Residents feel cared for and appreciated, which encourages them to respond positively. The communication style employed by the Dasawisma team tends to be friendly, relaxed, yet polite. They frequently engage residents in friendly conversations, whether at social gatherings (arisan), religious study groups (Quran recitation), or other informal gatherings. Furthermore, the Dasawisma members' approach is two-way, communicating not only information but also empathetically listening to residents' concerns and opinions. This aligns with the principles of interpersonal communication, which emphasize psychological closeness, openness, and interpersonal trust.

The results of this approach are quite tangible. An increase in community participation in Posyandu (Integrated Service Post) activities has been recorded. Some residents who were initially reluctant to attend due to being busy, embarrassed, or feeling they didn't need it, gradually became active participants after going through the patient and consistent interpersonal approach implemented by the Dasawisma team. Therefore, it can be concluded that the interpersonal communication strategy implemented by the RW.08 Dasawisma team serves not only as a medium for conveying information but also as an instrument for building harmonious and participatory social relationships. This approach has proven effective in increasing collective awareness among residents regarding the importance of the role of Posyandu as a basic health service at the community level.

Views of the Head of the Integrated Health Post (Posyandu) in RW.08 Palmerah

An interview with the Head of the Integrated Health Post (Posyandu) in RW.08 Palmerah Village, Mrs. Ambar, emphasized the importance of synergy between the Posyandu and the Dasawisma team in increasing community participation, particularly mothers and children. Since taking office, she has coordinated Posyandu activities and found that collaboration with Dasawisma is effective because they have a strong family database and an emotional connection with the community. Through regular meetings and structured coordination, the communication established reflects the principles of Interactional Convergence Theory, which seeks to unify understanding for a common goal.

The interpersonal communication strategies employed by Dasawisma have been proven to increase community attendance from approximately 25–30 to 45–50 people per activity. The personal, informal, and relaxed approach, for example through door-to-door conversations, makes the message more easily understood. This aligns with Social Penetration Theory, which emphasizes the importance of emotional closeness, and Social Exchange Theory, which positions communication as a reciprocal relationship between community attention and positive responses.

Regular evaluations are also conducted to assess communication effectiveness, including adjusting strategies for active and passive community members. The impact is tangible, for example, young mothers who were initially reluctant to participate eventually become active participants thanks to the personal approach of Dasawisma members. Mrs. Ambar emphasized that successful communication lies not only in technique, but also in the values of sincerity, empathy, and patience that foster community trust. Thus, Dasawisma's interpersonal communication has proven to be informative, relational, and transformative in strengthening community participation in the Posyandu program.

Views of Dasawisma Members of RW.08 Palmerah

An interview with Mrs. Ruth Ratna revealed that interpersonal communication is central to Dasawisma's success in increasing the participation of mothers of toddlers in Posyandu activities. As a liaison between the community and government programs, Dasawisma not only collects data and disseminates information but also directly supports residents out of concern for maternal and child health.

The implemented strategy emphasizes a warm and friendly approach through daily interactions, whether in casual conversations at food stalls, religious study groups, social

gatherings, or through home visits. This approach aligns with Social Penetration Theory, which explains how interpersonal relationships are built gradually through openness and emotional closeness. On the other hand, adjusting communication styles based on the age and background of the residents reflects the application of Interactional Convergence Theory, where successful communication is achieved when interacting parties achieve a common understanding and approach.

The effectiveness of the strategy is also evident in the differentiation of approaches to residents. Active residents are sufficiently informed via digital media such as WhatsApp, while passive residents require a more intensive face-to-face approach. This aligns with Social Exchange Theory, which states that personalized attention elicits a positive response in the form of higher participation. Challenges such as limited time, low awareness, and negative perceptions of Posyandu (Integrated Health Posts) are overcome through gradual persuasion with a patient and consistent approach. Furthermore, the Dasawisma team regularly holds bimonthly evaluation meetings to assess implemented strategies, share experiences, and develop more targeted communication strategies. The results are evident in the year-over-year increase in Posyandu participation. Thus, emotional closeness, communication adjustments, and reciprocity are key to the success of Dasawisma's interpersonal communication in supporting community-based health programs.

A Housewife's Viewpoint Actively in Posyandu Activities

An interview with Mrs. Patimah, a housewife who actively participates in Posyandu activities in RW.08 Palmerah, confirmed that interpersonal communication with the Dasawisma team plays a crucial role in the success of community-based health programs. Since the birth of her first child in 2023, she has consistently attended Posyandu not only out of obligation, but also out of awareness of the importance of immunization services, growth and development monitoring, and nutrition education.

