Gender Sensitive Journalism; The Role of Magdalene Online Media in Campaigning for Gender Issues

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Abstract

As a general rule, this exploration is inspired by the peculiarity of digitization and the peculiarity digitalization and the presence of a virtual world that gives another variety to social reality. Then, the researcher looked at online journalism activity, whose movement is massive in the cyber world. Specifically, this reseach is driven by a social construction and patriarchal system that creates gender inequality. For this situation, the act of newscasting in the computerized space can assume a part in battling the tide and advancing orientation uniformity, as rehearsed by Magdalene. Magdalene is a women's activist elective media established in 2013 by Devi Asmarani and Hera Diani. Magdalene applies gender-sensitive journalism practices and campaigns for various issues; orientation, compassion, ecological, and strategy issues. The researcher uses a qualitative type and case study method in this study. Get information sources from observations, interviews, documentation, and literature studies. Magdalene has numerous web-based entertainment, but; this research only explored the site magdalene.co and the Instagram account @magdaleneid. The outcomes showed; Magdalene is a press media since it does its press capability well. In journalism, Magdalene stays directed by the overarching set of rules, yet what matters is; Magdalene takes a feminist point of view and represents minorities. Magdalene has objectives; disperse orientation and well-disposed understanding. Through computerized networks, Magdalene conducts crusades, introducing an assortment of printed and visual substances, which is then bundled daintily (influentially) with the goal that the crowd effectively processes it.

Keywords: *Magdalene, Journalism, Media, Gender*

Abstrak

Secara umum, penelitian ini dilatarbelakangi oleh fenomena digitalisasi dan adanya dunia maya *(cyberspace)* yang memberikan warna baru dalam realitas sosial. Kemudian peneliti menyorot aktivitas jurnalisme *online* yang dinamikanya terlihat masif di dunia siber. Secara khusus, penelitian ini didorong juga oleh; adanya konstuksi sosial dan sistem patriarki yang melahirkan berbagai

Puji Laksono[1], Laila Aisya Zakiyah[2]

ketimpangan gender. Terkait hal ini, praktik jurnalisme di ruang digital ternyata dapat berperan dalam melawan arus dan menyuarakan kesetaraan gender melalui media sosial seperti yang dipraktikkan oleh media *online* Magdalene. Magdalene adalah media alternatif berperspektif feminisme yang didirikan pada tahun 2013 oleh Devi Asmarani dan Hera Diani. Magdalene menerapkan praktik jurnalisme sensitif gender dan mengkampanyekan beragam isu seperti; isu gender, isu kemanusiaan, isu lingkungan hingga isu kebijakan. Dalam meneliti media *online* Magdalene, peneliti menggunakan jenis penelitian kualitatif dengan pendekatan studi kasus. Peneliti mendapatkan sumber data dari hasil observasi, wawancara, dokumentasi yang kemudian diperkuat oleh bukubuku dan studi literatur. Namun, dalam penelitian ini; dari sekian banyak akun media sosial yang Magdalene miliki, peneliti hanya mengeksplor situs web magdalene.co dan akun *instagram* @magdaleneid. Hasil penelitian menunjukan; Magdalene termasuk media pers karena menjalankan fungsi pers dengan baik. Dalam praktik jurnalisme, Magdalene tetap berpedoman pada kode etik namun pembedanya; Magdalene menggunakan perspektif feminis dan berpihak pada kaum minor. Magdalene memiliki *goals;* menyebarluaskan pemahaman ramah gender, melalui jejaring digital Magdalene melakukan kampanye, menyajikan ragam konten tekstual maupun visual yang kemudian dikemas secara ringan (persuasif) agar mudah dicerna oleh khalayak.

Kata Kunci: Magdalene, Jurnalisme, Media, Gender

INTRODUCTION

In 2021, internet users in Indonesia will increase by 11 percent from the previous year, from 175.4 million to 202.6 million (Agustina, 2005). The development, development, and rapid pace of social media in the current era of disruption is, of course, an indication of the progress of digitalization and modernization efforts. From the advancement of digitalization, subjectively, the researchers saw; the existence of a new culture and world that is entirely rooted in society.

