



# Decoding Cyberfeminism: Analyzing Representation in The Digital Space through The Instagram Account @womensmarchjkt

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## ABSTRACT

Feminism, as a social movement committed to fighting for gender equality, has undergone substantial adaptation in interacting with the digital era. The development of information and communication technology has facilitated the presence of the cyberfeminism movement. Cyberfeminism offers a critical perspective by combining the essence of feminism and the potential of technology to fight for gender equality and give voice to marginalized groups. This research examines how the Instagram account @womensmarchjkt, which hosts feminist demonstrations in public spaces based in Jakarta, optimizes Instagram features to promote gender equality in digital spaces. Through this research, we will examine in more depth how the Instagram account @womensmarchjkt applies concepts that represent the cyberfeminism movement. This research uses a qualitative content analysis method to obtain a description of the content and substantial matters from the Instagram account @womensmarchjkt, which includes content, feeds, reels, and highlights from May to July 2023. Data collection techniques through literature studies were used to obtain the data. Secondary theoretical and conceptual references and using source triangulation validation techniques to reduce bias and strengthen research results. Then, reviewing the representation theory put forward by Stuart Hall, it was found that the Instagram account @womensmarchjkt could be categorized as a representation of the cyberfeminism movement. The @womensmarchjkt account not only voices women's issues but also creates a discussion forum and positive mutual interaction. The Instagram account @womensmarchjkt actively educates audiences regarding issues of women and marginalized groups and creates space to share experiences and support each other.

## ARTICLE INFO

### Keywords:

Cyberfeminism; digital space; Instagram @womensmarchjkt; representation.

### Article History:

Received: July 17, 2023

Revised: August 25, 2023

Accepted: November 18, 2023

Published: December 28, 2023

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## Introduction

Feminism, as a social movement committed to the struggle for gender equality, has undergone substantial adaptations in line with technological developments and widespread internet penetration. The development of information and communication technology has facilitated the birth of a new movement known as cyberfeminism. Matos,

(2017. InHidayah, 2023) mentioned that Cyberfeminism is interpreted by some parties, including feminists, as a way for women to rebel against the patriarchal culture that has been perpetuated in the world and demand changes in the relationship between women and each other, women and technology, and connect them to the chain of communication relationships (Hidayah, 2023). A similar opinion has been conveyed previously by (Suharnanik, 2022), who revealed that cyberfeminism refers to the views held by supporters of cyberfeminism ideology. In this context, internet media becomes a platform that allows experimentation in forming new identities that emphasize women's participation in discourses that men generally dominate. This shows that the cyberfeminism movement provides space for women to articulate their views, champion issues relevant to their experiences and perspectives, and challenge the hegemony of masculinity in the digital space. In this context, cyberfeminism becomes a platform for voicing issues of gender equality and demands for more inclusive representation in the digital realm. Cyberfeminism combines the essence of feminism with the dynamics of cyberspace to fight for the vision of gender equality in digital spaces.

Cyberfeminism offers a critical perspective by combining the essence of feminism and the potential of technology to fight for gender equality. One important aspect of cyberfeminism is its ability to give voice to marginalized groups of women. Cyberfeminism provides a space for women and gender minorities to speak out and express their experiences and perspectives directly without the filters or constraints that may exist in conventional public spaces. In addition, the movement also emphasizes the importance of understanding and responding to the impact of technology on women, including threats such as online harassment and digital violence. Thus, the urgency of cyberfeminism lies not only in the emphasis on gender equality but also in efforts to create digital spaces that are inclusive, safe, and responsive to the needs and aspirations of all individuals, regardless of sex or gender identity. (Sadasri, 2021).

In relation to this, (Lasari, 2023) conducted an in-depth analysis of the cyberfeminism space embedded in the Instagram social media platform, especially managed by Jakarta Feminist. The findings of this study highlight that the social movement activities carried out by Jakarta Feminist have contributed to creating a safe cyber environment that can minimize gender inequality. In other words, the research shows that through participation in the movement led by Jakarta Feminist, individuals can experience an inclusive public space and minimize the impact of gender bias. To support this idea, another study was conducted by (Parancika, Wibowo, & Suherti, 2021) regarding the representation of cyberfeminism on the Magdalenid Twitter account. The findings of this study show that the content published on the Magdalenid Twitter account comes from the perspective of the internet user community on issues related to women in various parts of the world, especially those related to sexual violence, gender inequality, female sexuality, and sexual harassment. This analysis confirms that the articles posted on the Magdalenid Twitter account reflect feminist views and aspirations spread across the digital realm, with Twitter as a medium that facilitates the spread of these ideas and values. This suggests that the account can be considered a tangible representation of the cyberfeminism movement that seeks to give voice to women's issues and promote social change through social media platforms.