She obtained her initial information about Posyandu directly from Dasawisma cadres through personal communication when she first moved to the neighborhood. As the intensity of interactions increased, the relationship evolved from simply informational to emotional closeness, as explained in Social Penetration Theory. Mrs. Patimah assessed that Dasawisma's communication style is friendly, polite, and non-patronizing, making residents feel valued. This pattern aligns with Social Exchange Theory, where the cadres' personal attention is reciprocated by residents with active participation. Furthermore, she found face-

to-face communication more effective than digital communication. Direct interaction creates a shared understanding, as explained in the Interactional Convergence Theory, so that the relationship between cadres and residents is not merely transactional, but relational and harmonious. Interestingly, this positive experience encouraged Mrs. Patimah to become an information disseminator, inviting neighbors and new mothers to attend the Integrated Health Post (Posyandu).

She further expressed her hope that future Dasawisma communication would be more adaptive and inclusive, for example by providing parenting counseling and reaching out to residents who have not yet participated. This demonstrates that residents are no longer merely recipients of information, but are actively involved in program development. Thus, Dasawisma's interpersonal communication strategy has been proven to not only increase participation but also strengthen social networks that support the sustainability of Posyandu activities.

The Views of Housewives Who Are Less Active in Posyandu Activities

An interview with Mrs. Sari, a housewife who rarely attends the Posyandu in RW.08 Palmerah, provides insight into the interpersonal communication challenges faced by the Dasawisma team. She usually obtains information about activities through casual conversations, social gatherings (arisan), or WhatsApp messages, demonstrating that informal approaches are quite effective in reaching residents. However, even though the cadres' communication style was friendly and polite, this was not enough to motivate Mrs. Sari to attend regularly. This confirms that the effectiveness of interpersonal communication is determined not only by communication style, but also by the relevance of the message to the recipient's personal circumstances and needs.

Mrs. Sari admitted that she was more motivated to attend when there was a concrete reason, such as a sick child or needing health advice. This demonstrates the importance of relational meaning, namely communication that connects the message to the recipient's personal situation. She also believes that face-to-face communication is more influential than text messaging, because direct interaction allows for emotional closeness, nonverbal engagement, and a more meaningful two-way dialogue. In practice, face-to-face communication allows for the adaptation of messages according to community responses, while digital communication often lacks the reach of passive individuals.

Furthermore, Mrs. Sari suggested that the Dasawisma team improve their personal approach and organize inclusive activities that are relevant to mothers, not just children. This perspective suggests that existing communication strategies need to be strengthened through message personalization, empathy, and flexibility of approach. Thus, her experience confirms that successful communication in the Posyandu context is not enough to just convey information, but must also build emotional connections, open dialogue, and recognition of individual needs so that participation can be truly increased.

A Working Mother's Perspective on Posyandu Activities

An interview with Mrs. Tiara, a housewife who also works, revealed that interpersonal communication from the Dasawisma team in RW.08 Palmerah plays a crucial role in maintaining the participation of residents with limited time. Since the birth of her first child in 2022, she has consistently attended the Posyandu every month, recognizing the benefits of immunization services, growth monitoring, and health education. She believes that communication from cadres, whether through text messages, informal meetings such as social gatherings (arisan) or religious study groups (Quran recitation), or personal reminders, has been very helpful in balancing her busy work schedule with her involvement in Posyandu activities.

The cadres' communication style is considered polite, friendly, and non-pushy, but rather creates a friendly and welcoming atmosphere. The attention they provide, such as greeting her or asking how she is when she is absent, makes Mrs. Tiara feel valued and cared for as part of the community. This form of communication fosters emotional closeness and motivation, so that even though she is tired from work, she remains enthusiastic about attending the Posyandu. This aligns with the basic principles of interpersonal communication, which emphasize empathy, sensitivity, and adapting messages to the recipient's situation. In addition to encouraging personal participation, positive communication also motivated Mrs. Tiara to invite other residents, such as neighbors who had recently had babies, to participate in Posyandu activities. She believes text messages are quite effective for working mothers, but still acknowledges the importance of face-to-face meetings for residents who rarely use their devices. She believes direct communication has the advantage of building emotional closeness, as it involves facial expressions, vocal intonation, and two-way dialogue.