Departing from the digitalization phenomenon, researchers highlight information exchange activities. Researchers will focus on discussions about online journalism. Online journalism or journalism is the process of journalistic activities (data collection, research, editing, and news dissemination) carried out online. In the book "Online Journalism" by Asep Syamsul M. Romli, Online journalism (online journalism) is also called cyber journalism, internet journalism, and web journalism (web journalism) is a "new generation" of journalism after conventional journalism or print journalism (print journalism); newspapers, magazines, tabloids and broadcast journalism (broadcast journalism); radio and television (Romli, 2012). The definition of online journalism is related to many terms, namely journalism, online, Internet, and website (Romli, 2012). Online journalism also plays a role in strengthening and developing

citizen journalism by utilizing social media networks. Therefore, anyone can contribute to covering and sharing events via the Internet.

Citizen journalism is the activity of citizens who play an active role in collecting, analyzing, reporting, and disseminating news to the broader community. (Handayani, 2017). Communication is a purposive subjective interaction through human language, which is double articulated based on symbols (Mulyana, 2010), including the spread of gender issues. From each of the dynamics of information exchange on this social network, researchers are interested in researching an online media platform that focuses on disseminating content related to gender issues. In addition, the contents in the media also contain journalistic regulations. Hence, the researcher raises the general theme of "Gender Sensitive Journalism," which will later be studied in depth around the role of the media in voicing gender issues.

In 2010 the United Nations Development Program (UNDP) launched the Gender Inequality Index (GII) as a benchmark for gender inequality. GII describes how human development is not optimal in reproductive health, empowerment, and economic participation. Based on the calculation results from the Central Bureau of Statistics (BPS RI), the Gender Inequality Index (IKG) in Indonesia is still relatively high. However, Indonesia's GCI experienced a decline from 2015 to 2019, from 0.466 (2015) to 0.421 (2019). This decrease was due to the improved representation of women in parliament from 17.3% to 20.5% and a reduction in the proportion of non-facilitated deliveries, which in 2015 was 22.4%, down to 14.1% in 2019. (Tusianti & Soelistyowanti, 2020).

Even though the latest statistical data have not been released, researchers have the assumption that the state and each of its elements are still trying to reduce the level of gender inequality as a form of development. Besides that, researchers also highlight digital activities in seeing phenomena related to gender issues. If it is related to the media, press, or journalism, efforts to develop gender equality will be massively motivated because digital activity knows no space and time.

The task of mass media, including online media (online news portals), is to construct reality. The media shape reality according to what part it chooses (Dewi & Iswahyudi, 2022). Online media is mass media that is presented online on internet websites. With this online media, information from an event can be conveyed quickly by media owners to the public (Dewi & Iswahyudi, 2022). In this case, the researcher chose Magdalene's online media as the research subject and "its role in voicing gender issues on social media" as the research object. Magdalene is a women's magazine or online media with a gender perspective. Devi Asmarani and Hera Diani founded Magdalene's online media in 2013 (Devi & Hera, 2015). The background to the

Puji Laksono[1], Laila Aisya Zakiyah[2]

founding of Magdalene; is because of the founder's anxiety about mainstream media not showing women according to a gender perspective or being friendly towards women (Ndruru, 2020). Magdalene exists and carries out cyberfeminism in criticizing gender injustice or the patriarchal system in society through social media. Have multiple platforms and move massively on; Instagram, YouTube, Facebook, Twitter, and Websites.

For researchers, the existence of Magdalene is interesting to highlight. This is closely related to the research reasons that the researchers described earlier. Online media Magdalene is one of the figures in "Gender Sensitive Journalism." This research will focus on Magdalene's role in voicing issues of gender, equality, and against patriarchal currents through the practice of Gender Sensitive Journalism. From several Magdalene social media accounts, researchers will take research samples from websites and Instagram accounts. Through alternative online media, Magdalene plays a role in the country's development to achieve equitable growth and gender equality.

