

Voicing Out Women Issue Through #MencatatPengalamanPerempuan on Instagram

Rengganis Ranggita Ranggawuni*, Rina Sari Kusuma

Department of Communication Science, Universitas Muhammadiyah Surakarta, 57161, Indonesia

*Corresponding author's email: 1100214234@student.ums.ac.id

ABSTRACT

Keywords

Women; Instagram; advocate

The rapid development of technology has changed the way humans access information and entertainment, offering the easier and quicker access to vast array of content, including discussions on gender equality or feminism. This research focuses on examining cyberfeminism within the context of Instagram, with a specific emphasis on the account of Kalis Mardiasih (@kalis.mardiasih). Cyberfeminism, is a theoretical framework, delves into the empowerment of women in the digital space, particularly on social media platform. Using a qualitative approach and employing the documentative content analysis method, this research analyzes the posts in the last 7 months on Kalis's account that uses the hashtag #MencatatPengalamanPerempuan. By focusing on the content that associated with the mentioned hashtag, this research aims to explore how social media works as a platform for raising awareness about women's issues. Through this method, the research seeks to shed light on the ways in which individuals like Kalis Mardiasih are leveraging Instagram as a tool for advocating for gender equality and amplifying women's voices in the digital sphere. Contents that have been uploaded by Kalis Mardiasih in the decided period can be divided into three categories: (1) women in relationship with men (2) women in relationship and religious practice (3) women and their expression.

1. Introduction

Technology and internet have developed and their development helps humans' daily task. They are helpful to deliver messages or communicate in easier way without having to see each other. It means, information is getting faster and more accessible for people since it is essential. People may access information not only on website, but also social media such as Instagram, X, Facebook, and a lot more. On social media, people are allowed to discuss openly with other users. One of the famous platforms is Instagram. Indonesia is the fourth country with the most Instagram users in the world ("*Instagram Users by Country 2024*," 2024).

One topic that has been talked about and promoted a lot on social media is feminism or gender equality. It has proved to be a powerful vehicle for bringing women's rights issues to the attention of a wider public, galvanising action on the streets of cities around the world and encouraging policy makers to step up commitments to gender equality (Loiseau & Nowacka, 2015).

Gender-based violence (GBV) is one of the most common human rights violations in the world. It occurs in every country and across all socioeconomic groups (UNICEF, n.d.). GBV may include:

rape, domestic violence, trafficking, sexual exploitation, and etc. Especially after the COVID-19 outbreak which gave greater opportunity to abusers due to the quarantine (Mittal & Singh, 2020).

In 2023, 3.498 or 41.55 percent of women in Indonesia have suffered mental abuse, followed by physical violence for 2.081 or 24.71 percent, sexual abuse for 2.078 or 24.69 percent, and financial abuse for 762 or 9.05% (Tahunan Komnas Perempuan Tahun, 2024). Despite social media or digital world providing us benefits, according to Zeid Ra'ad Al Hussein, United Nations High Commissioner for Human Rights, despite the numerous benefits of digital connection, digital media has also given rise to new forms of oppression and violence (UNHRC, 2018).

Perpetrators of gender-based violence in the public domain reported to Komnas Perempuan in 2023 were primarily social media friends, accounting for up to 447 perpetrators or 35% of the total. This research demonstrates that community contact in the online world has increased following the COVID 19 pandemic, which has an impact on women's interaction in social media (Tahunan Komnas Perempuan Tahun, 2024).

Social media has improved the dissemination of information about specific social movements, allowing activists to mobilize faster and communicate more easily. One of the ways to spread social movement is by utilizing hashtags. Understanding the mechanics of hashtags can improve social movements' efficiency and effectiveness in influencing societal structures through policy or legislation (Dobrin, 2020).

As an illustration: #MeToo, the hashtag movement that had first emerged offline, started in 2006 by activist Tarana Burke (Afnan et al., 2019) In 2017, the #metoo hashtag went global, awakening the world to the gravity of sexual violence (*Get to Know Us | History & Inception*, 2020). This movement is considered digital activism and cyberfeminism.

