

Ecofeminism in Indonesia: women's empowerment and environmental activism on social media

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Abstract In the digital age, social media platforms like Instagram have become significant tools for grassroots activism, particularly in addressing environmental and gender issues. In Indonesia, where climate change intersects with low levels of literacy, efforts to empower mothers with climate knowledge are increasingly vital. Mothers are often at the forefront of managing domestic and environmental challenges, yet their access to climate literacy remains limited. This study aims to analyse the literacy discourse and climate crisis issues raised by @bbbbookclub in the #ClimateLiteracyforMothers campaign on Instagram. Using a qualitative approach and applying Marie-Anne Paveau's discourse analysis, the research is grounded in the theoretical frameworks of cyberculture and digital activism. The findings reveal four dominant discourses: the urgency of positioning mothers as agents of social change; critical reflections on environmental policy and patriarchal-capitalist systems; the use of religious and local cultural narratives to communicate environmental values; and lifestyle transformation as a form of climate action. These discourses illustrate how digital activism can shape new forms of environmental engagement among marginalised communities. The study also identifies elements of ecofeminist ideology that underpin the campaign, highlighting how women's empowerment and environmental advocacy can converge in online spaces.

Keywords: climate crisis; discourse analysis; literacy; virtual community; women's empowerment activism

INTRODUCTION

Social media has become an integral part of modern life, reshaping communication and fostering diverse social, economic, and political movements. More importantly, for marginalised voices, social media offers a powerful promise: enabling women, both individually and collectively, to build influence in expressing their opinions and advocating for their rights to equality and empowerment (Dwityas et al., 2024).

In this light, social media can be understood as an open and organised forum for deliberative democracy or what is called a public sphere where issues can be discussed freely (Susanto & Thamrin, 2021). This function is particularly vital for activism, as digital platforms lower barriers to participation. Loosing membership of digital activism is an important strategy or tactic, because anyone can cause trouble, so that those in power can't find their spots and amplify marginalised voices that are often excluded from traditional media or institutional politics.

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Unlike offline contexts, which are typically governed by a complex interplay of norms, laws, and cultural considerations, online discussions often require less effort. Moreover, in this digital communication landscape, a single post can convey a powerful message and make a significant impact as seen in hashtag movements such as #MeToo (2017) and #IndonesiaGelap (2025), where personal narratives coalesce into global and national calls for change. Every voice truly matters.

Building on this perspective, this research adopts an optimistic view of contemporary digital activism, which posits that the exchange of ideas, political debate, and online civic engagement can drive social change and political system reform (Cahyaningtyas & Sofjan, 2021). This optimism is reinforced by observations in environmental activism, where social media serves as a valuable complement to traditional media, having become a primary channel for social movements to communicate issues and campaign against environmental degradation (Calibeo, 2017). For instance, the youth-led Fridays For Future (FFF) movement utilises social media (twitter) to pressure policymakers-demonstrating how digital public spheres are becoming an important influence in the real world (Koteyko & Atanasova, 2023).

According to the Datareportal 2024 report, Indonesia ranks as the fourth-largest Instagram user globally, with 100.9 million users (36.2% of the total population), of whom 55 million (54.5%) are female. Consequently, many environmental organisations and activists in Indonesia utilise Instagram to disseminate messages and mobilise audiences through visual activism, making use of features such as collaboration tools, Instagram Stories/Live, Reels, and Carousels. Instagram not only facilitates communication among members of virtual communities but also provides access to credible information on urgent issues through more authoritative and trustworthy figures. With its considerable influence and reach, social media activism has the power to inspire emotions, instil a sense of responsibility, and encourage concrete action in support of environmental protection (Laoera, 2023).

The deteriorating environment has prompted a need for action from individuals and governments worldwide to prevent major disasters. Indonesia is particularly vulnerable to these risks, being one of the countries with the highest climate risk (Change, 2023). With a substantial low-lying coastal population—the fifth largest worldwide—Indonesia faces considerable risks from flooding and rising sea levels. These environmental changes have dire implications for people living along the coast, as well as for the nation's agricultural and fishing industries (Leiserowitz et al, 2023).

The UNFCCC (2023) reports that the most at-risk group is women, especially in poor and developing nations. They suffer disproportionately from environmental damage caused by human activities and experience violence, particularly mothers (IUCN, 2023). Disadvantaged women in the Global South (Heine, 2023), referring to developing or underdeveloped countries, are often the first to bear the brunt of environmental disruptions caused by industrial and patriarchal systems. It is crucial to address these issues and provide special attention to countries affected by natural disasters resulting from environmental degradation.

A philosophical and social movement known as ecofeminism highlights the interconnectedness between the oppression of women and the exploitation of nature. It challenges the dominant ideologies and belief systems that position the Earth as a mere object of exploitation, thereby perpetuating the subjugation of both women and the environment (EraPurike & al., 2023).

In Indonesia's East Nusa Tenggara, indigenous women of the Mollo community pioneered environmental resistance movements. Aleta Kornelia Baun (affectionately called Mama Aleta) mobilised local opposition against marble extraction operations threatening their ancestral territories (Parastasia, 2024). They carried out peaceful actions by weaving and persistently occupying marble mining sites. Their resistance successfully forced the exploitative corporations to leave Mollo's land.

In the digital era, the struggle against environmental injustice has also spread to new communication media. The resistance of women, particularly mothers, has shifted to digital spaces. One of the virtual communities that began to focus on mothers through sustainability literacy is the Buibu Baca Buku Book Club (@bbbbookclub) on Instagram, with its 2024

#ClimateLiteracyforMothers (Climate Literacy for Mothers) program supported by the ClimateWorks Foundation—a global philanthropic organisation based in the West. The campaign runs throughout the year with a series of action journeys ranging from climate awareness and climate literacy to climate communication and action.

This movement believes that mothers often have a deep emotional connection to the well-being of future generations. This emotional connection can be used to foster a greater sense of urgency and commitment to climate action. In Indonesia, mothers' networks offer an opportunity to democratise climate change and climate action at the personal and family level (Ananda, 2024).

With 43,323 Instagram followers (as of June 2024) and over 2,000 registered BBB BFF members, BBBBookClub has grown into a formidable literacy movement. The community collaborates with 150+ partners, has organised 100+ literacy activities reaching 5,000+ participants, and maintains an active WhatsApp group connecting members across Indonesia and beyond. Founded by Puty Puar, the group had grown to 430+ members by the end of 2023. What makes this community unique is its approach to climate literacy - transforming complex, jargon-heavy discussions about global warming and energy transition into accessible 'languages of hope' through women-centred, empathetic dialogue.

By strategically creating accessible content, curating relevant literature, and maximising Instagram's engagement tools, BBBBookclub effectively bridges complex climate topics to mainstream audiences. This methodology has fostered strategic alliances with influential partners including publishing leaders (@penguinbooksea), international organizations (@uni_ropa), advocacy groups (@projectm_org), and major media (@bijakmemilih, @hariankompas) - collectively validating the platform's emerging authority in environmental communication.