Gender Sensitive Journalism shows that journalism practices do not have to be entangled in neutral utopias. Gender-sensitive journalism can carry out an ideological mission to achieve an emancipatory condition (Maryani & Adiprasetio, 2017). Even the Alliance of Independent Journalists (AJI) published a book entitled "Gender Sensitive Indicators for Media: Indicator Framework for Measuring Gender Sensitivity in Media Organizations and Content"(Khairani, 2022). This has become a consensus that Gender Sensitive Journalism is not new.

Gender is the difference between men and women in roles, functions, rights and responsibilities, and behavior regulated by local social and cultural constructions. (Puspitawanti, 2012). Gender was used as a term known by the general public in the early 1970s. The aim is to show that a culture that shapes femininity and masculinity is very different from the sex differences that exist and are known by many people. Gender itself ultimately brings problems of social distinction to social injustice. Still, in reality, the person who is always the soft oppressed and the party who is cornered is the woman (Zuhaira & Putri, 2021). According to Oakley (2001), gender is a form of different roles between men and women, which are more behavioral (behavioral differences) constructed socially and culturally and take place in a long process. Gender is different from the term sex. Sex refers to sex differences biologically inherent in women and men (Fakih, 2001).

But all this time, a mindset has developed that forms stereotypes about the subordination of women. For example, many professions are dominated by men, such as the construction profession, journalists, soldiers, pilots, drivers, police, military, and others. In journalism, the number of female journalists is far from that of male journalists. On July 10, 2021, Remotivi

launched collaborative research and, in its release, stated that the total number of journalists in Indonesia has reached 14,000 people. Of these, only 1,400 (10%) are female journalists (Riset Kolaborasi Remotivi, Universitas Indonesia dan Universitas Diponegoro, 2021). This then forms a formula for being a woman with attitudes and behaviors translated into nature. This view is often strengthened by the legitimacy of religious teachings (Faiqoh, 2003). Like the study researchers in previous research related to gender equality in Islamic boarding schools, they found female students' categories about gender equality in Islamic boarding schools. Views on gender equality among female students, some agree, and some disagree. First, female students in the modernist and traditionalist-modernist categories agree with gender equality. Because, according to them, the social roles between men and women are the same. Second, the traditionalist female santri type does not agree with gender equality because the functions between men and women are regulated in religion, so they cannot be equated. (Laksono, 2019a).

Apart from the religious aspect, ethnic culture also influences the understanding of gender equality. Such as research from Sofia (2000) from the University of Indonesia entitled Gender Stereotypes in Indonesian Folklore for Children's Reading (Case Study of Javanese Folklore) (Sofia, 2000). It made Tusan Surayasa (1998) from the University of Indonesia entitled Women and Agricultural Development: A Gender Analysis of the Integrated People's Agricultural Development Project (P2RT) in Buleleng Regency, Bali (Surayasa, 1998). The two studies emphasize gender aspects from the Javanese and Balinese cultural perspectives. The socialization media, of course, cause this regarding gender values in society, such as the socialization process through mass media such as Magdalene online media in the current cybersociety era.

Information technology development is indeed incapable of creating a global society. Still, materially it can develop space for a new life in society, so without realizing it, the human community has lived two lives, namely the life of natural society and the life of virtual society (cybersociety). (Bungin, 2009). McQuail (2002) mentions the main issues in social media theory. One of the crucial issues is support for the democratization process. The mass media is expected to significantly contribute to the performance of political and other social institutions (McQuail, 2011a). One of them is the campaign on gender equality practiced by Magdalene's online media. In this era, mass communication was easily accessible, so spreading social values regarding gender equality was also broader and more easily spread.

