

Reconstructing Inclusive Political Communication Styles: The Function of Personal Figurations of Female Figures in Regional Leadership Through Systematic Literature Review

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ABSTRACT

This study aimed to examine the political communication styles of female leaders in local governance by applying the concepts of personal figuration and inclusive communication based on mutual relations. Using a systematic literature review (SLR), the research analyzed 15 Scopus-indexed articles published between 2015 and 2025 that addressed themes of female leadership, political communication, and digital representation. The thematic analysis focused on three core issues: how leaders' lived experiences shaped their communication styles; which elements of inclusive, mutual communication were employed to build socio-political relations; and how digital strategies contributed to political legitimacy. The findings revealed that narratives of personal experience and community values strongly influenced the communication styles of local female leaders. They adopted empathetic and dialogical approaches to strengthen relationships with constituents and strategically used digital media as a space for affective, personalized political representation. The study concluded that women's political communication styles represented symbolic constructions rooted in social, gendered, and cultural contexts. These insights contributed to the development of gender-sensitive political communication theory and highlighted practical implications for female leadership strategies in the digital era.

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1. INTRODUCTION

Political communication style is a fundamental aspect in building a leader's legitimacy, public trust, and social representation. In the context of women's leadership, communication style is not only a strategic instrument but also an articulative space that reflects the power relations, gender identities, and symbolic values the leader carries. Recent studies show that women leaders face complex challenges in constructing their

political communication style, especially in social structures that are still rife with patriarchal bias. As noted by Blumenau [1], politicians use personal communication as a strategy to strengthen the "personal vote," underscoring the importance of emotional closeness in building representational relationships. This is even more relevant in the context of female leaders in regions such as the Regent of Jombang, who not only appear as administrative figures but also as mediators of the community's social, cultural, and spiritual hopes through an inclusive, mutual approach. However, the political communication style of women has not been widely studied in the local Indonesian context, especially with an approach that explores personal, symbolic, and intersubjective experiences in depth.

In the literature systematically analyzed, it was found that approaches to women's political communication styles generally still focus on campaign strategies or representation in the mass media, and few highlight how the life experiences of female figures shape their communication styles. Studies such as those by Casey [2] and Chaudhury [3] show that female political figures tend to construct their political identities through simple, religious, and domestic narratives acceptable to the public. Figures such as Mamata Banerjee and Wangarĩ Maathai have successfully articulated local social and cultural values through performative and symbolic communication, even though they face strong patriarchal challenges. However, a phenomenological approach to the communication styles of female leaders at the local level remains very rare. In Indonesia, no study has explicitly described how the personal figuration of female figures, such as the Regent of Jombang, is constructed through their life experiences as women, leaders, mothers, and community members in a complex local context. This gap is the basis for this study, which aims to understand the political communication style of female leaders through a personal, symbolic, and mutualistic lens.

The urgency of this research becomes even more apparent when we consider how social media and digital spaces have become integral to contemporary political communication strategies. Studies by Keller and Kleinen-von Königsłow [4] and Puertas [5] show that emotional and personal styles on social media are more effective in building public engagement than normative technocratic approaches. This is particularly important for female leaders who want to present an authentic image and reach constituents directly without institutional mediation. In the context of the Regent of Jombang, the use of digital media is not only a means of information, but also an arena for expressing local values, social affection, and symbolic resistance strategies against masculine political domination. Therefore, this research is not only important from an academic perspective but also from a practical and political perspective, as it offers a new understanding of how women in local politics build representational relationships through an inclusive, empathetic, and personal figurative communication style.

This study aims to analyze the political communication style of female leaders at the local level using a personal figuration approach and the principles of inclusive and mutual communication. The study focuses on three main questions: first, how the political communication style of female leaders is shaped through personal figuration and their life experiences; second, what elements of inclusive and mutual communication are used in

building socio-political relations with the community; and third, how digital communication strategies support their political legitimacy and representation in the local public sphere. This study addresses the gap in the representation of women in political communication research. It emphasizes the importance of a more contextual, gender-sensitive, and experience-based perspective on local figures.