Researchers believe that the BBBBookClub is worth researching because studies on women's empowerment through social media often focus on the phenomenon of mothers achieving economic sovereignty by utilising monetisation systems or participating in online entrepreneurial opportunities (Adeliant et al., 2023). Hence, there's a strong conviction among researchers that the world needs more diverse narratives regarding the growing climate disruption (See Figure 1).

As a result, women-led communities, especially those involving mothers, emphasise the importance of including and empowering mothers in conversations about climate literacy and the crisis—topics that are often perceived as complex and difficult to discuss. These efforts should be encouraged to close the information gap on climate literacy in Indonesia, as mainstream media often ignore women's voices and misrepresent their interests (Jayaseelan et al, 2019).



Figure 1 . 'Climate Literacy for Mothers' Launching
Source: Instagram/@bbbbbbookclub (2024)

#ClimateLiteracyforMothers emerged amidst multiple crises affecting the nation, such as the climate crisis and the literacy crisis. Indonesia ranks 71st out of 81 countries in the reading

literacy assessment of the Programme for International Student Assessment (PISA) 2022 by the OECD, which measures students' global competencies (OECD, 2023). Furthermore, regarding the climate crisis, Indonesia is deemed the country most sceptical of global warming, according to a 2020 YouGov survey of 26,000 respondents from 25 countries.

Amid this urgency, Indonesia desperately requires adequate climate crisis literacy that reaches all layers of society. This includes those often marginalised in environmental discussions and policy-making—mothers. Even when such discussions occur, they tend to adopt American, European, and Australian perspectives, despite Indonesia's unique complexities and challenges (Alaidrus, 2022). As a result, the prevailing climate narratives often rely on foreign frameworks and approaches. Additionally, the terminology of the climate crisis remains distant, often framed in overly scientific terms. Based on data and explanations regarding climate literacy, this issue is critically important and urgent, demanding to become a mainstream narrative in various public discussions, across multiple channels, and requiring the involvement of all societal layers.

The barriers to climate literacy become evident when examining the exclusive nature of prevailing climate discourse. Discourse analysis reveals that texts function not as neutral representations of reality, but as active constructs that shape understanding and social reality itself. This dynamic has been fundamentally transformed by social media platforms, which have reconfigured traditional relationships between text, ideology, authorship, and readership (Oprea, 2019). Building on this framework, discourse analysis emerges as a critical methodology for deconstructing both linguistic and non-linguistic elements as tools of societal power structures (Ope-Davies & Shodipe, 2023). Such analysis exposes how dominant groups maintain the status quo by moulding public perception and perpetuating systemic false consciousness through discursive practices.

This research will focus on how discourses on literacy and climate crisis issues are constructed within women's empowerment activism through the #ClimateLiteracyForMothers (CLM) initiative on @bbbbbookclub Instagram account. The ideology underpinning the movement will also be revealed in this article. While digital communities aspire to inclusivity, they frequently succumb to the tendency of mass culture to oversimplify, thereby diluting critical environmental and feminist theories. This oversimplification, in turn, engenders maladaptation, a consequence of prevailing power structures. "*Climate justice is social justice (...) And there is no social justice without gender justice,*" (Rainard et al. 2023).

Ibrahim (2019) asserts that the essential goal of women's empowerment is to change gender inequality and patriarchal social relations and structures in society. Ibrahim further elaborates that the transformations necessary for achieving women's empowerment manifest at multiple levels, encompassing the domains of *power over*, *power with*, and *power within*. However, feminist activists tend to prioritize the concepts of *power with* and *power within*.

Power within is derived from a sense of personal power at the individual level including self-esteem, self-confidence, self-awareness. *Power with*, on the other hand, in the women's empowerment literature is considered to be the recognition that more can be achieved by building networks and cooperating with other individuals/groups than acting alone. It involves the ability to work with others to change society and institutions, as well as organising communities with common goals. In this study, the concepts of *power with* and *power within* will be used to help researchers analyse the form of women's empowerment based on climate crisis literacy action on @bbbbbookclub Instagram content.

Humans are the main contributing factor to the problem of climate change (some studies refer to 'climate change' but other movements refer to 'climate crisis' which is fairer in illustrating the urgency to solve this issue. The researcher therefore chooses to use the phrase 'climate crisis' in this study). The UNCHE Forum in Stockholm (1972) formulated the correlation between poverty and low levels of education to development that cannot be managed effectively and efficiently (Ali, 2017). This is where the role of education is crucial in preparing people to understand that climate change is not just an issue related to warming and disasters. But it also affects human sustainability (Arwan et al., 2021).

It's precisely this comprehensive threat that makes climate literacy - defined as the competencies needed to confront climate challenges (Leve et al., 2023) - so vital for global populations. Climate literacy encompasses not only knowledge about climate change, but also the competence to interpret and critically assess climate-related data, and the capability to communicate climate change in a meaningful manner. Furthermore, it involves the ability to make informed and responsible decisions regarding actions that impact the climate (Mittenzwei et al., 2019).

Virtual communities demonstrate significant potential for enhancing climate literacy through their unique capacity to focus attention on communicative content while fostering communal bonds and emotional support. Research on educational virtual communities conceptualises this dynamic through the 'virtual community sense' - a multidimensional construct encompassing members' sense of belonging, mutual influence, and immersive engagement (Zhao & Shi, 2022).

These dimensions manifest practically through four key elements: membership affiliation, perceived influence, need fulfilment, and shared emotional connections. When present, these elements activate crucial social processes including mutual support systems, normative regulation, and knowledge exchange. Importantly, Oprea (2019) argues that contemporary society requires moving beyond artificial distinctions between 'virtual' and 'real' spheres, recognising instead their fundamental integration. This paradigm shift acknowledges how digital interactions have become inseparable from our holistic lived experience, wherein virtual spaces constitute authentic domains for social learning and collective action on issues like climate literacy.

Considering the promising potential social media offers for advancing climate access for marginalised groups, through its strong engagement and sense of community in virtual spaces, this research analyses how climate literacy and crisis discourse are constructed by the @bbbbookclub virtual community via #ClimateLiteracyForMothers on Instagram. The aim is to gain a deeper understanding of social media and women's empowerment activism through discourse analysis. The researchers employ French linguist Marie-Anne Paveau's discourse analysis method for digital environmental communication. For Paveau, Instagram is no longer merely a communication channel; this platform, created by Mieke Krieger and Kevin Systrom, must be seen as a unique production process, interpreted through online internet options. Existing conventional discourse analysis tools are deemed insufficient for dissecting online discourse. Therefore, this research method is expected to contribute academically to similar studies.

METHODOLOGY

This research adopts a qualitative approach within a critical paradigm to examine discursive constructions in digital activism, particularly related to climate literacy and women's empowerment. Within this paradigm, the researcher acts as the primary instrument, employing inductive reasoning to explore the meaning behind social communication practices rather than seeking generalisations (Denzin & Lincoln, 2011).