The media can be a tool for building a dominant culture and ideology for the interests of the dominant class, as well as being an instrument of struggle for the oppressed to make a counterculture and ideology. (Sobur, 2009). So that the development of journalism that is

Puji Laksono[1], Laila Aisya Zakiyah[2]

sensitive to gender issues can gain space and play its role in campaigning for gender equality. Based on this background, the researcher tries to explain the role of Magdalene's online media in campaigning for gender issues through the practice of Gender Sensitive Journalism in online media.

METHOD

The type of research that researchers use is qualitative. This qualitative research aims to explain a phenomenon in depth through the collection of data and in-depth. This type of research is not focused on the sample size or population in the study. Even this qualitative sampling is minimal; if the researcher has obtained in-depth data and can explain the phenomenon being studied, then there is no need to search for a sample again (Kriyantono, 2006). Qualitative research generally includes information about the main phenomena to be explored in the study, research locations, and the elements of participants (Creswell, 2016). Thus, the researcher chooses the type of qualitative research so that the data collection that is owned is more in-depth so that it can help researchers achieve research objectives.

Researchers try to analyze the role of Magdalene's online media in campaigning for gender issues, using agenda-setting theory divided into two levels; First, efforts to build general issues that are considered essential. Second, determine the aspects or parts of the public issue that are considered crucial; framing (framing of an issue) (Morissan, 2015). In addition, Karen Siune and Ole Borre 1975 researched the complexity of agenda setting. They found that agenda setting has stages in influencing the public, namely: (1). Representation Stage, influence in terms of size or degree in terms of; how much the media agenda (a matter considered necessary by the media) can describe what is considered important by the public (public agenda). (2). The Persistence Stage influences maintaining the same agenda between what is a media issue and what is a public issue. (3). The Persuasion Stage, the third influence, occurs when the media agenda influences the public agenda (Laksono, 2019b).

In addition, the theory of feminism analyzes the relationship between women and men. This arises against the background of the unequal relationship between women and men in society, which in turn raises awareness and efforts to eliminate this imbalanced relationship. (Nuril, 2018). In practice, this theory of feminism is often misinterpreted as women's demands for emancipation, even though the concrete assumptions of this theory refer to social movements carried out by both men and women to increase the position and role of women and fight for the rights that both of them individually possess fair (Handayani, 2017). From this theoretical background, a term is called; the equal rights movement (movement of equal rights). In short,

feminism can be interpreted as a concept of thought that demands equal rights and justice between women and men in social life.

This research was conducted on the website Magdalene.co and Instagram @magdaleneid. During the investigation, the researcher targeted Magdalene's online media as the media to be studied. Regarding the main issue the researcher raises regarding 'gender-sensitive journalism,' Magdalene was chosen because it relates to the researcher's theme. It can be underlined that the researcher focuses on the role of the media and the gender issues that are led by the media. This research begins by collecting information about Magdalene. First, the researcher follows the websites magdalene.co and @magdaleneid and pays attention to every content that Magdalene publishes.

Since the source the researcher aims at is social media, the researcher observes by following and directly observing Magdalene's social media accounts. Then the researchers focused their observations on the magdalene.co website and the Instagram account @magdaleneid. The researcher used available data (posted) on the Magdalene.co website and Instagram account @magdaleneid. In this case, observations of Magdalene's content related to voicing gender issues and researchers observe these posts to the root. This observation process intends to dig for more profound information on related media so that researchers get an overview of the role of Magdalene's online media in voicing gender issues on social media.

In addition, researchers also conducted interviews. The researcher interviewed Siti Parhani (Social Media Coordinator) as Magdalene's resource person. The interview process was carried out through a Zoom meeting. In addition, according to the semi-structured interview procedure, the researcher pocketed several data requirements and five focus questions which were then submitted to Magdalene. In addition to relying on the interview guidelines, the researcher developed questions and chatted casually with the informant to dig up more in-depth information.