Reflecting, she hopes Posyandu activities can expand by adding educational programs for working parents and more flexible scheduling to increase community participation. This

perspective emphasizes that successful interpersonal communication is not only about the content of the message, but also about its relevance to the situation, background, and needs of residents. In this regard, Dasawisma not only acts as a conveyor of information but also as a social bridge that builds togetherness, caring, and a spirit of ongoing participation within the community.

Triangulator's Perspective

An interview with Mrs. Yulianti Fajar Wulan, a public relations practitioner and communications academic, strengthens the validity of this study's findings. She assessed that the interpersonal communication strategy implemented by the Dasawisma team in RW.08 Palmerah aligns with the theoretical framework of interpersonal communication, both conceptually and practically. The three theories used—Social Penetration, Social Exchange, and Interactional Convergence—are considered relevant for analyzing communication dynamics at the community level.

From the perspective of Social Penetration Theory, Dasawisma communication goes beyond conveying information, but also builds emotional bonds that foster a sense of ownership in Posyandu activities. Social Exchange Theory is reflected in how residents respond to participation, not simply out of social obligation, but because of tangible benefits such as health services, nutritional information, and emotional support. Meanwhile, Interactional Convergence Theory is evident in the use of digital media such as WhatsApp, which can complement face-to-face communication, ensuring communication strategies remain adaptive to changing times.

Mrs. Yulianti also emphasized that successful communication in micro-communities is heavily influenced by empathy, direct involvement, and an equal relationship between communicator and recipient. Verbal and nonverbal communication, both face-to-face and through digital symbols such as emoticons, play a crucial role in reinforcing messages. She suggested that Dasawisma cadres be provided with additional training, particularly in public communication skills, as well as rewards through refresher programs to maintain their morale. Furthermore, the effectiveness of interpersonal communication is measured not only by the number of Posyandu participants, but also by the quality of social relationships built within the community. According to Mrs. Yulianti, small groups like Dasawisma have the potential to be more dynamic when supported by team solidarity and a solid structure. Thus, the results of this triangulation confirm that Dasawisma's interpersonal communication

strategy has proven effective in building productive relationships, strengthening social networks, and supporting the sustainability of the Posyandu program as a community-based health service.

Interpersonal Communication Theory

Understanding Dasawisma's interpersonal communication strategies can be analyzed through three main theoretical frameworks: Social Penetration Theory, Social Exchange Theory, and Interactional Convergence Theory. These three theories provide a conceptual foundation that helps explain how communication by cadres can increase mother and child participation in Posyandu activities.

Social Penetration Theory emphasizes that interpersonal relationships develop gradually, from superficial interactions to emotional depth through increasingly personal information exchanges. In the Dasawisma context, this approach is evident in the communication strategies implemented in stages, from home visits and invitations to social gatherings (arisan), to casual conversations in the neighborhood. Initial interactions are usually marked by a greeting or introduction to Posyandu activities, which then evolve into more intense communication as trust builds. For example, Mrs. Patimah's experience shows that from simply listening to Posyandu invitations, she eventually became actively involved after a gradual approach that taps into emotional aspects and builds closeness with the cadres.

Meanwhile, Social Exchange Theory views interpersonal interactions as reciprocal transactions that benefit both parties. In practice, the Dasawisma team not only conveys information but also demonstrates genuine concern, empathy, and care for residents. This is then reciprocated by their presence, active participation, and even a willingness to share information with others. Ibu Tiara's case is a concrete example: despite her busy work schedule, she still attends the Integrated Health Post (Posyandu) because she feels the functional and emotional benefits of communicating with the cadres. Thus, interactions deemed valuable by residents tend to trigger a positive response in the form of greater engagement.

Interactional Convergence Theory explains that communication is effective when there is a shared perception between the communicator and the recipient. This principle is reflected in Dasawisma's ability to adapt their communication style to the characteristics of the residents, including their age, social background, and language style. The cadres use relaxed and contemporary language when interacting with young mothers, but maintain politeness

and courtesy when communicating with elderly residents. In addition to face-to-face communication, the team also utilizes digital media such as WhatsApp to expand the reach of their messages. Regular meetings and periodic evaluations demonstrate internal convergence among team members, with communication strategies continually adjusted to achieve optimal effectiveness.