A critical lens is applied to challenge dominant knowledge structures and examine how discourse can reinforce or resist power dynamics (Raco, 2010). Drawing from Michel Foucault's perspective, discourse is not merely language but a means through which power circulates—often subtly by normalising certain viewpoints and marginalising others (Poorghorban, 2023). This is particularly relevant in the context of climate discourse in Indonesia, where women especially mothers have historically been underrepresented.

To analyse these dynamics, this study employs discourse analysis, focusing on how language and digital platforms shape meaning and identity. Specifically, the research uses Marie-Anne Paveau's framework, which expands traditional linguistic analysis by integrating the influence of digital media technologies and user interactions in meaning-making processes (Paveau, 2017; Soares & Martins, 2020).

The unit of analysis includes 22 content pieces and activations posted on the Instagram feed of @bbbbookclub under the #ClimateLiteracyforMothers campaign, covering the period from January to May 2024. This timeframe was selected due to the programmatic nature of @bbbbookclub, which alternates climate literacy content with broader discussions on women's and mothers' literacy. As such, climate-related posts appear periodically rather than continuously.

Data collection is conducted through documentary observation and screenshot analysis, focusing on caption text, visual elements, hashtags, and audience interaction. These materials are then examined using Paveau's discourse analysis to identify recurring themes, ideological undercurrents, and the power dynamics embedded within the digital narrative.

The primary data in this study were obtained from the Instagram page of @bbbbookclub (<https://www.instagram.com/bbbbookclub/?hl=en>), which is freely and publicly accessible. Secondary data were collected from documentation or literature studies such as books, scientific articles, theses, dissertations, journals, or other internet-sourced data used for the analysis process. Secondary data in this study were also obtained from the site <https://buibubacabuku.com/>.

The collected content is then analysed based on the messages it carries including (intra)linguistic messages—all words and sentences in the content, extra/non-linguistic messages—language outside of writing such as emojis, as well as techno words—technodiscursive statements in the form of hashtags, likes, and so on. Furthermore, to uncover the discourse and its underlying ideology, the data will be interpreted by identifying the characteristics of technodiscursive expressions present within it.

After the data were collected, these techno-statements will be analysed using four important categories of Paveau's discourse analysis, which include: (1) *Delinearisation* focusing on the emergence of hypertext, starting from the beginning of the text, moving to other parts, related to the content of the source text, and operations that assume specific techniques for online environments; (2) *Development or Extension*, the construction or development of prerogative declarations. Highlighting the condition when the 'speaker' is not the sole source of communication.; (3) *Technogenericity* is a constructed discourse type, digitally native; (4) *Plurisemiotics* refers to the signs used in online communication. Generally, in the form of writing, but also includes other signs.

The discourse analysis method in this research is used to determine data validity by analysing and interpreting data to produce meaningful analysis. According to Gee (2014), data validity is determined through: (1) *Convergence or unity of interpretations that support the analysis*. When various data sources, methods, and theoretical perspectives produce mutually supportive and convergent interpretations, this can enhance the validity of research findings. Researchers can compare interpretations from various sources and methods to ensure the emergence of unity or similarity of meaning; (2) *Detailed linguistic analysis*. Including words, images, and other technical elements that characterise communication in online environments. An in-depth analysis of linguistic features can provide a richer understanding of the meaning and function of the discourse under study. Thus, research using discourse analysis methods allows readers to assess the validity of discourse analysis results (Gee, 2014).

RESULTS AND DISCUSSION

Based on the results of observing the content posted for five months, it was found that the @bbbbookclub (Buibu) community held *Climate Literacy for Mothers* (henceforth, CLM) activations consisting of four webinars, one workshop, two Instagram (IG) live, and twenty two digital contents on feeds which are divided into various types of content such as book reviews, book recommendations, trivia, tips, discussion reports, Instagram live delay broadcasts, and activation promotion posters. All of them are elaborations of digital organic content and activations documented in the Instagram community. Organic content in this case is content created by Buibu without involving partners or collaborators. From the total content of the CLM feed, the researcher will describe each content upload based on four distinctive characteristics

of Paveau's discourse, namely delinearisation, development of prerogative declarations, technogenicity, and plurisemiotics. The research results are also detailed in three points: women's empowerment activism in climate crisis literacy, discourse analysis of #ClimateLiteracyforMothers, and ecofeminist ideology in environmental activism.

Women's empowerment activism in climate crisis literacy

Women's empowerment is a simultaneous process and goal to achieve essential changes that target equality in order to improve the welfare and dignity of women. Social media facilitated by the internet allows women to mobilise fellow women to strengthen their position and power in society, starting from the personal (self) and family levels to the communal and structural domains in society. The Buibu Baca Buku virtual community or Buibu for short, initiates digital activism that focuses on digital-based literacy activities and in 2024, *Climate Literacy for Mothers*, a climate literacy aimed at mothers in Indonesia through social media platforms with Instagram as the main social media, followed by websites, YouTube, and Whatsapp (Ananda, 2024).

Buibu utilises social media to provide digital content and interactive activations, such as infographics, webinars, and workshops. These contents are designed to increase climate literacy and provide a comprehensive understanding for mothers. Buibu reaches out to mothers in Indonesia at large. This digital platform provides easy access for mothers to join the program, access information, and participate in activities that are organised pro-bono or free of charge. This allows anyone with internet access and a platform to connect and get involved. Interestingly, in addition to being welcomed by mother users, CLM's posts are also responded to by women who are not indicated as mothers, as seen in her Instagram profile page, but also those who indicate themselves as singles, wives, activists, and other people (beyond gender) who are interested in learning climate literacy.

In this study, the access and virtual space created by Buibu enabled the transformation of women's participation in climate action. This is done through education and literacy on climate crisis in the virtual community on Instagram. This interaction and activation are not only a routine activity but also a CLM campaign or program that invites various layers of society and national communities to join and enliven the CLM program. The initiation and implementation of the CLM program is a form of contemporary activism that uses technology as a tool to hit or fight against unequal access to climate crisis literacy for women. Activism is an important part of social change through the internet and digital platforms, such as Instagram.

Instagram can be utilised to disseminate narratives, educational content, and literacy, thereby fostering novel understandings and perspectives within society regarding a more equitable environment for all individuals. The optimists subscribe to the notion that the exchange of ideas, political debates, and online citizen engagement possess the capacity to catalyse social change and political system reform (Cahyaningtyas & Sofjan, 2021). Instagram enables women, especially mothers, to facilitate necessary changes at the *power with* and *power within* stages or levels. *Power is* derived from a sense of personal strength at the individual level, including self-esteem, self-confidence, and self-awareness. Meanwhile, *power within*, in women's empowerment literature, is considered the recognition that more can be achieved by building networks and collaborating with other individuals/groups than by acting alone (Ibrahim, 2019).

The *power with* stage in the #ClimateLiteracyForMothers program, administered by Buibu, is reflected in (1) empowerment that is carried out collectively. This phenomenon can be observed through the lens of the activism facilitated by the Buibu virtual community, which fosters interaction, discussion, and shared learning among mothers. (2) It is also reflected in the collaborations built with various partners and collaborators, creating synergy and resource exchange to achieve common goals.