Cyberfeminism refers to the relationship between women and new technologies of communication (Kusuma & Vitasari, 2017). Meanwhile the context of digital activism refers to the digital technology used in a particular activism movement and the economic, social, and political context in which that technology is used (Joyce, 2010). Cyberfeminist is an understanding of how to position women to use new media as a forum or tool in empowering themselves (Suharnanik et al., 2022).

Women, like men, should be able to disclose themselves. Women face numerous challenges and require a safe area to express their emotions. Women are typically perceived as a muted group since their access to numerous things, including freedom of speech and freedom to express their feelings, are limited or even disallowed (Lasmary & Girsang, 2023). A previous qualitative study about cyberfeminism through a campaign #YourBeautyRules by a community called Female Daily Network (FDN) on YouTube, stated that the hashtag had the potential to educate and help Indonesian women to enhance their confidence as well as establishing women to have a superior character (Lestari et al., 2020).

Although the information is so much more accessible and space for being vocal is bigger nowadays, there are some netizens who still invalidate, do not take gender issue seriously, or even they against gender equality movement. This is why there are a lot of cyberfeminism accounts that are vocal and take part regarding this issue. Not only communities but also through personal account or influencer, for instance: Kalis Mardiasih.

Kalis Mardiasih is a well-known muslim woman writer and gender activist on social media whose Instagram (@kalis.mardiasih) have reached almost 200.000 followers. She has been writing since 2013 and has written 4 books with the topics that are related to Islam and feminism. Other than books, Kalis actively does a storytelling through gender perspective and posts any issue related to women's experience in the society on her Instagram account with the hashtag #MencatatPengalamanPerempuan (Recording Women's Experience).

This qualitative research aims to analyze the contents of Kalis Mardiasih that is included in the #MencatatPengalamanPerempuan as the space for voicing out women issues.

Research Question : what does Kalis Mardiasih's account (@kalis.mardiasih) presents in her contents to be vocal about women issue?

Feminism is a belief that women deserve to be equal in terms of economic, politics, and social, ends sexism and oppression. The core premise underpinning feminist theory is that since the beginning of human civilization, women have been accorded a secondary status by masculine-dominated social discourse and western philosophical heritage. Feminist theory holds that women have historically been marginalized in society and philosophy due to masculine dominance (Raina, 2017).

When asked what gender is, the answer should explain the distinction between sex and gender. Sex is physiologically determined (male or female). Gender is not a biological concept; rather, it refers to a set of socially constructed behavioral patterns. As a result, femininity and masculinity are culturally established and a matter of choice; they refer to patterns of behavior and characteristics associated with being female or male (Papa & Gavrilu, 2015).

Judith Butler redefined gender concept. Gender is a construct that needs to be rebuilt and restructured from time to time. Butler summed it up as "gender is not what we are rather what we do." (Singh, 2024).

Gender stereotypes develop slowly over time, and the feminine stereotype appears to have become more elastic in recent decades. Changes in gender norms and expectations for men and women are most likely due to cultural, political, and economic progression.

According to Lips, gender is multidimensional. One component is gender identity, which refers to thinking of oneself as male or female. Another example is gender roles: acting in ways that are considered proper for women or men in the surrounding culture. There is also sexual orientation, which is defined as attraction to members of one's own or other gender (Lips & Hilary M, 2013).

The spread of gender study itself has become faster in the digital era and it is called as cyberfeminism. Cyberfeminism is a movement by a group of women that makes use of the growth of information and communication media technologies. The ultimate goal is to chances for women to connect with each other, and help them learn and each other, and help them develop and produce their own work online (Suharnanik et al., 2022b).

Information and Communication Technology (ICT) have transformed transnational feminist theory and practice in a variety of ways. These advancements ushered in a new era of global feminist activity, modernizing traditional approaches for the digital age (Youngs, 2015).