The wave of cyberfeminism is inevitable even in Indonesia. In line with this, the Instagram account @womensmarchjkt was born as a platform for activists and sympathizers to share information, mobilize the masses, and campaign for feminism and gender equality issues. Through this platform, the movement can reach a wider audience, create awareness, and build solidarity among those who care about these issues. Through this research, questions related to the representation of the cyberfeminism movement in the digital space, especially on the Instagram account @womensmarchjkt will be elaborated by understanding how the movement's messages are conveyed, understood, and responded to by the wider community. In addition, by analyzing the content posted and the interactions that occur in @womensmarchjkt by digging deeper into how social

media affects the construction of gender identity, social change, and the role of activism in the digital environment. This research can also provide valuable insights for communication practitioners and activists to improve the effectiveness of their messages in promoting desired social change through social media platforms. Thus, research on the representation of the Cyberfeminism movement in the digital space has significant urgency in understanding the dynamics of contemporary communication and social change occurring in society (Roseline & Girsang, 2023).

## Method

By using a qualitative approach through data collection techniques based on content analysis methods and literature studies, this research examines how the Women's March Jakarta activism expressed through the @womensmarchjkt Instagram account can represent the cyberfeminism movement. This content analysis is a narrative that is carried out on the @womensmarchjkt Instagram account, and both data are in the form of text, images, and colours. The samples analyzed were feeds, reels, highlights, and live-streaming posts published on the @womensmarchjkt Instagram account in the January-December 2023 timeframe. Data collection techniques through literature studies are used to obtain secondary data and theoretical and conceptual references. Referring to the theory of representation put forward by Stuart Hall (1997, Sholichah, Putri, & Setiaji, 2023) states,

*"The meaning is constructed by the system of representation. It is constructed and fixed by the code, which sets up the correlation between our conceptual system and our language system in such a way."*

From the above statement, representation theory involves understanding how meanings are shaped and conveyed through various media and communication practices in society. It includes the encoding process, where producers of representations select, edit and package specific meanings in symbols and signs. Simultaneously, consumers engage in a process of interpretation, where they give meaning to representations based on their social context, experiences and culture. This research will explore whether the @womensmarchjkt Instagram account can represent the cyberfeminism movement using Stuart Hall's theory of representation and an understanding of the indicators of cyberfeminism. The indicators of cyberfeminism itself as revealed by (Alatas & Sutanto, 2019; Suharnanik, 2022) are; (1) Cyberfeminism uses social media as a vehicle to empower women independently from patriarchal discourse; (2) Cyberfeminism promotes women's engagement in digital technology and the use of new media to improve gender equality; (3) Cyberfeminism also fights for digital rights as human rights and addresses online gender-based violence, such as harassment, rape, and unauthorized surveillance. This is done by raising awareness and gender equality in the use of digital technology; (4) Cyberfeminism seeks to change the situation of gender inequality in digital technology by increasing women's participation and changing patriarchal discourse; (5) Cyberfeminism develops alternative gender narratives that are more inclusive and egalitarian.

Referring to the indicators and theories above, the sampling will then be analyzed using narrative content analysis techniques on media texts using a qualitative approach. The purpose of using narrative content analysis in this research is to get a description of the content and substantial things from the @womensmarchjkt Instagram account in relation to the representation of the cyberfeminism movement. A source triangulation validation technique was used to reduce bias and strengthen the research results. This approach involves verifying data obtained from various sources. By comparing and

contrasting data from various sources, researchers can identify similarities and differences, which ultimately strengthen research findings and minimize bias.

## **Findings and Discussion**

Feminist activities in the digital world can be classified as cyberfeminism if they refer to the five indicators proposed by (Alatas & Sutanto, 2019; Suharnanik, 2022). First, cyberfeminism uses social media as a vehicle to empower women independently from patriarchal discourse. Second, cyberfeminism promotes women's involvement in digital technology and the use of new media to improve gender equality. Third, cyberfeminism champions digital rights as human rights and addresses online gender-based violence, such as harassment, rape, and unauthorized surveillance, by increasing gender awareness and equality in the use of digital technologies. Fourth, cyberfeminism seeks to change the situation of gender inequality in digital technology by increasing women's participation and changing patriarchal discourse. Fifth, cyberfeminism develops alternative gender narratives that are more inclusive and egalitarian. The Instagram account @womensmarchjkt is a social media that houses feminist activism in Jakarta. Using the representation theory proposed by Stuart Hall and the qualitative content analysis method, this research will analyze how the account conveys feminist messages, constructs gender identity, and empowers women through digital media so that it can represent the cyberfeminism movement.