Data analysis is the process of systematically searching for and compiling data obtained from observations, interviews, and other supporting materials so that it can be easily understood and the findings can be informed to others (Sugiono, 2021). The researcher's analysis began before entering the field while in the area and finished in the place. Researchers need to collect information continuously to develop it into assumptions that will then be tested for truth through triangulation techniques.

Puji Laksono[1], Laila Aisya Zakiyah[2]

RESULT AND DISCUSSION

1. Principles of Magdalene Journalism

Regarding journalism practices, in the statement "about," Magdalene explained that; Magdalene's alternative media practices are inclusive, diverse, and solution-oriented journalism. The snippet of the narrative reads, "We believe in inclusive, diverse, and solution journalism, and we want to be a safe space for you to be you," (We practice inclusive, diverse, and solution-oriented journalism, and we provide a safe space to be yourself). You). Besides that, Magdalene continues to apply the principles of journalism by general principles, which are guided by the journalistic code of ethics. It's just that, unlike the mainstream media, Magdalene has used a feminist perspective in every practice.

2. Gender Issue Campaign

When the researcher conducted an interview with Magdalena regarding the campaign on gender issues, Siti Parhani as the Coordinator of the Social Media Department, explained that Magdalena generally does not have the most specific gender issues, moves flexibly, and follows the times and highlights existing issues. The reason is that there are so many gender issues that can be raised, and Magdalena wants to remain consistent in accepting every opinion or voice from contributors. Of course, the problems are related to gender, environment, or humanity.

In campaigning on gender issues, Magdalene agreed to brand "Magdalene online media" and optimize each publication so that it spreads more widely. Besides that, Magdalene campaigns for gender issues with light content and always upgrades (updates) so that it is not rigid and comfortable when accessed by anyone.

Returning to the "gender issue campaign" carried out by Magdalene, Magdalene's main point and point was stated that; an understanding that Magdalene wants to convey to the public is safety gender (gender security) or gender equality. Because according to the view of feminism, patriarchal cultures that are dominantly detrimental to certain parties, especially women, can be eroded. Even though culture (term: patriarchy) has been rooted for a very long time, feminists believe that culture is just a construction, and construction is something made by humans, so its nature is not absolute and can be changed. One of Magdalene's efforts is to campaign for gender-friendly issues and views in the digital space, with the aim of; telling or showing (showing) to the public that cultural understanding that is not gender

friendly is a patriarchal system or social construction that tends to favor men and disadvantage women. With her persuasive strategy and approach, Magdalene wants to educate audiences without judgment (judgment) or scolding opposing perspectives.

3. The Magdalene Idealism

Idealism is a term from a school of philosophy that considers that the ideals and superiority of the mind are the only things that are true and understandable compared to material (material). In this regard, when the researcher asked informants about "How is Magdalene's online media?" from the ten informants, the researcher collected 13 statement points oriented toward Magdalene's idealism. The 13 points of the statement read; (1) Magdalene is an online media that raises gender issues, (2) Magdalene voices humanitarian issues, (3) voices things that are rarely voiced by the mainstream media, (4) Magdalene is leftist, (5) critical, (6) romantic, (7) side with minors, (8) feminist-feministic perspective, (9) egalitarian, (10) sharp, (11) gender friendly, (12) press media that side with marginalized groups, and finally (13) independent. The most dominant impression stated by the informant was; Magdalene is an online media with a feminist perspective that voices gender issues, based on data findings; that impression aligns with what Magdalene is branding in her website description.

4. The Magdalene Influence

Influence is a power generated by a person, group, or object, and then from this power, it can shape one's attitude, character, and beliefs. Talking about influence is extensive and complex. Because the size of an effect depends on who experiences and assesses the influence. Researchers interviewed informants with specifics regarding influence to determine how influential Magdalene's online media campaign was for audiences. The answers are not uniform when interviewing informants and asking about how effective online media Magdalene is for them. Even from the word "influential," there are more branches, for example, moderately influential, less influential, or very influential. In the following, the researcher includes various statements from informants that the researcher has classified Magdalene as effective, Magdalene as quite adequate, Magdalene is very significant, Magdalene is clear among activists and like-minded groups, Magdalene is practical personally, Magdalene exercises social control, Magdalene related and relevant content, Magdalene's influence depends on the reader, Can be a trigger or blackish for extreme patriarchal groups, not sure Magdalene's influence will be pervasive.