In the nineteenth century, feminism started to develop into a movement that drew attention from European white women. This movement rapidly moved to the United States dan grew since John Stuart Mill published *The Subjection of Women* in 1869 (Kristeva, 2015, as cited in Suhada, 2021). With the existence of women movement in the United States and Europe, it affected the political situation that was initiated by Kartini. Dewi Sartika, Cut Nyak Dien and more. All the women empowerment that happens in Indonesia was caused by the conditions where they need to fight with the men in maintaining ancestral land despite the gender and sex difference (Suhada, 2021).

Using social media is one method of empowerment to boost their status as women. In 2024, based on datareportal.com, 46.5% of social media users are women and 53.5% are men (Kemp, 2024). Women's groups and feminist activists use the internet to achieve various purposes, including support networks, addressing sexual harassment, discussing feminist politics, promoting sexual self-expression, and advocating for social justice (Van Doorn, 2010, as cited in Kusuma & Vitasari, 2017).

One of the public areas that is currently also evolving is gendered space. Gendered spaces give access to interact with diverse features, but are more fitted to group traits depending on gender. New media is becoming more intriguing as a result of widespread accessibility. The patriarchal concept holds that men are superior. But now, women can contribute in mastering technology (Kusuma & Vitasari, 2017).

Women now have more freedom to express themselves and actively participate in business (economy), politics, and psychological influence they get. The characteristics of social media namely participation, openness, conversation, community, and connectedness allow women to be proactive (Lubis, 2015).

2. Method

This research uses qualitative method. In simple terms, it can be understood as a type of research whose findings are not obtained through statistical procedures and more on how the researcher understand and interpret the meaning of events, interactions, and the behavior of subjects in certain situations according to the perspective of the researcher. Behavior of subjects in certain situations according to the perspective of the researcher. perspective of the researcher (Rita Fiantika et al., 2022). The goal of qualitative study is to understand a certain phenomenon or social issue (Jaya, 2020).

Qualitative content analysis (QCA) is a research method that uses a systematic coding process to describe and interpret textual data (Assarroudi et al., 2018). Content analysis is a research technique used to draw repeatable and valid inferences from a text (or other meaningful content) about the context in which it is used (Krippendorff, 2004).

According to Weber, content analysis is a research method that employs a collection of procedures for drawing accurate inferences from text (Ahmad, 2018). This method continues to evolve to adapt to new developments, including its application to “new media” such as the Internet (Liauw, 2022). This study is conducted to analyze the women issue contents shared by Kalis Mardiasih on Instagram with #MencatatPengalamanPerempuan as the space for voicing out women’s right and issue.

Data source refers to the origin of the data that is obtained for analysing. To make sure that the analyzed contents are relevant to nowadays’ trend, the source of data that is used in this research is Kalis’s post on Instagram with #MencatatPengalamanPerempuan that have been posted within 1 year, from April 2024 to April 2025.

To analyse the data, researcher will use thematic analysis. According to Kuckartz, thematic analysis defines thematic qualitative content analysis primarily as an inductive process (Mayring, n.d.).

Data collection is the method that is utilized by the researcher to obtain the needed research data (Jaya, 2020). The data collection method that is used in this research is documentation. Document is the existing text such as YouTube, websites, social media, movies, books, and advertisements. Documentation is a way of collecting information either visually, verbally or in writing (Rita Fiantika et al., 2022). Through this method, researcher uses the contents that Kalis has shared on her Instagram with the mentioned hashtag and code them into certain themes.

3. Result and Discussion

Women in relationship with men

The gender role of men and women is frequently being debated by people especially on social media. A lot of them think that men should always be the provider meanwhile the women may sit and just be pretty. This still exists due to the internalized patriarchy, which is an unconscious acceptance of patriarchy within people.

According to Butler, gender is not biologically but it is formed through repetitive actions. She summed it up as “gender is not what we are but what we do.” Gender is created through the sustained social performance (Butler, 1990). When somebody performs a chore or activity that does not suit the society’s norms, they will likely face discrimination or stigma.