### ***Gender Equality Activism in Cyberspace***

This research focuses on cyberfeminism, which is a combination of feminism and technology. It especially focuses on how information and communication technology affect issues of gender and power, especially in the context of the impact of information and communication technology on gender dynamics and power distribution. Kim (2008, in (Lasari, 2023) mentions that cyberfeminism is defined as a philosophy that recognizes that there are power differences between women and men, especially in digital discourse, which then, with cyberfeminism, seeks to change the situation. Therefore, cyberfeminism fights for gender equality in the digital realm with various approaches, including efforts to combat online harassment and violence that often befall women. The cyberfeminism movement is active in promoting more inclusive representation for women in the world of technology, both as users and as professionals, while criticizing patriarchal power structures that can be strengthened by technological advances.

### ***Analysis of the Representation of the Cyberfeminism Movement on the @womensmarchjkt Account***

The Instagram account @womenmarchjkt has been around since 2017, housing a movement to voice women's rights as a form of celebration of women. The Women's March Jakarta, initiated by Lintas Feminis Jakarta, was first held in 2017 and has since been held annually. From only 400 participants in 2017, now more than 8,000 people participate every year. As it has grown, the Jakarta Women's March has become an action movement that involves women's groups and other vulnerable groups, such as gender and sexual minorities, domestic workers, migrant workers, indigenous peoples, and other groups, to demand policy changes that affect women and vulnerable groups. The Jakarta Women's March highlighted the urgent need to pass policies and regulations such as the RKUHP, Omnibus Law, and RUU Ketahanan Keluarga. Meanwhile, they also reject discriminatory and oppressive regulations and policies such as the Criminal Code, Job Creation Law, and Family Resilience Bill. In addition to housing the women's celebration action movement, the @womenmarchjkt account is actively spreading awareness related to gender equality issues both nationally and internationally. This is evidenced by the

feeds and Instagram stories posted on the account. In this study, it is then classified into several groups to be further examined in relation to the concepts of cyberfeminism.

### Feeds Content Analysis



Figure 1. Feeds related to Disability Advocacy Awareness  
(Source: Instagram Account @womensmarchjkt)

The above post was uploaded on June 6, 2023, with a topic related to advocacy issues for people with disabilities. As of July 2024, the post received a total of 205 likes. Through the five-slide post, @womensmarchjkt tries to provide awareness and understanding for its audience regarding the rights of people with disabilities, which today seem to be eroded. Reporting from the post above, it is mentioned that the lack of accessibility makes people with disabilities more vulnerable. Referring to Law Number 8 of 2016 concerning Persons with Disabilities, disability rights include respect and protection, access to education, employment and welfare, political rights, the right to participate in other social activities (Arawindha, 2023). Through the post above, the @womensmarchjkt Instagram account tries to provide space for marginalized groups, one of which is people with disabilities, to continue to voice their rights through the activism of Women's March Jakarta, which is then uploaded on social media to get a wider reach.



Figure 2. Feeds related to the Urgency of Protection for Victims of Sexual Harassment Based on NCII  
(Source: Instagram Account @womensmarchjkt)

In another post, the @womensmarchjkt Instagram account provides education regarding how to respond to the phenomenon of spreading non-consensual intimate



content. The post was uploaded on May 29, 2023, and received 339 likes. Non-consensual sharing of intimate content, also known as "revenge porn," is the act of sharing explicit images or videos without the permission or consent of the parties involved. The educational content presented in the post includes concrete examples of how victims are being treated today, as well as how victims should be treated. The issue was voiced in the activism in Jakarta 2023, and then @womensmarchjkt uploaded the same issue so that the aspirations and calls could lead a wider mass to protect victims and punish perpetrators. This is a manifestation of how educational content and feminist activism occur in the digital space.