Meanwhile, changes at the *power within* stage are demonstrated by empowerment that enables women to increase self-confidence, self-esteem, and individual abilities. Through the climate literacy program, Buibu strives to (1) increase the understanding and awareness of

mothers in Indonesia regarding climate change issues, (2) encourage mothers to have confidence and ability in facing the challenges of climate change.

CLM activism refers to the principles of empowerment, namely *enabling* and *empowering*. *Enabling* or development is the belief that no human being lacks power. Women as individuals and parts of the social structure have the potential to be developed (Suaib, 2023). Buibu activism through CLM shapes the audience to first practice critical awareness, starting with an understanding of mapping their own potential and weaknesses (self-awareness). Then, mothers can develop their potential by processing external inputs based on values, traditions, experiences, and knowledge. At this stage, mothers need to activate empathy even towards matters that oppose their own beliefs.

The next principle is empowerment or capacity-building. After recognising their potential, women strengthen their agency by facilitating sustained activation as outlined in the Climate Literacy for Mothers (CLM) program journey. The mothers ('Buibu') conduct activation activities such as webinars and Instagram Live sessions to reinforce understanding of climate crisis literacy. Beyond equality, the concept of climate justice is also addressed through CLM's content discourse and activation initiatives.

Through message extraction, the researcher identified two key themes; Equality - concerning equal access to climate change literacy opportunities, and Equity - revealed through narratives advocating for differentiated education tailored to specific needs. For instance, the mothers solidify their agentic role in systemic change at the micro-social level through specialised content like 'Ngobrolin Pemilu dan Isu Iklim bersama Para Ibu' or activation programs like 'Mengolah Konten Ilmiah' which invite broader audiences to translate climate information into engaging, digestible material. These empowerment activism principles and various levels of change pursued by the Buibu community ultimately aim for gender-climate equality/justice. The end goal reflects a socio-political condition where women, mothers, and marginalised groups no longer require assistance because injustice has been resolved through transformative gender-climate policies.

The Constitution of the Republic of Indonesia, in Article 28 H paragraph (1), firmly asserts that *"Every citizen has the right to live well-off, both physically and mentally, to have a place to live, and to access a good and healthy environment."* This highest legal basis in Indonesia also covers the right to engage in initiatives aimed at sustaining a good and healthy environment. Rights pertaining to environmental education, access to information, participation, and justice are guaranteed in Law No. 32/2009 Article 65 narrative (Susanto & Thamrin, 2021).

Accordingly, every citizen has a basic right to live in good health and a fundamental right to actively participate in efforts to foster a healthy environment. The uneven access to information has allowed virtual communities on Instagram to take advantage of opportunities for being informed and educated through climate literacy. Women, particularly mothers engaged in women's empowerment activism in this CLM program, are enabled to negotiate their political voices, develop their struggles, and define their identities, roles, and meanings within virtual communities. The audience is facilitated to also function as significant sources of information regarding climate literacy. *Knowledge is power.*

Discourse analysis #ClimateLiteracyForMothers

Delinierisation

The #ClimateLiteracyForMothers content featured on the @bbbbookclub account illustrates various manifestations of delinierisation. In the context of CLM, delinierisation highlights that online discourse reflects the concept of discourse and technology co-constructing one another. Discourse is influenced not only by the enabling technology but also, in turn, technology evolves based on how discourse is articulated through it, indicating a co-constitutive (Dwityas et al, 2024). Delinierisation fosters the emergence of hypertext, which may arise from the text's beginning, other sections of the text, connections to the source text, or content that lacks relevance (See Figure 2).

Delinierisation in CLM content is illustrated using hashtags (#), links, barcodes, mentions, and tags presented with the use of the '@' symbol in both the visual content and captions as well as in the comments section. Hashtags are predominantly present in all captions, whether organic or collaborative. The primary hashtag featured is #ClimateLiteracyForMothers, which serves as both a program and a campaign highlighted by Buibu. Specific hashtags such as #ClimateLiteracyForMothers and #BuibuBacaBukuClimate, related to women and the environment, emphasises the need to position women, particularly mothers, as central to achieving sustainability and finding solutions to environmental issues. The movement of hashtags, as part of online activism, is useful for fostering women's engagement on social media and even creating mobilization for action (Laoera, 2023).



Figure 2. Delinierisation with *mention* dan *barcode*
(Source: Instagram/@bbbbookclub, 2024)

Development of the prerogative declaration

The content feed of the CLM program on the Instagram account @bbbbookclub demonstrates a significant presence of other users serving as sources of information or message conveyors. This is observable in the activities related to the content. In digital content, this is depicted in captions, the visual content, and the comments section. During activations such as webinars and IG Live, the audience also acts as active message conveyors, significantly contributing to the shaping of discourse and enriching online discussions.

One of the distinctive characteristics of the Buibu virtual community, particularly in the CLM program, is the *participatory collaboration* among its members. Buibu actively and regularly invites members, communities, and organisations that share the same vision to collaborate in creating content and events. In digital content, there is a feature called 'invite to collaborate' or 'collaborative post' that enables other accounts to act as *emitters* or *uploaders* of content. Out of 22 pieces of content, 6 utilised the collaborative post feature, while 10 collaborative contents were identified through mentions and tags of collaborators.

These activities indicate collaborative and participatory communication within the virtual community. The virtual community is seen as a space for book lovers, literacy advocates, and climate issue enthusiasts to converge. Members exchange information, emotions, knowledge, experiences, and movements to empower each other. The empowerment of women is reflected in Buibu's collaborations with (1) personal accounts from its community, (2) bookstagrammers with aligned interests, (3) communities and ecommerce grounded in environmental, social, and political practices, and (4) mass and independent media. This classification emerged from the activations and collaborations of 22 content pieces in the CLM feed on Buibu's Instagram.