The action of men being the provider has been happening for years, and it is conducted repeatedly which strengthening a gender norm and becomes a normal thing to the society. Therefore, when society sees a man being a domestic husband while the wife makes money, it may seem unusual to them. As a result, the home daddy will likely receive critics because he does not fit society's expectations. Hence, Kalis broke the traditional gender norm by promoting that women can be the provider of the family and the men can be domestic husbands too, as long as it is done with consents between spouses.

Women can be a provider too. *"A woman with provider mindset may provide health care because she is a doctor, education if she is a teacher, reinforce justice if she is a lawyer,"* as Kalis has written this on her post regarding provider role, it is obvious that women who can contribute and provide, they do not only do it to her family but also the surroundings with their jobs. Kalis empower women to maximalized their potentials to the fullest to provide their family and society.

Butler's performativity can be implied to a sexual violence as well. Butler argued that the sustained gender norms are maintained through a mechanism of power that controls body and individual's behavior (Rohmatul Inayah & Fauzi, 2024). One of the sexual violence that occurs a lot is child grooming. Child grooming is an act of manipulation where an adult and an underage child is having a romantic relationship. To take advantage of the power imbalance, the groomer will do repetitive acts, such as constant compliments and gifting, to fake their identity then earn trust from the victim and change the perception of an unhealthy relationship.

"Stop child grooming. Child grooming is not love, child grooming is a violence, manipulation, and exploitation towards children." Kalis emphasized that child grooming is not something that should be normalized, child grooming is a violence. She supports children to go to school to pursue their dreams instead of having an abnormal a romantic relationship with adults.

Women in relationship and religious practice

Gender inequality is sometimes being presented on movies. Kalis took one example from a Malaysian series titled "Bidaah" which shows that in religious practice, sometimes women still face inequality and discrimination. Bidaah portrays how men misuse scripture as a tool of misogyny. For instance, Walid, one of the characters in the series repeatedly taught his congregation that men are superior to women. *"He always repeats the scripture that men are the most perfect, men are leaders, men need to be absolutely obeyed by women."* Walid also said that women need to be disciplined and protected because women are like "cracked glass." This action is considered perpetuating the existence of patriarchy within society by objectifying and seeing women powerless.

Another example is when someone is not married yet. Kalis reminded the audience to be mindful and careful before getting married to someone, to not rush into making the decision. She also explained that Al-Qur'an supports equality. To strengthen her statement, she added a verse from Al-Hujurat: 13 which says that the most noble mankind (both men and women) is those who are faithful.

Financial support or providing is one of the topics that is discussed in religion. Regarding this, Kalis clarify the point and the reason why the husbands may provide for the wives is because women have reproduction tasks that cannot be done by men, moving on from the notion that says men are superior than women. *"That is cool! It means that Qur'an recognize reproductive roles as something that needs to be paid,"* Kalis highlighted the Qur'an verse (Ath-Thalaq 7) as the recognition to women's reproductive roles as something that deserves compensation.

Through those posts, Kalis shared the fact that Al-Qur'an never teaches inequality and always support gender equality. In Islam, women and men are both judged based on their faith, not their gender and never accept any kind of violence including in relationship or religion practice.

Butler sees a gender trouble as a door to resistance and the possibility of change (Rohmatul Inayah & Fauzi, 2024). Performativity theory also can be a symbol of resistance, and this can be implied to Kalis's contents. Utilizing social media, Kalis has constantly showed her action against traditional gender norms and patriarchy. She voiced out the voiceless women with her narration, creating a better, safer, and inclusive page for any identity.

Women and their expressions

Hilary M. Lips stated that gender is multidimensional including gender identity. There seem to be two dimensions that can be categorized for individuals: biologically and socio-cultural. Biologically refers to sex, male or female, meanwhile socio-cultural refers to the socially expected roles that correlated to femininity and masculinity. Lips stated that gender is more than biologically based sex difference, but it is an expression of culture and social construction too (Lips & Hilary M, 2013).