Figure 3. Feeds related to Online Gender-Based Violence (KBGO)  
(Source: Instagram Account @womensmarchjkt)

The post, uploaded on May 11, 2023, which discussed Online Gender-Based Violence (KBGO), received 212 likes. KBGO is a form of violence based on the misuse of internet technology as a medium to harass victims based on gender or sexuality. This includes various forms, such as cyberbullying, doxxing, cyberstalking, non-consensual dissemination of intimate content, and the use of technology to threaten or blackmail victims (Samosir, 2023). The post displayed by @womensmarchjkt above takes the perspective of a victim of KBGO. This is done to provide education through concrete examples of KBGO survivors. The content displayed through the photo slide tells the story of Tata Yunita, who is also a member of the women's empowerment community; through her perspective, she tries to motivate and educate about the protection and assistance of victims of KBGO. Tata Yunita is actively spreading education related to this through campaigns both in public spaces and digital spaces. Campaigns were conducted in the public space through discussion forums such as Bacacerita Kespro and Teman Bacacerita, while campaigns were conducted in the digital space through her personal social media and community accounts, such as @womensmarchjkt.

In the content uploaded by @womensmarchjkt, the government's role in handling and preventing KBGO is key. The government needs to develop harmonized legislation and policies, as well as the active involvement of survivors and communities in handling KBGO. Victim support and recovery also need to be considered, both psychologically and legally, with a focus on the victim. The post also highlighted that public awareness and concern for the issue of KBGO is still very minimal, which then creates a phenomenon whose behaviour tends to blame the victim. Similarly, what happens in the digital space? The rapid development of the digital world is not matched by literacy and security, which causes women's security in the digital world to remain minimal. Privacy space for women needs to be created in all digital lines as holistic security. Communally created experiences and strengths have greater power to fight oppression and injustice over the privacy and security of women's digital bodies.



Figure 4. Feeds related to Demands in WMJ 2023 Action  
(Source: Instagram Account @womensmarchjkt)

The nine posts each represent one demand voiced at the 2023 Women's March. The feeds were simultaneously uploaded on May 15-17, 2023, with an average of 566 likes. The demands voiced and outlined in the Instagram content were clearly written, with detailed explanations on the slide feature. Referring to Figure 5. above, the demands include 1) increasing the political rights of women, vulnerable and marginalized groups, and other minorities; 2) urging the government to pass policies to eliminate discrimination, repression, and stigma that adversely affect women's development; 3) voicing their aspirations to the government to eliminate policies and laws that discriminate against women, minorities, vulnerable and marginalized groups; 4) stop harmful practices for women, children, and gender minorities; 5) encourage the creation of a comprehensive, gender-equitable, and inclusive curriculum; 6) urge the government to protect women, children, and other vulnerable groups; 7) comprehensive, fair, and inclusive social protection must continue; 8) resolve cases of human rights violations fairly and victim-centred; 9) encourage the government to be active in conflict resolution in ASEAN.

Through these posts, @womensmarchjkt is not only active in demonstrations of activism in public spaces but also active in voicing social aspirations conveyed through digital spaces. Social media has a big role in this. @womensmarchjkt maximizes the potential of social media as a tool to disseminate content and information related to women's issues. Instagram makes it possible to share relevant news and information with a wider reach (Paras Ayuning, Setyastuti, & Astinana Yuliarti, 2021).

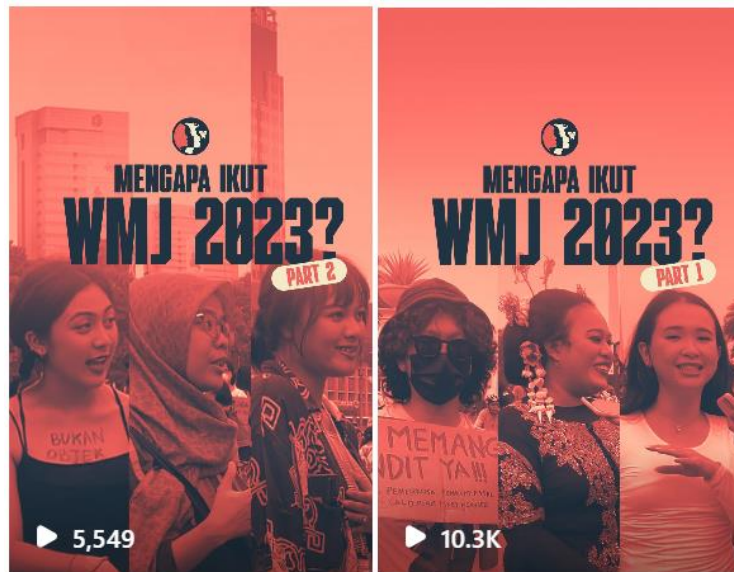
*Reels Content Analysis*

Figure 5. Reels related to WMJ 2023 Experience  
(Source: Instagram Account @womensmarchjkt)

The content reels above were uploaded simultaneously on June 22, 2024, with a total of 5,549 views and 10.3 thousand views. Through the reels content, @womensmarchjkt shared interview content with Women's March 2023 activism demonstrators with the topic of discussion "Why join the Women's March Jakarta 2023?". The short interview packaged through video reels displays several perspectives with the aim and moral message to attract mass attention on social media to women's issues.

