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Gender-Sensitive Communication Strategies in Reducing Bias and Stereotyping in the Media

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ABSTRACT

In Indonesia, online gender-based violence (KBGO) surged by 348% between 2019 and 2020 (Komnas Perempuan, 2021), reflecting the pervasive influence of patriarchal culture in digital media spaces. Despite growing awareness, mass media and social media continue to exploit women as objects rather than subjects, reinforcing gender stereotypes through discriminatory content and language. This research aims to explain the strategies for creating gender-sensitive communication in the media, with a particular focus on social media platforms, within the Indonesian context. Employing a qualitative approach through a narrative literature review, this study systematically synthesized academic sources obtained from Google Scholar, DOAJ, and Garuda Kemdikbud databases (publication years 2011–2024) using thematic analysis. The findings reveal that gender-sensitive social media communication can be achieved through four key strategies: 1) strengthening digital literacy for the public by building networked digital communities to promote gender empowerment through education and online discussion spaces; 2) educating media users about women's rights and needs across political, social, cultural, and safety dimensions using gender-friendly language; 3) presenting gender-neutral content by depicting individuals as active subjects rather than passive objects; and 4) engaging men as allies to dismantle patriarchal culture through equitable communication practices. These findings contribute to the development of gender-sensitive media frameworks applicable to digital communication policies and practices in Indonesia.

Keywords:
gender-sensitive communication; online gender-based violence; social media; patriarchal culture; digital literacy; women's empowerment; feminist media

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INTRODUCTION

Media today is a fundamental thing in public life and can be a means of information, communication, social control, and entertainment. Mass media as part of media disseminates information through text, audio, and visuals. As technology develops, mass media uses internet networks to spread messages or known as *online* media.The impressions and information in the media are so diverse, one of which is about women. Unfortunately, sometimes there are still many media (mass media and *online* media) that make women only as objects, so media that has a gender perspective is needed (Santoniccolo et al., 2023)

Women and the media are an inseparable unit, especially in the era of globalization like today. In addition to being users, women are also often subjects and objects in content in various media, both mass media and electronic media. Women in the media are exploited for their beauty and gentleness through their body appearances such as beauty, thinness, and white skin. Several counter-media that position women as subjects portray that women can make their own choices in terms of education, career, and family. They can be strong figures like men as well as perform public roles, transcending the boundaries formed by society and

showing that men and women can be equal in many ways (Winarnita et al., 2022)(Christanti et al., 2021)

However, the amount of women's content in the media is not always accompanied by appropriate behavior. There is a lot of violence and exploitation that women get when using or through media content,the existence of *Online Gender-Based* Violence (KBGO) increased by 348% compared to 2019. KBGO, which in 2019 amounted to 409 cases,This decline occurred because many women began to care about KBGO. However, there is still a need for increased awareness considering the lack of prevention, prosecution, and protection of victims in cyberspace (Suryanti & Muttaqin, 2023)

KBGO is a form of injustice that can cause marginalization, economic impoverishment, subordination, unimportant assumptions in political decisions, the formation of stereotypes through negative labeling, violence .Some forms of KBGO include approaches to deception, virtual harassment, hacking, *illegal content*, privacy violations, threats of distribution of personal photos or videos, defamation, and digital portrayal and recruitment. KBGO that often occurs is virtual harassment in the form of sending images or texts with graphic nuances. Privacy violations often occur in matchmaking agencies under the pretext of fulfilling their identity. KBGO is rampant with the mode of getting acquainted or looking for close friends, so it is not uncommon for many users to not understand the limits of KBGO (*Arianto, B. (2021). Social Media as a New Space for... - Google Scholar*, n.d.)

Cases of KBGO that occur in posts on social media usually contain stereotypes of women having emotional concepts, can cook, motherhood, like cleanliness, are weak, and so on. Flirtatious and annoying chat invitations are common on some social media platforms. In addition, the dissemination of personal content to the public domain, insulting and harassing words, intentional humiliation, threats of sexual violence, and insulting body shape are problems that are often found in Indonesia (*Indrawari, D. L. (2020). The Hidden Space of Violence... - Google Scholar*, n.d.) In addition to social media this *gender exploitation* occurs in mass media through film shows, advertisements, *entertainment*, and many more. Women in soap operas are often portrayed as having no freedom of choice and are dominated by men. Symbolic violence is also depicted through the practice of marginalization, subordination and giving negative labeling to women (*Novarisa, G. (2019). Patriarchal Domination Is in... - Google Scholar*, n.d.)