Of the ten informants, on the whole, they admitted that Magdalene's online media influenced them. Like the points above, there are different levels of impact. However, some informants considered that Magdalene's power would not spread widely but would only have a limited effect on certain circles.

Based on observations and data findings in the field, Magdalene online media carries out its duties following the functions of the press and applies a journalistic code of ethics. Widodo stated the position of the media itself to have several kinds of tasks in society, including; to inform (provide information), to educate (educate), to control (to carry out social control), bridge (to bridge between society and the government), to entertain (provide entertainment). Magdalene bridges audiences by providing an open space for people to speak out, providing educational information, engaging, guarding human rights, and overseeing government policies. But unlike the press in general, Magdalene moves specifically using a feminist perspective, voicing gender issues and taking sides with minorities. In addition, Magdalene takes a persuasive approach to audiences. Magdalene continues to make updates to not seem stiff in a predominantly young audience. In Magdalene's efforts to campaign for gender issues in digital media, especially website and Instagram, with many followers, Magdalene has given the public he public various impressions and influenceThe researchers have proven this through interviews with multiple informants.

Gender-sensitive journalism is used as an implementation concept which shows that journalism practices do not have to be entangled in a neutral utopia. Journalism can also play a role in carrying out specific ideological visions or missions. At first glance, the practice of gender-sensitive journalism is triggered by the large amount of media coverage that is biased and lame. We can see this phenomenon through reporting on sexual violence. For example, the narration in news headlines tends to be limited, objectifies victims, and even highlights victims' clothes as triggers for violence. Some examples of diction often used in reporting on sexual violence are; raped, rotated, slept with, and molested, which is then juxtaposed with the wording: young girls, young girls, innocent girls, and widows. These dictions reflect the impression that the perpetrator has more power (subjective) and the victim is a powerless and disadvantaged party. The victim is objectified and even labeled with various names, which become prejudices that cause sexual violence behavior. Magdalene mentioned this naming phenomenon as one of the reasons for the existence of Magdalene, Devi, and Hera as the founders of online media.) woman.

According to Hannam, one of the feminist figures stated that feminism has three meanings, including recognition of the existence of an imbalance of power between women and men, women are placed in a position below men, there is a belief that women's conditions are socially formed (construction) in which these conditions can be changed, emphasis on independence (independence) of women. In this case, Magdalene practices gender-sensitive journalism. It can be seen carefully from the point of view of the campaign that Magdalene is presenting, which focuses on voicing gender issues, humanitarian issues, to environmental problems. Magdalene applies the perspective of gender and feminism in every journalistic practice and, of course, has goals oriented toward constructing gender equality or emancipatory conditions.

After reviewing posts (articles) on policy issues, the massive publications voiced by Magdalene researchers value; has an agenda-setting role. According to the agenda-setting theory by Maxwell McCombs and Donald Shaw (1993), the mass media may not be successful in telling us what to think about. Still, they are very successful in telling us what things we should think about. This is where Magdalene's role is in shaping public opinion. Magdalene is the gatekeeper in conveying information. The media must choose what information to report and how to get it. So, it is inevitable that what is known and consumed by the public regarding an event, most of the information, has gone through the filtering stage. Then there is the agenda-setting stage. The following is the correlation of the agenda-setting flow :

Media Agenda, in overseeing the Law on the Elimination of Sexual Violence Bill, Magdalene started by presenting information so the public would know. Initially, only Magdalene understood the urgency, and then the information was disseminated by Magdalene's online media so that the people could also see and digest it. Additionally, Magdalene also persuasively appealed to the audience; by presenting an affirmative opinion. An example of a post containing a media agenda is an article entitled "Why Indonesia Needs a Law on the Elimination of Sexual Violence?", This article was written directly by Hera Diani, Co-Founder of Magdalene.