This research has strong links to the literature reviewed. As noted by Reveilhac [6], women's communication styles in crises emphasize empathy and advocacy, which align with the principles of inclusive mutuality. Furthermore, the findings of Rodrigues and M. Niemann [7] on mobilizing and responsive communication styles reinforce the argument that these styles are effective in increasing public engagement and building an authentic image of leaders. In this context, the personal figuration approach allows women leaders to display their humanistic, simple, and religious sides, which align with the local community's social identity. This figuration is not only a representation strategy but also a form of articulating values and resisting gender stereotypes attached to media representations, as shown by Sengul [8].

This research also offers originality in both substance and methodology. In terms of substance, the focus on female figures at the local level, such as the Regent of Jombang, is still rarely found in political communication literature, which generally highlights national leaders or male actors. Methodologically, a phenomenological approach provides space to capture the subjective experiences of figures more profoundly and authentically. This is important to avoid generalization and to give voice to women's experiences in power structures that often suppress their expression of identity. This approach also allows for a more complete understanding of how communication styles are formed, interpreted, and used as tools for social transformation within a strong patriarchy. Furthermore, this approach responds to criticism of quantitative studies that tend to reduce political communication to mere technical messages, rather than symbolic and relational practices rooted in the real lives of leaders.

By presenting narratives drawn from the experiences of female figures and by positioning communication as a space for affective interaction and social representation, this study is expected to broaden the epistemic horizon in political communication studies. The correlation between the approach used and the literature reviewed shows that women's political communication styles cannot be separated from the dynamics of social relations, gender constructions, and local power structures. This study also enriches political communication theory by adding affective and symbolic dimensions.

Moreover, local spirituality is in the process of forming political legitimacy. Moreover, by highlighting women's communication practices in the local context, this study makes an important contribution to the development of inclusive policies and public communication strategies, as well as to the strengthening of women's representation in a more just and equitable political system.

A visual explanation of the previous description can be seen in Figure 1 below:

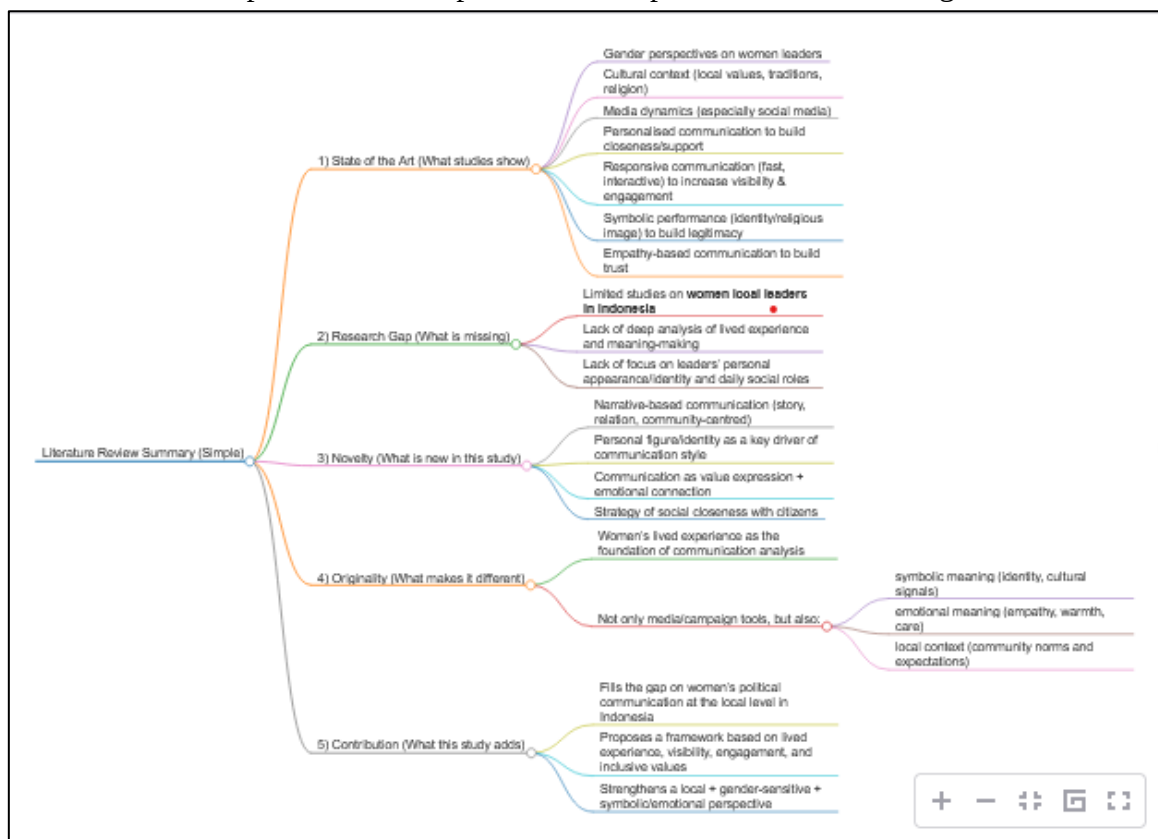


Figure 1. Literature Review

Based on this background, this study is formulated into three research questions:

(1) How is the political communication style of female leaders in local governance constructed through an approach of figuration, personal, and their life experiences? (2) What are the elements of inclusive and mutual communication styles used by female leaders in building socio-political relations with communities in their local areas of authority? Moreover, (3) How do female leaders' communication strategies in utilizing digital media contribute to the formation of their legitimacy and political representation in the local public sphere? These three questions will be answered through a systematic review of the literature and an in-depth analysis that combines the symbolic, affective, and strategic dimensions of female political figures' communication styles to build a new, contextual, and transformative understanding.

2. METHOD

The research method in this study is a systematic literature review (SLR) that focuses on the thematic and critical analysis of literature on women's political communication styles in local leadership. This approach was chosen to explore the conceptual depth, thematic patterns, and empirical findings scattered across scientific publications from 1979 to 2025. This research is qualitative and interpretive, aiming to understand the construction of personal figuration, the principle of inclusive mutuality, and the digital communication strategies used by female figures in the context of local politics.

The research design follows the PRISMA 2020 protocol, as shown in the study selection flowchart, starting with identification, screening, and the final selection of relevant articles for analysis. The main focus is on studies that explain the relationship between communication style, female leadership, and the symbolic, emotional, and strategic local socio-political context. The conceptual framework of this study is built from the integration of the thoughts of [9], [10], [11], [12], [13], [14], [15], and [16], which have been systematically reviewed previously.

Furthermore, the samples in this study were Scopus-indexed journal articles relevant to the research focus, namely on women's political communication styles, local leadership, inclusive communication, and digital representation. The sampling technique involved searching for keywords. The results of the keyword search can be seen in Figure 2:

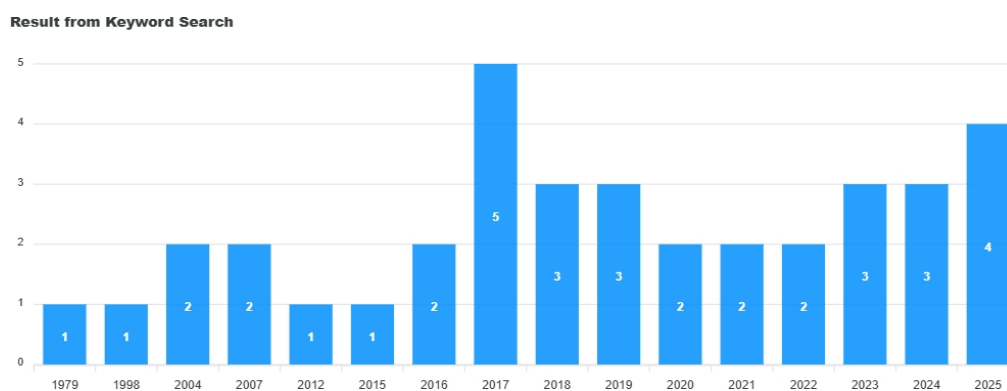


Figure 2. Keyword Search Results

Based on keyword searches such as Inclusive political communication, Female political leadership, Local female leadership, and Political communication style, a total of 37 initial articles were identified from the Scopus database. Then, a screening process was carried out to identify studies through databases and registers. The screening results can be seen in Figure 3 below:

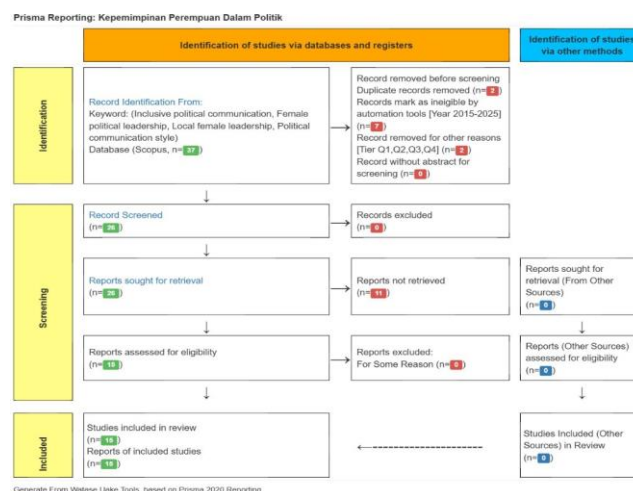


Figure 3. Identification of Studies via Database and Registers

After the initial screening process, which removed duplicates ($n=2$) and limited publication years to 2015–2025, 7 articles were obtained. Next, a quality evaluation based on journal rankings (Q1–Q4) and the availability of abstracts yielded 26 articles for the content screening stage. Of these, 11 articles were inaccessible, while 15 articles met the eligibility criteria and were included in the analysis. The inclusion criteria included topic relevance to the focus on women's political communication styles in the local sphere, relevance to the themes of inclusivity and personal figuration, and relevance to communication practices in the digital sphere. Meanwhile, articles that discussed only male national leaders, lacked symbolic dimensions, or were overly normative and lacked conceptual depth were excluded from the final analysis.

The main instrument in this study was a literature-based thematic coding protocol grounded in the dimensions identified in the previous conceptual synthesis. These dimensions included: (1) personal figuration as an expression of life experiences and social identity; (2) the principles of inclusive and mutual communication; and (3) emotion- and relationship-based digital communication strategies. This protocol was used to extract information from each article related to the thematic focus, contextual background, unit of analysis, methodological approach, and key findings. This procedure ensured consistency in identifying key elements relevant to the research objectives. Data search and extraction were conducted manually by researchers under strict supervision to avoid selection bias and ensure conceptual validity. An additional instrument, a data extraction sheet, was used to map the interrelationships among themes and to identify patterns of communication style representation in the context of women's leadership studied in each article.

Then, the data collection procedure began with a systematic search of the Scopus database using a predetermined combination of keywords, followed by screening of abstracts and full texts for inclusion according to the inclusion criteria. The search was limited to English-language publications from 2015 to 2025 to ensure relevance and recency. After the articles were selected, an in-depth reading of the full text was conducted to identify relevant conceptual dimensions that supported the three research questions. Each article was analyzed to examine the relationships among communication strategies, local political context, gender, and the representation of female leaders.

This process was carried out iteratively to ensure that all thematic categories were consistently and comprehensively mapped. The analysis was conducted until saturation was reached, i.e., when no new themes emerged from the articles reviewed, indicating that sufficient data were available to answer the research questions.