However, Lips differentiate gender identity and expressions. Expression is what they present externally to the society. Lips defined expression as behaving the way that is considered appropriate to society both for women and men (Lips & Hilary M, 2013). Hijab is one of the examples of gender expressions. When a Muslimah wears a hijab, people tend to expect them to be properly feminine, act how a woman is supposed to act.

On her Instagram account, Kalis shared the diverse experience and expressions of women who wear hijab. From going to concerts, working at a playground, to hijab removal. To society, those actions are not considered fitting society's expectation which narrows down the space for muslim women to express themselves. As an illustration, when a muslim woman decides to remove her hijab, most likely she will receive backlash and fear mongering from her surroundings such as family. Not only backlash, but also emotional manipulation. However, when a woman wears a hijab, society also points out or judge how she wears it. This depicts that the way someone expresses themselves is being shaped by the society.

"This experience caused her insecurity, she thought that love and affection from the family is not enough to make the main family the safest space," this quote from one of the posts portrays how family that is supposed to be respectful becoming not inclusive instead.

Kalis, through her contents, supports hijab as an empowerment for muslim women. Not only the women who wear hijab, but also those who wants to express themselves however they want. *"We do not need to be judgy with their hijab style and measure their faith by what covers their heads,"* furthermore, she educated her audience to be respectful and not be judgmental over someone's decisions.

This analysis examined the women issues, specifically in terms of expressions and roles, that are brought by Kalis Mardiasih on Instagram. The contents that Kalis has shared with #MencatatPengalamanPerempuan can be categorized into three : (1) women in relationship with men (2) women in religious and relationship practice (3) women and their expressions. Kalis's contents are constantly challenging the traditional gender norms and roles. She presented the fluidity of gender role such as men who can embrace the domestic responsibilities while the women can provide too. This aligns with Butler's performativity theory, it shows that gender roles are indeed constructed by the repetitive actions that has been happening since years which strengthening the gender norm. Kalis also shared the diverse stories about women's expressions, especially regarding hijab, when a woman wears or removes it. Through her contents, it shows that gender expressions are constructed by the society's expectations. Furthermore, Kalis also spoke up about the inequality in religious field. Kalis showed how patriarchy is perpetuated in religious context. She straightened out the narratives by highlighting the support of Islam in gender equality. Overall, Kalis has constantly made contents with #MencatatPengalamanPerempuan and upload them on her Instagram page to challenge the traditional gender norm and empowering women.

Social media has emerged as an easy and transformative platform for discussing the surrounding gender roles, gender norms, and women empowerment. It is important to be vocal about it on social media. Cyberfeminism has become essential in understanding how digital technology interacts with gender and activism. It examines how women made use of social media to challenge the traditional norm and patriarchy, build a positive space, and point out the gender inequality that happens online and gender-based violence.

This study shows the function of Kalis Mardiasih's contents as the space to voice out women's issue. Contributing through her posts, she frequently challenges traditional gender norms and inequality that often limits women's movement. This aligns with cyberfeminism that supports the digital media for women empowerment. She actively explores the gender issues in broader context including religion, self-expressions, and relationships.

The cyberfeminism perspective was implemented in the previous study by Lestari, Fadilah, and Wuryanta (2020) that explored the #YourBeautyRules campaign by Female Daily Network, as the form of challenge the traditional beauty standard. It emphasizes how online platform can be useful to encourage women expressing themselves and resistant to the dominant narrative which is patriarchy.

#MencatatPengalamanPerempuan directly addressing gender inequality within religious interpretations and the importance of the diverse stories from surroundings to deny patriarchy. Kalis consistently fight against the patriarchy and restrictive society's expectation where women and men are expected to do things based on the traditional gender norm and control women's expressions. She presents the alternative visions of family structure, suggested the fluidity of gendered responsibilities.

Kalis provides courage for women to define themselves beyond traditional boundaries or norm. Butler's performativity, which says that gender norms exist due to the sustained repetitive social performance, provides a useful framework grasping how online space may facilitate to challenge the established gender norms. This research also highlights the importance of contents that bring up experiences of individuals and digital storytelling in supporting changes. In particular, Hilary M. Lips offers valuable view for understanding gender expression, defining expression as something that is considered appropriate for men and women according to the society. Kalis portrays the diversity of expression by sharing stories about women and their hijab, challenging the narrow societal expectation how muslim women should behave.