KBGO that occurs on social media and mass media shows that object to women occurs because of the strong patriarchal culture embraced by the community and the media. Patriarchal culture is a structure that places the role of men as the single, central, and all-encompassing rulers. This patriarchal cultural system affects various aspects of human life, causing gender disparities and injustices. Gender injustice is direct in the form of certain behaviors, values, norms, and rules, indirect such as regulations that benefit certain groups, and patriarchy that is implemented systemically. Forms of injustice are stereotypes, violence, marginalization, and subordination (Wirawan et al., 2022)

Because of the large number of KBGOs that occur in the media and content that still adheres to patriarchal culture, a safe space is needed for women in the media. This safe space is clearly necessary for women to feel comfortable when using media, and women can be the subject of any content. Women can participate in creating new media to empower others

and counter male discourses that dominate and subordinate (*Alatas, S., & Sutanto, V. (2019). Cyberfeminism and... - Google Scholar*, n.d.)(Maryani et al., 2021) Social media can be used to campaign and advocate for *gender* equality, leadership, and women's involvement in transformative change in mindsets and behaviors (Daniah et al., 2023) There are several issues that need to be fought for, such as women-friendly content, infrastructure that can be enjoyed by women.

In addition to KBGO, cases of crime and sexual violence through social media are also very concerning (Winarnita et al., 2023) These cases will increase if they are not addressed from now on. Studies on the creation of safe spaces in the media for women using a gender perspective need to be carried out so that similar cases do not cause more trauma to their victims. This study is also important to provide education to all users of social media or new media and mass media to pay attention to the human side of media, not just looking at the business side or pleasure. By understanding how to communicate from *a gender* perspective on social media, it will ultimately help create a peaceful and peaceful life in the virtual world and the real world. There are several previous studies related to this research. First, a research entitled "Gender-Sensitive Media Training for Joint Media Activists DP3AP2KB Central Java Province" by (Profesional & 2021, n.d.) professional communication journal. The results of this study show that after training, media sensitivity to *gender* increases. With this training, it is hoped that the media can realize gender-friendly news and increase media workers' knowledge of the importance of gender-friendly media (Profesional & 2021, n.d.) The results of the study show that with the difference in background, the two media accounts studied have the same goal, namely to voice *gender* equality applicable to all parties, both men, women, and others. Everyone has the right to feel the freedom from sexual violence.

Based on the review above, there has been no research focused on the creation of communication and content on social media that has a *gender* perspective or is friendly to women. Therefore, the research focuses on the media and its users to create a safe space for all, especially for women through the process of communication and posts or content in it. This research is expected to contribute to the struggle for gender equality rights and increase the awareness of all parties involved in the media, ranging from owners, contributors, to users so that media that is *gender-sensitive* and fulfills human rights is created.

METHOD

This research employs a qualitative approach using a narrative literature review design, a methodologically recognized approach for synthesizing existing scholarship on a specific phenomenon (Creswell, 2014; Moleong, 2017).this design is appropriate for the research objective, which seeks to comprehensively explain gender-sensitive communication strategies in media by drawing upon and critically analyzing existing theoretical and empirical literature.

Data were collected through a systematic documentation process. Literature was searched from three main databases: Google Scholar, DOAJ (Directory of Open Access Journals), and Garuda Kemdikbud. Search terms employed included “gender-sensitive communication,” “online gender-based violence,” “feminist media theory,” “women and social media,” and “patriarchal culture in media,” in both Indonesian and English. Inclusion

criteria were: (1) academic journal articles, books, and institutional reports published between 2011 and 2024; (2) sources directly relevant to gender, media, and communication studies; and (3) sources accessible in full text. Exclusion criteria included sources published before 2000 (with the exception of seminal theoretical works) and sources with insufficient methodological transparency. A total of 27 sources were reviewed and included in the final analysis. The research instrument consisted of a thematic coding framework developed inductively from the literature. Data analysis followed the thematic analysis procedure proposed by (Braun et al., 2006) comprising six phases: familiarization with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the report. This procedure ensured systematic and rigorous interpretation of the literature in relation to the research objective.