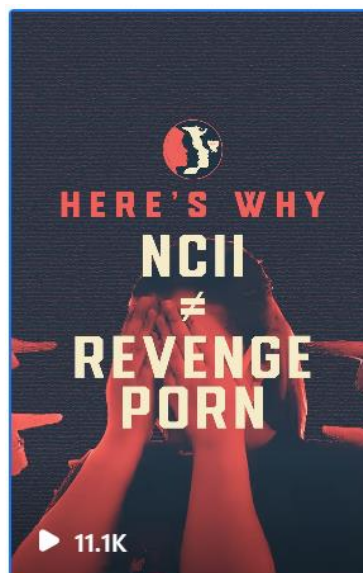


Figure 6. Reels related to NCII Education  
(Source: Instagram Account @womensmarchjkt)

The educational reels content related to Non-Consensual Dissemination of Intimate Images (NCII) is not the same as Revenge Porn and was uploaded on June 1, 2023 with 11.1 thousand views. The video explains that NCII is the unauthorized dissemination of intimate content, including photos or videos, which is done without the consent of the



parties involved in the content. Revenge Porn, on the other hand, is the dissemination of sexual content that was consensually obtained but then disseminated without the victim's consent. NCII and Revenge Porn have significant differences in definition, motivation, impact, dissemination and punishment. NCII is classified as a more severe form of gender-based violence and has a wider impact, while Revenge Porn involves the dissemination of sexual content that is consensually obtained but then disseminated without the victim's consent. NCII is included in Online Gender-Based Violence (KBGO), and legal institutions, such as institutions with judicial authority and functions to protect members of the judiciary, also have a role. The traumatic impact experienced by survivors of KBGO should receive psychological support, protection, and guarantees of legal certainty. Legal institutions themselves can use the principles of communication and prioritize ethics in order to optimize contributions to help overcome NCII, which includes handling actions for victims and prevention or preventive actions (Prananda et al., 2023).



Figure 7. Reels related to *Jati Diri* Exhibition Activities  
(Source: Instagram Account @womensmarchjkt)

Another reel uploaded by @womensmarchjkt is a recap of the Jati Diri event: Various Colors of Identity on May 5, 2023, with a total of 5,065 views. The Jati Diri event itself is an exhibition and discussion of the best photos on the topic of Celebrating the Colorful Identities of Women and Marginalized Groups. This is done as a celebration of appreciating differences in skin colour, body shape and function, sexuality, and expression. Enriched by various nuances of togetherness, this activity was successfully held on May 2-5, 2023, at IFI Jakarta Thamrin. The key message to be conveyed in this activity is that All Humans Are Equal: Equal and Valuable. This exhibition was strengthened by the establishment of a discussion forum and photo review, which implied that photography could be used as an advocacy tool for women. The success of these activities was then immortalized in a short video uploaded through @womensmarchjkt reels. This confirms that advocacy and aspirations carried out in public spaces will be optimized by uploading them in digital spaces. Instagram allows for a wider and faster reach so that it can impact more people and raise awareness of the issues brought up.



Figure 8. Reels on Education through Feminism Book Recommendations  
(Source: Instagram Account @womensmarchjkt)

The reels were uploaded on May 2, 2023, with a total of 4,973 views since this research was done on a topic related to feminism book recommendations. In the video, it is said that there is a misconception that feminism is the same as hating men, but it is not. The main purpose of the video is to educate the audience to be wiser and to make it easier to understand feminism through recommended books. The recommended books are: 1) *Ada Serigala Betina Dalam Diri Setiap Perempuan* (There is a Female Wolf in Every Woman), by Ester Lianawati. It discusses the complexity of women's lives from the perspective of psychology and feminism; 2) *Good Boys Doing Feminism*, by Nur Hayim. The book talks about the way out to become new men who are committed to fighting all domination and oppression of women and vulnerable and marginalized groups; 3) *Queer etc.*, written by Abigail et al. This book interprets queer from the label of gender identity or orientation, framed with various perspectives, both social and religious. What @womensmarchjkt is doing is a manifestation of educational content in spreading and fighting stigma related to feminism.