Furthermore, the analysis method used in this study is thematic content analysis, an interpretive, contextual approach to content analysis. This analysis aims to identify, categorize, and interpret the main themes that emerge in the selected articles. Each article is analyzed using three main frameworks:

(1) how personal experiences and social backgrounds influence the communication style of female leaders; (2) how inclusive and mutual communication is manifested in their public communication practices; and (3) how digital strategies are used to shape political legitimacy and social representation. The findings from each article are then compared and synthesized to identify similarities, differences, and the unique contributions of each in

answering the formulated research questions. The synthesis process was conducted narratively by combining the results of content analysis with the theoretical frameworks of personal figuration and experience-based inclusive communication, as demonstrated by Stuhlhofer (2022) and Sengul (2019). The final result is a synthesis narrative that explains how local women leaders develop their political communication style within a distinctive social, digital, and symbolic context, which can be replicated and tested in subsequent field research.

3. RESULTS AND DISCUSSION

3.1. Results

The first study that forms part of this synthesis is Ross's [17] study entitled *CanberraInbox: Political Communication, the Personal Vote, and Legislator E-Newsletters in Australia*. This study was conducted in Australia, focusing on legislators' personal communication via e-newsletters. In his research, Casey used institutional incentive theory and representation style theory to explain the relationship between political motivation and personal communication style. The research method used was a quantitative analysis of 868 e-newsletters from legislators in various constituencies. The results of this study show that newly elected legislators from competitive constituencies are more active in using personal communication to build closeness with constituents and strengthen personal votes. Casey also found that this communication style is more effective in reinforcing individual representation than a formal, overly bureaucratic style. Another important finding is that e-newsletters are used to showcase politicians' personal images by framing local issues in a more emotional and identifiable way. A limitation of this study is the lack of in-depth discussion of specific content or communication styles, which prevents it from exploring the narrative or performative dimensions of the messages. The correlation between this study and your research is in the reinforcement of the concept of personal figuration as an important tactic in building a representational relationship between female leaders and the community.

The second study was conducted by Norris [18] and titled "The Influences of Political Strategies and Communication Styles on Engagement: Evidence from Swiss Elections," which was located in Switzerland. This study examines how political candidates manage their online and offline visibility through an issue-based approach, including issue ownership, trespassing, and issue extremism. In this study, the theories used include issue ownership theory and the concept of a responsive communication style, and the analysis focuses on Twitter posts and media coverage during the national election campaign period. The results show that responsive and mobilizing communication styles generate higher levels of public engagement than passive styles. Candidate responsiveness to public issues and the ability to evoke emotions in political communication have been proven to influence the level of media attention and audience participation on social media. These findings confirm that inclusive and responsive communication strategies have a positive impact on candidate legitimacy, especially for female candidates who need greater public visibility. However, the limitation of this study lies in its focus on Twitter in Switzerland, thereby failing to represent other digital platforms. The correlation between

this study and your research lies in the support for an inclusive, mutually beneficial approach based on active public engagement.

The next study by Shah et al. [19], titled "Black, Female, and Divorced: A Discourse Analysis of Wangari Maathai and Transformative Leadership in Africa." This study was conducted in Kenya, Rwanda, and South Africa, focusing on the discourse of female leadership in East and Southern Africa. The methods used were African feminism and transformative leadership theory, which were applied through discourse analysis of Wangari Maathai's biography and findings from Naleli Morojele's study. The results of the study show that female leaders are often constructed around their domestic status rather than their public leadership abilities. Despite facing stigma as a divorced woman, Maathai built a leadership image grounded in strong values, environmentalism, and social morality. These findings also confirm that cultural norms and patriarchal structures have a major influence on the legitimacy of women in politics. The limitation of this study is its reflective and narrative-based nature, which lacks empirical evidence that can be generalized. This study is directly related to your research because it shows how the personal figuration of female leaders is constructed through social experiences, resistance to norms, and an emphasis on authentic values.