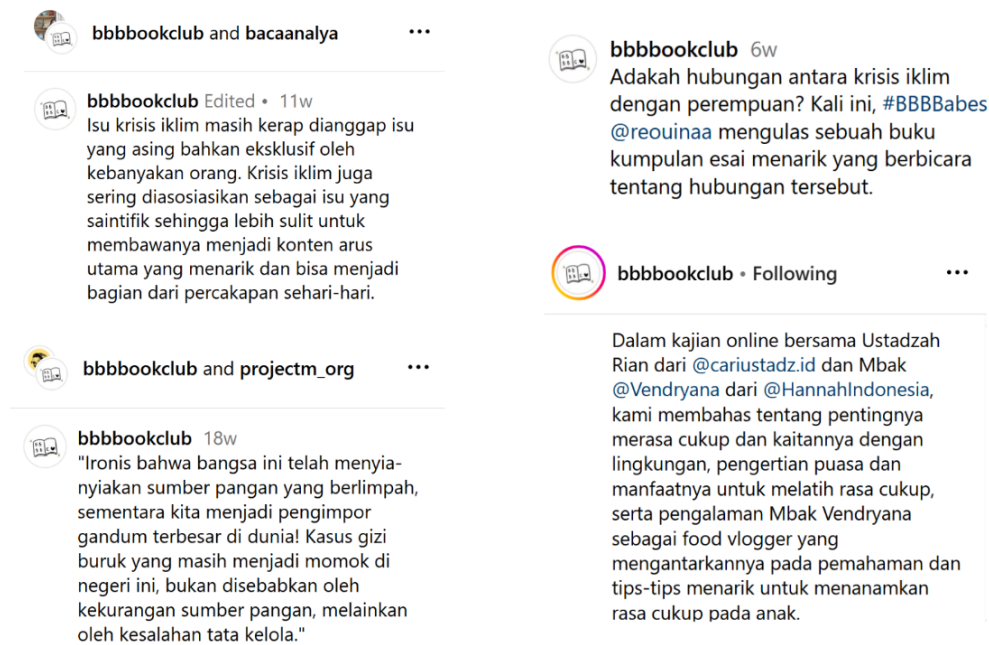


Figure 3. Collage of the declaration of prerogatives with *collaborative post and mention* (Source: Instagram/@bbbbookclub, 2024)

The collaborative and participatory connection indicates *power with* the empowerment change level where individuals gather, share, and widen their movement into bigger activities to achieve the shared goals through 'invite to collaborate' or 'collaborative post'. One of the most common posts is book review. *Book reviews* are largely dominated by personal insights from community members. From this viewpoint, Buibu expresses women's ideas and aspirations in advancing climate literacy. Individuals can interpret, identify, reference, and define their positions and identities in relation to a text. This process actively encourages individuals to become the main actors in narrating the realities presented in the reviewed book, which is subsequently reflected in the choice of angles or writing perspectives that represent a system of values and ideologies. In the context of individual reviews showcased by Buibu's account, a process of personal empowerment occurs from within the individual (*power within*), enabling them to re-narrate their voices and ideas to be presented and shared with the world.

Writing a book review is more than the mere arrangement of words into readable sentences. Composing book reviews is an intellectual undertaking, a dialectical contest, a reconstruction of critical awareness, and a reflective journey for women to engage in continuous transformation. Book reviews are more than mere compilations of information and data; they also serve as a voice of resistance for women whose rights and roles have long been constrained by unfair social structures. Reading and writing thus become a political and cultural symbol for women, especially mothers, to assert their positions and roles through online discourse.

Based on the discussion above, it can be concluded that the development of prerogative declarations supports the individual empowerment of women through book reviews. These reviews were produced organically by the Buibu team and involved collaborations with other communicators, such as independent journalistic media (Project Multatuli), environmental communities (Bicara Udara), and engaged audiences. Most collaborators and audience members are women and urban communities who are already literate in environmental and social issues.

However, this form of empowerment tends to be more accessible to women with higher levels of digital literacy, educational background, and prior exposure to socio-environmental discourse. Thus, while the initiative fosters empowerment, its impact may vary depending on individual capacities and access within the community. The elaboration of organic content, user-

generated content (UGC) such as member reviews, and collaborative content from other community accounts reflects network interactivity. This signifies that the communication fostered in the online environment is collaborative, interactive, disintermediated, immediate, and enables the potential for empowerment (Martha McCaughey, 2013).

Tecnogenerativity

The content of CLM Buibu highlights key discourses on (1) the importance of women's roles, particularly mothers, as agents of social change in addressing the climate crisis. CLM also provides (2) critiques and reflections on environmental policies and patriarchal capitalist practices. Additionally, it examines (3) religious and local cultural approaches to climate crisis literacy in Indonesia. Furthermore, there are discourses regarding (4) substantive lifestyles as transformative climate actions.

Literacy should not be perceived solely as the ability to read and comprehend information; rather, it involves a broad and comprehensive discussion of attitudes and actions that advocate for environmental rescue efforts. Climate crisis mitigation literacy is anchored in two foundations: *objective (knowledge)* and *subjective (policies and regulations)*. Therefore, the CLM program is strategically designed with an orientation towards these two foundations. In this context, activism encompasses a discourse that critiques and reflects on government policies and the exploitative practices of oligarchs that harm the environment.

Discourse on the urgency of mothers as agents of social change in climate crisis mitigation

The content of '*Literasi Iklim untuk Ibu: Pemimpin Hari Ini, Penentu Masa Depan Anak Kita*' introduces the CLM program with its context or connection to the democratic process, namely the 2024 General Election. How women, especially mothers, are empowered to learn through discussions via Zoom. The activation of this webinar confirms the position of mothers to take part in the democratisation process of climate crisis issues and climate action at the personal and collective levels.

Mainstreaming the discourse on climate crisis issues in everyday life among mothers is necessary to ensure their involvement and representation in systemic changes such as public policy, politics, and the national economy. This activation sees that it is important to include mothers' perspectives, concerns, and aspirations in addressing the climate crisis. This content emphasises the discourse of democratisation of climate issues and efforts to seize opportunities and involvement and representation of women in structural changes through climate policies. This discussion aims to raise awareness of climate crisis issues in elections and enhance understanding of how these issues affect electoral participation, particularly exploring the influence of mothers on the climate crisis and how the crisis impacts mothers.

Changes initiated at the domestic level, such as in family settings, are pivotal in shaping a community culture that favours environmental sustainability (See Figure 4). A collection of families who possess strong climate literacy can influence the larger environment, thereby multiplying sustainable lifestyle campaigns and fostering sensitivity to environmental issues and government policies, as well as corporate practices that have the potential to damage the environment and society. Women, particularly mothers, have the capacity to influence formal and informal societal structures, including laws, norms, traditions, and familial constraints that can impede their autonomy and limit their rights. By taking action, women can advocate for equality and justice in society (Jayaseelan et al, 2019).



@bbbbookclub x @bijakmemilih.id
x @sustaination x @hariankompas

@bbbbookclub x @ashoka.id

Figure 4. A collage of screenshots webinar on the urgency of mother's agency in climate mitigation
Source: Instagram/@bbbbookclub (2024)

In addition, the discourse of women's agency is also contained in the 2030 SDGs, which aim for the important position of women in the fifth goal of achieving gender equality and empowering all women and girls (Bappenas, 2024). The inclusion of women, including mothers, in the decision-making process for climate policy can ensure that their perspectives and aspirations are adequately considered. Furthermore, by advocating for social and environmental justice, mothers can contribute to more inclusive and sustainable policy changes. Women are significant agents and carriers of solutions to climate change. They play a crucial role when integrated into the process of climate change adaptation and mitigation (Widiantini & Gina, 2022).