Through these three theories, it can be concluded that Dasawisma's interpersonal communication strategy serves not only as a conveyor of information but also as a means of building emotional closeness, creating mutually beneficial relationships, and tailoring messages to the needs and characteristics of residents. This theoretical approach reinforces the finding that the success of increasing community participation in Posyandu (Integrated Health Post) programs is highly dependent on empathetic, adaptive, and sustainable interpersonal communication skills.

Types of Interpersonal Communication

In the communication practices implemented by the Dasawisma team in RW.08 Palmerah, various forms of interpersonal communication are used in an integrated manner to increase community participation in Posyandu activities. Verbal communication is the primary means of conveying information regarding activity schedules, service benefits, and health education. These messages are delivered both verbally through face-to-face conversations and in writing via WhatsApp groups. The use of simple, straightforward, and easy-to-understand language demonstrates consistency and clarity of delivery, ensuring that messages are effectively received by residents from diverse backgrounds. In addition to verbal communication, nonverbal aspects also play a crucial role in reinforcing the message's meaning. An open attitude demonstrated through smiles, eye contact, nods, or friendly facial expressions creates a warm and friendly atmosphere for interactions. This body language reinforces the nonverbal message that residents are valued and accepted, thus fostering interpersonal closeness between cadres and the community.

The communication conducted by the Dasawisma team is also empathetic. Cadres not only convey information but also listen to complaints, understand their backgrounds, and adapt the timing and approach to each resident's circumstances. This approach fosters trust, especially among mothers who are busy working or less active in attending Posyandu (Integrated Health Posts). Thus, the communication is not only informative but also emotional, strengthening the social bond between the Dasawisma team and the community.

At the same time, assertive communication is also evident in the delivery of messages. Dasawisma cadres encourage community participation by firmly, clearly, and honestly explaining the importance of participation, particularly regarding the benefits of immunization or child health monitoring. However, the messages are delivered politely and respect the community's freedom to consider the invitation. This demonstrates a balance between assertiveness and respect for the recipient's autonomy.

Some interactions even reflect therapeutic communication, particularly when cadres deal with community members who are anxious, embarrassed, or lacking in confidence. Through casual conversation, reassuring attitudes, and positive reinforcement, cadres help young mothers or newcomers feel accepted in the social environment. This form of communication plays a crucial role in reducing emotional barriers that can hinder community involvement in Posyandu. Furthermore, instrumental communication is also prominent in routine activities, particularly when conveying technical information about schedules, locations, or necessary preparations for attending Posyandu. These instructional messages are generally delivered through WhatsApp groups or small flyers. While not emotionally charged, they are essential to ensuring the order and smooth running of activities. Therefore, the interpersonal communication strategy implemented by the Dasawisma team does not rely solely on one form of communication, but rather combines verbal, nonverbal, empathetic, assertive, therapeutic, and instrumental communication. The strategy's success lies in its ability to balance various approaches according to the community's social context, so that it not only serves to convey information but also strengthens harmonious social relationships. Therefore, the appropriate application of interpersonal communication can be understood as a key factor in encouraging active community involvement in community-based health programs such as Posyandu.

IV. CONCLUSION

Based on the research and analysis conducted, it can be concluded that the interpersonal communication strategy implemented by the Dasawisma Team in RW.08, Palmerah Village, plays a significant role in increasing the participation of mothers and children in Posyandu activities. The communication approach used is friendly, empathetic, and tailored to the social and psychological characteristics of the community, thus fostering emotional closeness and mutual trust between cadres and the community. The combination of verbal and nonverbal communication, both through face-to-face interactions such as home visits, social

gatherings (arisan), and religious study groups, as well as through digital media such as WhatsApp, has proven effective in encouraging community involvement, particularly housewives and working mothers. This success demonstrates that interpersonal communication serves not only to convey information but also to build strong social relationships and encourage active participation.

The findings of this study also demonstrate the relevance of interpersonal communication theories in explaining practices in the field. Social Penetration Theory explains how the relationship between cadres and residents gradually develops from mere acquaintance to emotional attachment. Social Exchange Theory suggests that community participation increases when they perceive tangible benefits from the interaction. Meanwhile, the Interactional Convergence Theory emphasizes that successful communication depends on adapting communication styles to the backgrounds and characteristics of the community. Therefore, it can be concluded that effective, empathetic, and sustainable interpersonal communication is the primary foundation for building public awareness and participation in community-based health programs such as Posyandu (Integrated Health Posts). This strategy not only supports improving the quality of child and maternal health services but also strengthens social bonds and solidarity at the community level.

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