Bennett and Segerberg's [20] study, titled "The Political Asceticism of Mamata Banerjee," conducted in India, specifically West Bengal, explores Mamata Banerjee's leadership style within the framework of gendered populism and the concept of political asceticism. This research employs an interpretive approach, analyzing party documents, autobiographies, and interviews to understand how Banerjee constructs her image as a populist leader who is simple, religious, and close to the people. The results of this study show that simple lifestyles, religious narratives, and local symbols are consistently used to build public legitimacy. Banerjee's communication strategy has proven effective in building a figure that is considered authentic and "relatable" by the community. Another finding is that the performativity of political communication can be an instrument of symbolic power in a masculine political context. However, this study has limitations: it is subjective and contextual, and it does not include a comparative analysis with other leaders. The correlation with your research lies in the emphasis on the use of local symbols, cultural values, and personal narratives in building an inclusive political communication style.

The study by Castells [21] entitled *Dual-Gendered Leadership: Gender-Inclusive Science-Political Communication during COVID-19 in Atlantic Canada* was conducted in Atlantic Canada. This study examined the effectiveness of collaborative leadership across genders during the COVID-19 crisis, drawing on gendered leadership and scientific-political communication theories. The research methods used were case studies and media content analysis. The results showed that female medical leaders were able to articulate public communication grounded in empathy, advocacy, and coordination, thereby strengthening social cohesion. Communication grounded in honesty, openness, and empathy has been proven to increase public trust during crises. These findings underscore the importance of inclusive mutual elements in effective public communication. The limitations of this study include its geographical scope, which is restricted to Atlantic

Canada, and its reliance on media data. This study aligns closely with your research by supporting the argument that an empathetic communication style can strengthen the political legitimacy of female leaders at the local level.

Bennett and Segerberg's [22] study, titled "Media Representations of Female Mayors: A Comparative Analysis of Ana Botella and Manuela Carmena in Madrid," focuses on media portrayals of two female mayors in Madrid. This study uses gender representation theory and framing analysis to identify stereotypes reproduced by both conservative and progressive media. The results show that both figures are portrayed as incompetent or emotional, with more negative framing given to Carmena by conservative media. These findings indicate that the media plays a major role in shaping public opinion regarding the legitimacy and image of female leadership. The limitation of this study is its specific geographical context in Madrid, which limits the generalizability of the findings. The correlation with your research lies in its relevance to the analysis of the media's role in shaping the image of the Regent of Jombang as a female leader in the local public sphere.

Papacharissi's [23] study, titled "The Effects of Female Leadership on Women's Voice in Political Debate," was conducted in the UK using a difference-in-differences approach to assess the influence of female ministers in parliament. The theory used focuses on the descriptive and substantive representation of women in politics. The results show that the presence of female ministers increases the participation of other female parliamentarians and the influence score in political debates. This study provides evidence that women's representation in power has a substantial impact on gender participation. The limitation of this study is its focus on the British parliamentary context, which may not be entirely relevant to local politics. The correlation with your research lies in the emphasis that the presence of female leaders can encourage broader political participation, including at the local level.

Pfetsch [24], in his study *Populism as Communication: Affective and Performative Styles in Contemporary Politics*, argues that contemporary populism cannot be separated from affective and performative communication styles. The research method used is political discourse analysis with a focus on post-truth narratives. The results of the study show that political communication that touches the public's emotions is more effective in building collective bonds than a rational approach. These findings show that political communication is not merely rational rhetoric, but is also laden with symbols, emotions, and collective identification. The limitation of this study is the lack of empirical case studies to support the theoretical analysis presented. The correlation with your research is in the emphasis on the importance of performative and symbolic communication styles in building the legitimacy of female leaders in the public sphere.