The Public Agenda, the more massive the voice, Magdalene received various affirmations (support) from many groups, both individuals and groups. Then, with a similar vision, a "public agenda" was formed, and the audience agreed to continue monitoring the issues that had become a common concern. This can be seen from the number of contributors

contributing writing related to similar problems. (Please see the list of articles on the Elimination of Sexual Violence Bill by contributors in the attachment to this study).

The Policy Agenda, in addition to presenting information and persuasively inviting audiences, Magdalene's writings are also oriented towards criticism, satire, and even urgency. Magdalene also has thousands of followers, consisting of groups and individuals. Doing so can increase the power of voice and spread influence more widely. It can be seen carefully; few followers often re-share Magdalene's posts. Magdalene already has quite a name and power, especially among feminists. Even though the significance of the influence on her policy was not visible, with the existence of social media and massive pressure from various parties, the TPKS Law was passed on April 12, 2022. In this case, researchers assess Magdalene has a role as a feminist media figure who also informs (spreads), oversees, and criticize to urge related policies.

Then, the researcher uses the theory of feminism because; Magdalene, in every practice, uses a feminist perspective. The feminism that Magdalene holds is not an extreme understanding that wants women's glory. Magdalene intends to speak about equality between women and men and the human sides buried by the patriarchal system and culture. Magdalene openly declares that they use a feminist perspective in journalism practice, then move on to voice gender issues, and humanitarian issues, question Human Rights (HAM), and side with marginalized groups. Regarding the perspective of feminism, Magdalene presents it in a separate column in the "a-z feminist" issue rubric and also publishes a printed book entitled The Feminist Minds.

CONCLUSION

Based on the results of this study, the following conclusions can be drawn:

Magdalene exists because of its founder's anxiety towards mainstream media, which is considered not gender-friendly, especially in how it presents women; it tends to objectify and have sexist undertones. Magdalene is a digital platform that provides textual and visual content, using a feminist perspective and voicing various sensitive issues such as; gender issues, humanitarian issues, social and environmental issues, to policy issues. Magdalene provides an open space for the public to speak; anyone (regardless of background) can become a contributor, express opinions or concerns through writing and submit them to the magdalene.co website.
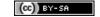
Magdalene doesn't just voice it through the website to disseminate gender-friendly understanding. Magdalene has several social media accounts, one of which is Instagram.

Instagram @magdaleneid focuses on presenting visualized content through images and short videos. The magdalene.co and @magdaleneid platforms are connected; published web articles (articles), Magdalene will post on the Instagram account @magdaleneid in the instastory section, homepage posts, and link tree. Magdalene is a feminist media that applies gender-sensitive journalism practices. Unlike journalism in general, Magdalene still applies journalism principles (guided by a code of ethics), but the difference is; Magdalene used a feminist perspective and openly sided with particular social groups considered minorities or marginalized.

Magdalene does an excellent job with the press; they provide information, educate, exercise social control, and become a bridge between the community and the government. In particular, Magdalene also plays an agenda-setting role, inviting audiences persuasively to oversee (highlight) policy issues. In posts by Magdalene.co and @magdaleneid found much content on policy-oriented issues; informative, persuasive invitation, criticism to urgency. In campaigning for gender issues, Magdalene's posts (both magdalene.co and @magdaleneid) are always packaged in a light and exciting way and even present educational messages in the form of comics, quizzes, and entertainment (games). Magdalene tries to do this so the audience can digest essential notes that are light and relevant (term: relevant) when read. From a survey of 10 informants, it was found that; Magdalene exerts significant influence on groups or individuals who share similar interests or concerns; on issues of gender and feminism.

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