#### *Highlight Content Analysis*



Figure 9. Content Highlights of @womensmarchjkt in 2023  
(Source: Instagram Account @womensmarchjkt)

In the @womensmarchjkt account, highlight uploads classified by year. Each highlight group displays both photo and video content related to the series of demonstration activities carried out in March 2023. In particular, the highlight with the

title "2023 / 1" displays a series of activities before the demonstration, such as seminars and exhibitions. Furthermore, it displays the euphoria of the demonstration activities.

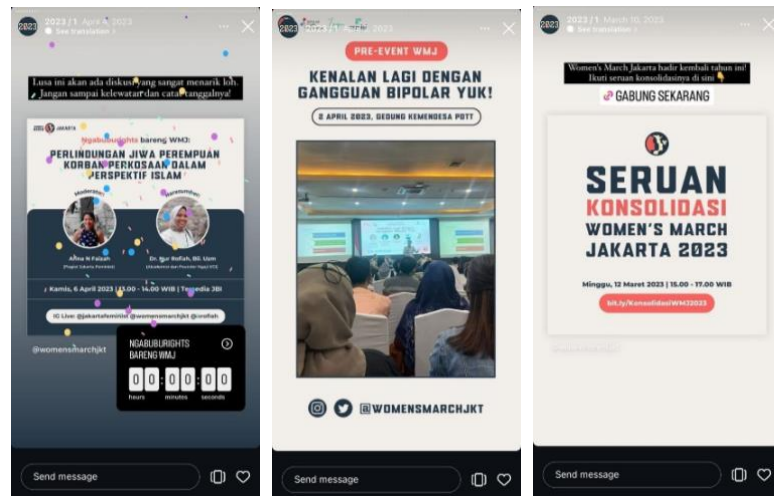


Figure 10. Content Highlight entitled 2023/1  
(Source: Instagram Account @womensmarchjkt)

Meanwhile, the highlight entitled "2023 / 2" features several videos of the euphoria of the demonstrations held in Jakarta in March 2023. It includes a series of events featuring marches and speeches.



Figure 11. Content Highlight entitled 2023/2  
(Source: Instagram Account @womensmarchjkt)

In addition, the highlights shown in the 2023 time frame are the demands voiced by participants in the Women's March Jakarta activism action. This leads to the conclusion that the content displayed in the highlights of the @womensmarchjkt Instagram account is dominated by videos that display the euphoria of the activity; this aims to convey to the general public through digital space about the activities carried out. Thus, the Instagram account @womensmarchjkt representative applies one of the concepts of cyberfeminism.

## Conclusion

Based on data analysis, the @womensmarchjkt Instagram account applies concepts that are indicators of cyberfeminism. Through Instagram, @womensmarchjkt maximizes

features such as feeds, reels, and highlights as a medium to gather the masses and expand reach in spreading awareness related to women's issues. Cyberfeminism promotes women's involvement in digital technology and the use of new media to improve gender equality. The Instagram account @womensmarchjkt actively fights for human rights and addresses online gender-based violence (KBGO), such as harassment, rape, and unauthorized surveillance. This is reflected in each of its posts featuring survivors of KBGO, with the aim of raising public awareness of online harassment that is often overlooked. The @womensmarchjkt Instagram account serves as a forum that seeks to change the situation of gender inequality in digital technology by increasing women's participation. In addition, @womensmarchjkt can be considered a representation of the cyberfeminism movement because of its efforts to develop a more inclusive and egalitarian gender narrative. When referring to Stuart Hall's representation theory, the @womensmarch account is a representation of the cyberfeminism movement. Stuart Hall argues that representation not only describes reality but also shapes and influences it. In this context, @womensmarchjkt not only reflects the struggle of feminism in the digital world but also contributes to shaping people's perceptions of gender and technology issues. This is evidenced by the number of participants who attended the Jakarta Women's March action. However, representation is dynamic in the sense that it must continue to evolve. Criticism and feedback from the community are key elements in ensuring that the platform remains inclusive and responsive to the needs of all its members. In some aspects, the @womensmarchjkt Instagram account has not fully highlighted the community and digital discussion forums that exist in digital media. @womensmarchjkt is still very much associated with the feminist action movement in public spaces based in Jakarta. For future research, a more detailed analysis can be carried out regarding the comparison of the effectiveness of the Jakarta Women's March movement in public space and digital space.

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