Furthermore, Aelst's [25] study, entitled *Digital Political Communication: Narendra Modi's Twitter and the Demonetization Narrative*, was conducted in India and drew on the theories of mediatization of politics and mass self-communication. This study used discourse analysis of Narendra Modi's Twitter posts during the demonetization policy period. The results of the study show that social media is used to avoid mainstream media mediation and build a narrative of direct closeness with the people. These findings also show that digital communication strengthens leaders' personal image. The limitation of this

study is its focus on a single figure and a specific policy. The correlation with your research is the emphasis on social media as a space for the representation of female leaders' personal images

3.2. Discussion

Is the political communication style of female figures in local leadership constructed through a personal figurative approach and their life experiences?

The findings of this study show that the political communication style of female figures at the local level is constructed through personal figuration rooted in their life experiences, social backgrounds, and the gender challenges they face. This personal figuration is not merely an image for electoral purposes, but an authentic reflection of how female leaders negotiate their identities within patriarchal social structures. As exemplified by Casey [2] in a study of Mamata Banerjee, religious narratives and ascetic lifestyles are consistently used as part of a credible leadership performance that is acceptable to the public in a masculine context. A similar phenomenon is also seen in Puertas's [5] study of Wangari Maathai, who, despite facing stigma due to her personal status, was able to build legitimacy through moral values and environmental activism.

In this context, communication style becomes an articulation of the social journey of female figures. Blumenau's [1] study of legislators' e-newsletters shows that personal communication is effective in building a "personal vote" and emotional connections with the public. These findings reinforce the importance of communication grounded in experience and social identity, which, in the context of the Regent of Jombang, is expressed through narratives of closeness to the community, the strengthening of religious values, and the articulation of a maternal role that resonates in the public sphere.

The contribution of these findings to the field of science is to broaden the understanding of women's political communication as a symbolic and existential practice, not merely a technical strategy. This challenges the positivist approach that dominates political communication studies and opens space for a phenomenological approach that elevates personal narratives as the primary source of analysis. The important implication is the need for political communication designs that are sensitive to life experiences and local values, so that female leaders' communication does not get caught up in dominant masculine standards.

However, the limitation of these findings is the paucity of studies that explore the personal figurations of Indonesian women leaders in depth. The available literature mostly comes from non-Southeast Asian contexts, so there is a need to further explore Indonesia's local socio-political context empirically through in-depth interviews or field observations.

Elements of inclusive and mutual communication styles used by female leaders in building socio-political relations with communities in their local areas of authority

The main elements of inclusive and mutually beneficial communication styles identified in this study include openness, responsiveness, emotional connection, social welfare narratives, and strengthening public participation. Sengul [8] shows that empathy- and advocacy-based communication styles effectively strengthen social cohesion during

crises, with female leaders playing a central role in nurturing social relations. This aligns with the principle of inclusive mutuality, where communication is not merely top-down but reciprocal and dialogical.

Papacharissi [23] reinforces this finding by showing that responsive communication styles, especially on social media, significantly impact community engagement. Responsive styles not only increase visibility but also strengthen the perception of connection between leaders and the people. This confirms that inclusivity in communication is not only about conveying messages but also about how those messages reflect empathy, engagement, and shared values.

This study also found that a mutual communication style is crucial in building women's political representation. In the Simon and L. Hoyt [9] study, negative media framing of female figures can be reconstructed through a communication style that strengthens social relationships and presents an authentic image of leadership. This shared style allows female leaders to turn negative narratives into symbolic power through fairer representation grounded in public experience.

The significance of these findings lies in strengthening a value- and relationship-based political communication model rather than merely a campaign strategy. This contributes to the development of participatory and relational communication within local leadership, especially in societies that remain gender-biased. The practical implication of these findings is the need for training and capacity-building for female leaders to manage empathetic, collaborative public communication, especially in the face of structural resistance.

However, this finding remains conceptual and based on the literature. There has been no participatory observation or direct interviews to explore how this mutual communication is practiced in the daily activities of local leaders, including the Regent of Jombang. Further research based on local case studies is needed to verify the factual implementation of the principle of inclusive mutuality.

Female leaders' communication strategies in utilizing digital media contribute to the formation of their legitimacy and political representation in the local public sphere.