While #YourBeautyRules focused on body positivity and online community, this study narrows down the focus on an influencer that navigates broader aspect of feminism. In religion context, this is sensitive yet crucial because it plays an important role in forming gender norm. Therefore, through her contents, Kalis has shared valuable education and straighten out how gender issues may intersect with religion.

4. Conclusion

According to the analysis of Kalis Mardiasih's contents used #MencatatPengalamanPerempuan, Instagram offers a good platform to voice out gender issues and challenges the traditional gender norms. Using storytelling, Kalis addresses and deconstructs the traditional norms such as provider mindset, that confines men to the breadwinner status and women to their domestic status.

Furthermore, Kalis also shared diverse stories women in relationship, religious practice, self-expression and societal expectations, particularly regarding hijab. Kalis promoted non-judgmental behavior towards any expressions of women. This also has shown that Kalis provides inclusive space for any identity. This lines up to the cyberfeminism which recognize the potential of social media as platform to empower women. Cyberfeminism is presented as a space of digital information that can be accessed freely and spread quickly.

The qualitative content analysis allows exploration of the experience, viewpoints of individuals navigating gendered power dynamics. This study underlines the way of individual's digital storytelling in pointing out the gender equality. #MencatatPengalamanPerempuan showcases the transformative potential of social media for gender equality and challenging the dominant narrative which is patriarchy. Kalis's contents show the diversity of women's experiences and fight against the narrow femininity, particularly in the social context of Indonesia. Kalis presents that gender norm and roles are constructed by the society. Through her way that often brings up the relatable and current phenomenon, she empowers everyone to be vocal regarding gender issue. It depicts that it is crucial to consider using online strategy and social media to advocate gender equality.

5. References

- Afnan, T., Huang, H.-Y., Sclafani, M., & Bashir, M. (2019). *Putting a Price on Social Movements: A Case Study of #MeToo on Instagram*. <https://doi.org/10.1002/pra2.00002>
- Ahmad, J. (2018). *Desain Penelitian Analisis Isi (Content Analysis)*. <https://doi.org/10.13140/RG.2.2.12201.08804>
- Assarroudi, A., Heshmati Nabavi, F., Armat, M. R., Ebadi, A., & Vaismoradi, M. (2018). Directed qualitative content analysis: the description and elaboration of its underpinning methods and data analysis process. *Journal of Research in Nursing*, 23(1), 42–55. <https://doi.org/10.1177/1744987117741667>
- Ahmad Raina, J. M. (n.d.). Feminism: An Overview. *International Journal of Research Available*. <https://edupediapublications.org/journals>
- Butler, J. (1990). *Gender Trouble*.
- Dobrin, D. (2020). The Hashtag in Digital Activism: A Cultural Revolution. *Journal of Cultural Analysis and Social Change*, 5(1). <https://doi.org/10.20897/jcasc/8298>
- Jaya, I. M. L. M. (2020). *Metode Penelitian Kuantitatif dan Kualitatif* (F. Husaini, Ed.). QUADRANT.
- Joyce, Mary. (2010). *Digital activism decoded: the new mechanics of change*. International Debate Education Association.
- Kemp, S. (2024b, February 20). *Digital 2024: Indonesia — DataReportal – Global Digital Insights*. DataReportal – Global Digital Insights. <https://datareportal.com/reports/digital-2024-indonesia>
- Krippendorff, Klaus. (2004). *Content analysis: an introduction to its methodology*. Sage.
- Kusuma, R. S., & Vitasari, Y. (2017). *Gendering the Internet: Perempuan pada Ruang Gender yang Berbeda*.
- Lasmary, R., & Girsang, R. M. (2023). *Comparative Study of Post-Marriage Nationality of Women in Legal Systems of Different Countries International Journal of Multicultural and Multireligious Understanding Cyberfeminism Issues in Digital Platform*. <https://doi.org/10.18415/ijmmu.v10i9.5100>
- Lestari, N., Fadilah, A. N., & Wuryanta, E. W. (2020). Empowered Women & Social Media: Analyzing #YourBeautyRules in Cyberfeminism Perspective. *Jurnal ASPIKOM*, 5(2), 280. <https://doi.org/10.24329/aspikom.v5i2.664>
- Liau, T. T. (2022). Content Analysis and Its Application with Dynamic Online Content. *Jurnal Teknik Industri*, 24(2), 105–116. <https://doi.org/10.9744/jti.24.2.105-116>
- Lips, & Hilary M. (2013). *THE BASICS*.
- Loiseau, E., & Nowacka, K. (n.d.). *Can social media effectively include women's voices in decision-making processes?* www.wikigender.org
- Lubis, E. E. (2015). POTRET MEDIA SOSIAL DAN PEREMPUAN. *Jurnal PARALLELA*, 1(2), 97–106. <https://ejournal.unri.ac.id/index.php/JPRL/article/view/2864>
- Mayring, P. (2014). Qualitative content analysis: theoretical foundation, basic procedures and software solution. 143, 143. https://www.ssoar.info/ssoar/bitstream/document/39517/1/ssoar-2014-mayring-Qualitative_content_analysis_theoretical_foundation.pdf
- Mittal, S., & Singh, T. (2020). Gender-Based Violence During COVID-19 Pandemic: A Mini-Review. In *Frontiers in Global Women's Health* (Vol. 1). Frontiers Media S.A. <https://doi.org/10.3389/fgwh.2020.00004>
-