The CLM discusses how climate literacy can serve as a pathway for empowerment through various programs presented. Mothers are viewed as stakeholders with interests and concerns that need to be represented in the systemic changes related to climate. The discourse emphasises the importance of democratising climate issues, which involves efforts to seize opportunities, engage, and ensure the representation of women in decision-making processes and structural changes related to climate policies. This is deemed essential to ensure that mothers' perspectives are accommodated in climate crisis mitigation efforts. Thus, the role of mothers is crucial as agents of social change in addressing the climate crisis. Mothers are seen as having the potential to influence change at both personal and collective levels through participation in the democratization process and decision-making concerning climate issues. The struggle for social change has demonstrated that women play a significant role in society as agents of change striving to alter social policies. Through personal-level literacy, mothers can influence their husbands, children, and families more broadly with a set of competencies related to climate crisis actions.

Critical discourse on environmental management policies and patriarchal capitalist practices.

In Figure 5, there are screenshots of Buibu's IG Live with Project Multatuli, book reviews of 'Teruslah Bodoh, Jangan Pintar', 'The Day When the World Stops Shopping', and 'Making Kin'. This series of digital content and activations emphasises a critical discourse on the structures that encumber modern society today. The narratives are elaborated from non-fiction books and fiction books. The non-fiction book comes from an empirical case study, based on Ahmad Arif's book 'Masyarakat Adat dan Kedaulatan Pangan' and 'Making Kin' by Ester Vincent and Angelia Poon.

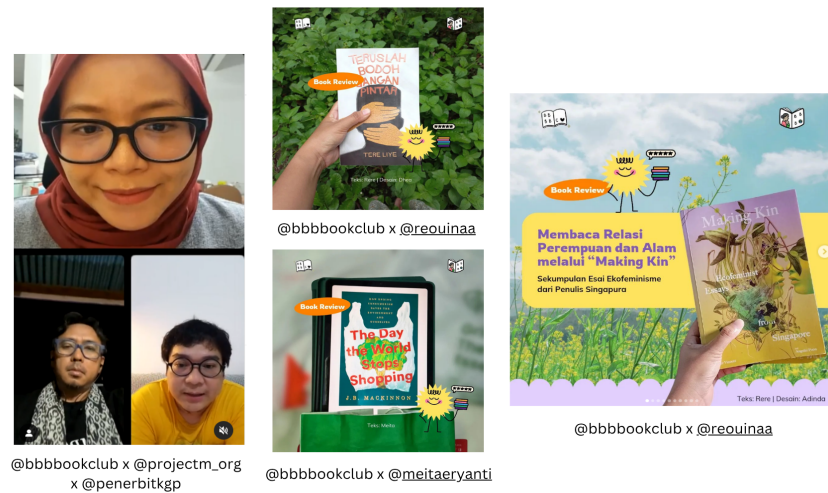


Figure 5. Screenshot collage of IG live & book on critique of patriarchal policies and capitalism
Source: Instagram/@bbbbookclub (2024)

During an Instagram Live interaction with *Project Multatuli* (@projectm_org), represented by Mawa Kresna and Ahmad Arif (@aik_Arif) *'Beras Mahal, Benar Salah Iklim?'*, Buibu communicated a critical perspective on the mismanagement of Indonesia's food system, which has resulted in the nation being the largest importer of wheat, despite having abundant local food resources. This underscores the inefficiencies and vulnerabilities in the current food policies and practices that favour imported products over sustainable local production, particularly Indonesia's endemic plant species.

"Vietnam and Thailand are also affected by El Niño, but they're still exporting rice. Meanwhile, Indonesia has become one of the biggest importers. This shows that the shortage and rising rice prices aren't just about the weather – it's a governance issue. The government's import of millions of tons should have covered the production shortfall. So, where is the rice? This clearly points to poor management. It's irresponsible for the president to blame it all on the weather. Sure, the weather plays a role, but what about the mitigation efforts?" Ahmad Arif, Buibu IG Live, 6 March 2024.

The discourse from this content revolves around the deconstruction of the audience's understanding of food literacy. An important aspect of this book summary is how rice has become a tool for political manoeuvring and economic dominance. Rice serves as the sole indicator of food sufficiency and a measure of welfare levels. Additionally, there are critiques and self-critiques regarding Indonesia's food governance, along with a call for the community to consider local food sources.

Furthermore, the review of the book *'The Day the World Stops Shopping'* highlights how the unpaid labour of homemakers in a country can be factored into the national accounts of a nation. This discourse reflects a transformative vision for a new world that aims to liberate and enhance the welfare of both human and non-human entities through the exploration of new economic theories. The challenge or critique of GDP is a prominent issue raised by ecofeminists, who contend that the current concept of GDP is a construct of patriarchy.

The economic model established by the World Trade Organization (WTO) has rendered activities or practices that are inherently valuable into something empty and worthless, unquantifiable. Based on a patriarchal economic model, sustenance production (food, meal, feeding) is categorised as non-production. This transformation leads to the devaluation of worth, knowledge becoming unknowledgeable, and labour being perceived as non-labour. This metric shapes our understanding of work and economic value, often referred to as GDP—gross domestic problems. Vandana Shiva (2014) argues that the global economic model focuses on the term 'growth,' which is fundamentally initiated by violence against women, discounting women's contributions to the economy (Mies & Shiva, 2014).

CLM demonstrates Buibu's involvement in digital activism, aiming to influence discourse surrounding government policies that impact the climate crisis and the resilience of indigenous, local, and marginalised communities. Buibu employs a progressive angle selection strategy to promote equal access to literacy by influencing socio-political discussion spaces in online discourse through content creation and engagement on Instagram. Overall, the digital activism of women's empowerment by Buibu through the CLM program presents a critical discourse that challenges the dominant patriarchal and capitalist narratives in environmental management and policy, and fights for the inclusion and empowerment of women, especially mothers, in combating environmental crises.

The discourse of religious and local cultural approaches in climate crisis literacy

The CLM program indicates an initiative to utilise religious beliefs and local wisdom in conveying messages about climate literacy. This is illustrated by discussions about the relationship between religion (Islam) and the environment, as well as the formulation of narratives and alternative solutions to tackle the environmental crisis. The theme of *"Islam dan Lingkungan"*, showcased through IG Live and digital content such as book reviews and supporting resources for IG Live activation, presents a discourse that explores the intersection of Islam and environmental issues, focusing on Islamic principles regarding the management and balance of human-nature relationships.

This discourse challenges the intersections of gender, climate, and religious perspectives that are frequently overlooked in environmental policy and activism. In addition, examples of Islamic approaches to climate literacy in Buibu's women's empowerment activism are reflected in IG Live dialogues that explicitly offer culturally relevant, Islam-centric approaches to educating parents at home.

"In conversations with my mother, I would utilise the approach, 'Mom, if we collect too many items, 'the hisab' will take longer later.' Every item must be accounted for." Puty Puar in Instagram Live, 13 March 2024.

Furthermore, in the same Instagram Live, a narrative about the essence of human life is elaborated. Humans as leaders (khalifah) who are trusted by God to take care of the universe. How all elements of nature are created by God to support each other and be adequate for others. This awareness of self-existence leads humans to reflect on where we come from, who we are, and where we are going. A number of studies on the transition to a more nature-conscious earth lifetime believe that a spiritualistic outlook can lead to a commitment to a more nature-responsible approach to life. At this point, the questions presented frame a contemplation of 'what it means to be human' amidst the looming climate breakdown (Candraningrum & al., 2023).