The digital communication strategies of female leaders are found to play a central role in building legitimacy and strengthening political representation, especially in a local context marked by challenges to symbolic representation. The study by Stuhlhofer [10] shows that digital communication, such as Twitter, allows leaders to avoid institutional mediation and build direct, personal, and proactive narratives. Although this study highlights male figures (Narendra Modi), the approach used is relevant for understanding how female leaders can also use social media to articulate their personal figurations.

The study by Casey [2] adds that emotional communication styles on social media are more successful in creating public engagement than rational or technocratic styles. This shows that the success of female leaders' digital communication depends on their ability to build emotional bonds, convey local narratives, and display spiritual or maternal values that resonate with the community. Such strategies not only foster digital engagement but also lay the foundation for value-based, relatable political representation.

Research by Blumler [26] provides additional support for the idea that internet access has a significant impact on positive perceptions of women's leadership, especially among women. This means that digital media is not neutral, but can be an arena for normative and symbolic struggles to strengthen women's political legitimacy. In the context of the Regent of Jombang, the use of social media that displays closeness, religiosity, and narratives of local welfare is an important instrument in building strong representational connections.

The contribution of these findings to political communication studies lies in developing an understanding of digital media as a symbolic space for self-representation, rather than merely a technical channel of communication. This extends the theory of the mediatization of politics into the context of gender and locality, and provides a new framework for digital communication studies grounded in personal figuration. The practical implication is that female leaders in the regions need to utilize social media as a space for identity contestation and strategies to build legitimacy through contextual and empathetic narratives.

However, the limitations of these findings lie in their reliance on literature originating in countries with more advanced digital infrastructure. There are no studies that directly observe the digital communication practices of Indonesian female figures, so generalizations must be made with caution. Further studies based on direct observation and social media analysis of local leaders, such as the Regent of Jombang, are needed to test the validity of these findings in a local context.

Overall, the findings of this study show that the political communication style of female leaders at the local level is constructed through strong personal figuration, inclusive and mutual relational elements, and affective and contextual digital strategies. These three elements are intertwined to form an authentic political representation that is acceptable to the community in a patriarchal socio-political context. The main contribution of this study is to fill a gap in the literature by presenting a phenomenological approach that explores the subjective experiences of female figures, strengthening gender-based participatory communication theory, and expanding digital communication theory within a local framework.

4. CONCLUSION

This study reveals that the political communication style of female figures at the local level is constructed through three main approaches: personal figuration, the principles of inclusive and mutual communication, and digital communication strategies. Personal figuration plays an important role in shaping an authentic leadership image that is trusted by the public, especially when life experiences and social values are packaged in narratives of motherhood, religiosity, and communitarian closeness. In addition, the principles of inclusiveness and mutuality have been proven to strengthen socio-political relations between leaders and the community, with a responsive, empathetic, and open approach. Digital communication strategies have also proven to be effective for building political legitimacy and expanding women's representation in the public sphere through personal, context-specific social media. These three main findings complement each other and show

that women's political communication style cannot be separated from the social, gender, and media contexts that shape it. Therefore, this study provides a more holistic picture of how women's leadership is constructed symbolically and relationally in the local public sphere.

The main contribution of this research to the field lies in enriching the perspective on gender-based political communication by combining phenomenological approaches, representation theory, and performative analysis of women's communication styles. This research also expands the literature on political communication by emphasizing the importance of affection, social relations, and local narratives in building women's leadership authority. These findings also make practical contributions to the development of women's leadership capacity at the local level, particularly by designing communication strategies aligned with community values and digital dynamics. In addition, the results of this study can serve as an important reference for academics, policymakers, and women's activists in designing programs to strengthen women's leadership that are sensitive to local social and cultural contexts.

Furthermore, for future research, an ethnographic field study approach or in-depth interviews can be applied to explore in more detail the dynamics of female leaders' communication styles in daily practice.

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