-
- Popa, D., & Gavrilu, D. (2015). Gender Representations and Digital Media. *Procedia - Social and Behavioral Sciences*, 180, 1199–1206. <https://doi.org/10.1016/j.sbspro.2015.02.244>
- Rita Fiantika, F., Wasil, M., & Jumiya, S. (2022). *METODOLOGI PENELITIAN KUALITATIF*. www.globaleksekutifteknologi.co.id
- Rohmatul Inayah, Z., & Fauzi, A. M. (2024). *Pembebasan Seksualitas dan Gender dalam Film The Danish Girl* (Vol. 13).
- Singh, G. (2024). *The Social Construction of Gender: An exploration of Judith Butler's Ideas*.
- Suhada, D. N. (2021). Feminisme dalam Dinamika Perjuangan Kesetaraan Gender di Indonesia. In *Indonesian Journal of Sociology, Education, and Development (IJSED)* (Vols. 1–1, pp. 15–27) [Journal-article].
- Suharnanik, S., Wijaya, U., & Surabaya, K. (2022a). *JASIMA: JURNAL KOMUNIKASI KORPORASI DAN MEDIA Cyberfeminism: Peluang dan Tantangan Sosial Media Bagi Pemberdayaan Perempuan Indonesia Cyberfeminism: The Opportunity and Challenges of Social Media for Indonesian Women Empowerment*.
- Suharnanik, S., Wijaya, U., & Surabaya, K. (2022b). *JASIMA: JURNAL KOMUNIKASI KORPORASI DAN MEDIA Cyberfeminism: Peluang dan Tantangan Sosial Media Bagi Pemberdayaan Perempuan Indonesia Cyberfeminism: The Opportunity and Challenges of Social Media for Indonesian Women Empowerment*.
- Tahunan Komnas Perempuan Tahun, C. (2024). *LEMBAR FAKTA*. <https://komnasperempuan.go.id/download-file/1085>
- UNHRC. (2018, June 22). Retrieved November 12, 2024, from <https://www.ohchr.org/en/press-releases/2018/06/human-rights-council-holds-panel-discussion-online-violence-against-women>
- UNICEF. (n.d.). Retrieved November 12, 2024, from <https://www.unicef.org/protection/gender-based-violence-in-emergencies>
- Youngs, G. (2015). *TRANSNATIONAL FEMINIST MOVEMENTS*.
-