Hereafter, to strengthen the argument of this third discourse, there is an idea that it is easier to learn climate literacy through the approach of faith or belief, one of which is local culture. Indigenous cultures and enduring worships teach humans a lot about the interdependence of all life (Candraningrum & al., 2023).

This research finds that local worship, or culture, can be a way of forming critical awareness about the climate. Rather than discourse based on scientific diction and jargon that is too scientific and complicated. It may provide a novel strategy for promoting climate literacy. This discourse highlights that local cultural approaches can empower communities, especially women, in addressing the climate crisis. By utilising local wisdom, it is expected that community participation and ownership of climate mitigation and adaptation initiatives will be strengthened.

The local-based approach to climate crisis literacy is reflected in the IG Live discussion *'Beras Mahal, Benar Salah Iklim?'* as previously highlighted. This dialogue not only critiques structural issues but also emphasises how local traditions can become a lifeline for the nation and the world if effectively empowered. Research by Ahmad Arif indicates that with Rp10,000, communities can obtain carbohydrates, proteins, and vitamins from local plants and nature. For

instance, the Mollo community in Eastern Nusa Tenggara (NTT) can achieve food sovereignty in the context of the climate crisis. Other indigenous communities also have their own food resilience systems. Indonesia is known for its wealth of local food resources, and with such potential, it could nourish every person on the planet, even in extraordinary disaster situations like the COVID-19 pandemic. Indigenous communities are seen as the ultimate bastion for managing food resources and sustainable living.

Discourse on substantive lifestyles as transformative climate action

This discourse is reflected in the CLM program executed by Buibu. It can be seen in content such as book recommendations on *'Menghadapi Perubahan Iklim dengan Merasa Cukup'*, trivia about *'5 Fakta Polusi Udara'*, tips on *'Yang Bisa Pembaca Kontribusikan di International Day of Zero Waste'*, and discussions on *'Tentang Puasa dan Sampah Makanan'*. The idea of substantive lifestyles is introduced by feminist ecological activists and scholars Maria Mies and Vandana Shiva. They argue that a substantive perspective is essential for halting all practices and systems that threaten the planet's sustainability. For both, 'transformation' must be both material and spiritual.

This perspective refers to the transformative character of feminism as articulated by Karen J. Warren, which focuses on the effort to reinterpret what it means to be human. It courageously reconsiders whether humanity should view 'consciousness' and rationality not only as distinguishing features from non-human entities but also as qualities that make humans superior to non-humans. This perspective embraces the concept of "enough" as an alternative. The narrative introduces the idea of 'enough' as a sustainable lifestyle alternative that emphasises limited, frugal consumption patterns in harmony with nature's capacity to regenerate resources.

This discourse promotes subsistence practices and community independence, including local food production, recycling, and waste minimisation. Such practices are considered transformative actions that can help reduce carbon footprints and dependence on exploitative economic systems. Additionally, this discourse highlights the role of women, particularly mothers, in developing and engaging in subsistence lifestyles. Women's empowerment is regarded as crucial for encouraging transformations in consumption and production patterns that align with climate-friendly initiatives. Consumerist lifestyles that prioritise unbounded economic growth are viewed as incompatible with climate crisis mitigation efforts.

In the context of the fourth discourse within this online discussion, 'transformative' refers to policies and actions that comprehensively seek gender justice and climate justice, rather than simply 'responsive' policies. Research on climate and gender indicates that current climate policies around the world are not gender-neutral, as they often prioritise responsive measures. Gender-responsive policies are rights-based approaches to the gendered effects of climate change, whereas gender-sensitive policies cater differently to men and women without addressing the root causes of varying gender experiences (Rainard, et al. 2023).

Thus, as indicated by the discourse established within techno-genericity, sustainable green lifestyles remain in the discourse stage for audiences and communities to raise climate awareness. The adoption of sustainable lifestyle actions has been reflected in resources from the environmental community shared in discussion sessions or digital content. Discussions and activations have been used to explore ideas for planning and reflecting on climate action among mothers and women. As the focus of the research initially centred on the journey of the 'climate awareness and literacy' campaign, the outcome of this movement remains to be seen.

Plurisemiotics

In the context of online environmental communication, users mainly use written text to express their messages. Nonetheless, the advancement of digital technology platforms has introduced a variety of technical tools for virtual communities to engage, communicate, and network. The development of Web 2.0 technology facilitates richer message creation and exchange through multiple signs. In this study, the content and interactions in the #ClimateLiteracyforMothers

program also employ emojis and supporting images to deliver messages. Emojis are used in captions and comments, while images are integrated into the layout design of Instagram feeds.

Emoji is a feature provided by digital applications in the form of graphic symbols or ideograms that represent certain emotions, ideas, feelings, concepts or symbols (Ningsih et al., 2024). Emojis help users to facilitate communication through written text in an online environment. The use of emojis in various platforms makes it easier to describe the message and state of the emitter or sender of the message more effectively so that the communication that takes place feels more fluid, lively and rich. Emoji is a line of characters used by many operating systems from Unicode (Dwityas et al, 2024).



Figure 6. Plurisemiotics screenshot with emoji in caption and comment section
Source: Instagram/@bbbbookclub (2024)

Emojis in captions and comment sections strengthen the messages and information being conveyed. They also function to represent users' expressions and emotions through various images, icons, and symbols. Meanwhile, the visuals in the posts use a unique design specific to the #ClimateLiteracyforMothers Buibu program, distinguishing it from other content in the community feed or other accounts. This unique design is reflected in the layout, colours, format, and custom icons created for the campaign.

In online communication, exchanging messages through written text on social media platforms often leads to misunderstandings due to the absence of facial expressions or tone. Emojis are anticipated to bridge emotions and tone by using relevant symbols that align with the intended message. Effective use of emojis improves digital communication and can significantly impact the perception of the message recipient (receptor). The emojis used by participants range from human and non-human representations, such as facial expressions, affectionate faces, neutral and sceptical faces, concerned faces, hearts, and body parts, to activity emojis, celestial objects, nature, and plants. This study reveals that in captions and comments, emoji usage can be divided into two categories: emojis as text reinforcers and emojis as text substitutes.

The most commonly used emojis in CLM captions and comments are facial expressions and gestures (smiling face with heart-eyes, raising hands, and clapping hands), natural elements (plant seedling, fire), hearts, and writing tools (books). These emojis generally convey positive meanings toward the CLM content and its activation. Additionally, plurisemiotics in CLM content is visible in the key visuals, the use of icons, and unique elements in the post designs, as well as the powerful combination of images and illustrations that enhance the narrative. Visual design has become a new communication tool in the digital space, as it can represent the unique characteristics and identity of the message creator. Through design, the audience can interpret the creator's impression and personality. Design also serves to reinforce the message the emitter aims to deliver. Based on the description of the four characteristics of techno features in Marie-Anne Paveau's discourse, the classification and forms of each feature are outlined in the following table 1.

Table 1. Techno-discursive feature categories in the CLM program

Delinie-risation	Development of the Prerogative Declaration	Tecno-genericity	Pluri-semiotics
Hashtag (#)	Power Within	The Urgency of the Role of Mothers as Agents of Social Change in Mitigating the Climate Crisis	Facial Expression Emoji
Tag & Mention (@)	Power With	Critiques of Environmental Policies and Patriarchal Capitalist Practices	Body Gestures Emoji
Hyperlink		The Religious and Local Cultural Approaches	Activity Emoji
Collaborative Post		Substantive Living as A Transformative Climate Action	Tools & Goods Emoji
Love/Like			Key Visuals
Barcode			Pictures

Source: Primary Data (2024)

The ecofeminist ideology in #ClimateLiteracyForMothers

This study also identifies an ecofeminist ideology that frames the climate crisis literacy campaign (CLM) as a tool for women's empowerment. The campaign critically promotes educational access that aligns with gender equality issues and challenges the domination and exploitation of nature, minorities, and marginalised groups (Jurnal Perempuan, 2017). Ecofeminism resists the dominant ecological paradigm that legitimises the oppression of women and the exploitation of nature (EraPurike et al., 2023). This ideology opposes systems and beliefs that treat the Earth as an object, enabling its exploitation and the oppression of women. The CLM campaign deconstructs climate narratives from perspectives relevant to women's daily lives, especially mothers, by focusing on social, cultural, and political aspects of society.

Ecofeminist activists recognise a connection between the exploitation of nature and the oppression of women. Previously, radical feminism and social and political ecology were thought to have overlooked this relationship. Ecofeminism, as the latest feminist ideology, champions transformative policies that align with climate justice, equating it to the pursuit of gender justice. Therefore, addressing environmental issues also means addressing feminist issues.

The research findings on women's empowerment activism in CLM show that the collective initiative of Buibu in the digital communication space has created a solidarity movement that cares for the ecosystem. Instagram @bbbbookclub has become a shared voice for climate transformation. This movement advocates education that encourages the use of modern human rationality not for oppression or domination but to pave the way for liberation (Ikea, 2024). By fostering critical awareness to enhance individual capacity in advocating for change for themselves and others, women's movement enables participation in the form of tangible experiences with the ecosystem and climate (Widiantini & Gina, 2022). Based on the four main discourses presented through CLM activism, the hierarchical mindset typical of patriarchal culture is opposed, particularly the notion that humans are superior to nature.

In this study, the technology represented by Instagram acts as an ideology of liberation in the digital environment. Initially, the absence or limited access to climate crisis information for women, especially mothers, was countered by @bbbbookclub, which launched a hybrid movement focused on online activism to challenge the dominance of patriarchal oppression that continues to exploit nature and women. Women's empowerment activism through CLM seeks to dismantle false consciousness in the digital space. False consciousness, as argued by one of the most critical cultural critics, Roland Barthes, is a construct of media and pop culture that is seen as a cunning ploy, morally meaningless, and ultimately destructive to genuine culture. False consciousness in new media is characterised by changes in individuals' attitudes or speech linked to the hegemony or dominance of a particular group (Santoso & Sari, 2023).

This study identifies false consciousness that is being opposed, including: (1) Normalising the disregard and perpetuation of gaps and limitations in climate literacy, thereby framing the climate crisis as an exclusive and scientific discourse that gradually becomes ingrained in the subconscious of society, especially mothers. (2) The disconnection of the history of mainstreaming climate crisis discourse. Climate change issues have yet to become

mainstream discourse. (3) The perception of disasters as divine punishment and climate change as a natural occurrence. (4) The perpetuation of the stigma that 'What can women and housewives even do?'

Based on these false consciousness, the discursive struggle in the context of Buibu's climate literacy in the digital space must align with marginalized groups by advocating and striving to bring about changes in mindset, self-confidence, attitudes, and balance in life—enabling women, indigenous communities, local communities, and even non-human nature to secure their right to live decently, with dignity, and be valued as essential entities in the world's ecosystem. Buibu's activities, expressed through content and online activation, become a communication initiative that seeks to address injustice in the democratisation of climate issues, the socialisation of climate mitigation and adaptation, and policymaking that still excludes and marginalises the voices of mothers.

This study's findings reveal that the collective initiative @bbbbookclub in the online communication context has built a solidarity action that cares for the ecosystem. The research also found that current global climate policies aren't gender-neutral; they tend to focus solely on responsive actions. Based on the mess outlined, it is important that governments act immediately to create more gender-transformative (holistic) environmental policies. Neither governments nor activists can work in isolation. Collaboration among various stakeholders is essential, including mainstream and alternative media, to bring gender-just climate crisis discourse into the mainstream and make it easily digestible for the public. For companies and industries, it's vital to review and take responsibility for their entire production model, from upstream to downstream, to ensure it's more equitable and environmentally sustainable—because natural resources aren't infinite.

Furthermore, every individual in society is expected to feel called to become an agent of change for a more environmentally conscious world. This is all without diminishing the urgency of government policies, which are ultimately the most decisive factor for change. Theoretically, this research enriches the literature on literacy discourse and climate crisis issues for mothers, and society in general, through discourse analysis in online communication. The presence of this digital activism study, utilising the latest methodology, can be a significant academic contribution to similar research.

CONCLUSION

This study concludes that the #ClimateLiteracyForMothers campaign by @bbbbookclub builds a discourse on climate literacy and women's empowerment through the Instagram platform strategically and transformatively. This campaign shows that digital media can be a participatory space for mothers to be actively involved in environmental issues.

The discourse formed in this campaign shows the importance of the role of mothers as agents of social change, which marks a shift in maternal identity from the domestic realm to a strategic position in climate action. Criticism of environmental policies and patriarchal capitalist practices reflects a structural awareness that encourages citizen involvement in policy issues and ecological justice. The approach based on local religious and cultural values makes climate literacy more relevant and easily accepted in the Indonesian context. Meanwhile, the call to change lifestyles shows that climate action can start from inclusive and empowering daily practices.

These four themes contribute to the emergence of ecofeminist ideology in this movement. This campaign does not position women as the only solution but invites women and men to work together to build environmental action based on values of care, empathy, and collective responsibility. This initiative shows that digital community media enables mothers to voice their experiences, build their own narratives, and become active citizens in climate change.

The researchers acknowledge the limitations of this study. Due to time constraints, the research covers the early phases of the entire CLM campaign journey. This implies that the ongoing nature of this campaign means that a comprehensive analysis of its temporal evolution or long-term impacts is beyond the scope of this initial study. Additionally, the discourse analysis

by Marie-Anne Paveau, which is still relatively new in the field of communication studies in Indonesia, presents a unique challenge due to the limited archives and literature on this theory. This study can serve as a stepping stone for Paveau's theory and other contemporary theories. Despite these constraints, this study contributes to expanding the application of contemporary discourse theories in digital activism research and may serve as a foundation for future studies seeking to explore similar analytical frameworks in the Indonesian context.

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