RESULTS AND DISCUSSION

This study's analysis is grounded in two complementary theoretical frameworks: Feminist Media Theory (Van Zoonen, 1994), which examines how media institutions reproduce gender inequalities through representational practices, and Gender Performativity (Butler, 1990), which argues that gender is a socially constructed performance reinforced through repeated cultural acts, including media consumption and production. These frameworks guide the thematic analysis of literature and inform the critical discussion of gender-sensitive communication strategies presented below.

The media (mass media and social media) have an important role in shaping and changing people's mindsets. The media disseminates a picture of reality that is sometimes subjective, *interpretive*, and ideological. The media not only carries ideas from one place to another but also conveys messages from one audience to another. Media is also a tool to strengthen, harden, and expand human functions and feelings (Nusantara & 2021, n.d.) The image of women in the media as a manifestation of the situation and assessment of women in society. The image of a woman who is angry, jealous, and vindictive is in soap operas. Infotainment shows portray couples as the most important thing in a woman's life and singleness is portrayed as a bad thing for women. Another thing is the beauty status inherent in the media industry today, where women must always be beautiful, sexy (Santoniccolo et al., 2023)

The development of the digital world used by all circles should be used to support the achievement of humanitarian principles, one of which is *gender equality*. Gender equality is interpreted as equal conditions for women and men to obtain their opportunities and rights as human beings to be able to play and participate in political, economic, socio-cultural, defense and security activities, as well as equality in enjoying the results of development. Meanwhile, *gender* justice is the fair treatment of women and men according to their respective needs (Studies & 2023, 2023)

Media with *a gender* perspective is a journalistic activity or practice that always informs, problemates, and continuously sues the relationship of inequality or inequality in relations between men and women. Gender beliefs that corner women or representations of women that are highly gender-biased.Understanding gender issues and interrelated media is a form of women's participation in decision-making and freedom of expression in the media as well as representation or portrayal of women (Winarnita et al., 2022)(Pusparini et al., n.d.)

Some social media has *a gender* perspective of some characteristics. First, fighting for self-acceptance and body. Second, campaigning for women's rights, issues of feminism and *gender equality*, hashtags and discussions to build awareness and movements for women's rights. Third, there is educational content related to certain issues, reproductive health, mental health, *parenting*, career, and sharing experiences, Social media with these characteristics can be found on accounts such as *@magdaleneid*, *@muslimahferormisfoundation*, *@muslimahfeminis*, *@remotivi.or.id*, *@lawanpatriarki*, *@lakilakibaru*, *@konde*, *@mubadalah.id*, *@narasiperempuan*, *@neswa.id*, and *@Sigh*.

To create communication on social media from a gender equality perspective, there are several things that need to be understood regarding how dynamics affect *online* interactions, *gender* representation, and their impact on society more broadly. Here are some aspects to consider:

1. Gender Representation

Analysis of how *gender* is represented in various social media content such as images, text, and videos. Content on social media with *a gender* perspective does not use women as objects of exploitation such as posting shur videos, pornography, and so on. However, displaying women as subjects is for example by showing achievements or other advantages. News also leads to the way the media views the fact-based point of view, the way the media places itself in the middle of various interest groups, and the way the media takes a role in working in the media. News can be said to be from the perspective of the victim if the reporting results are in accordance with the principle of victimization, prioritizing the psychological condition of the victim and his recovery (Santoniccolo et al., 2023)

2. Participation and Engagement

Media that has *a gender* perspective can be known from equal participation and engagement between the sexes in social media through content and dialogue. Equal media does not have a tendency for interactions that are dominated by only one gender, but there is a balanced interaction between the two.

3. Women's Empowerment

The media can be a *platform* that empowers women with knowledge, learning, and literacy.The rapid development of media has also given rise to websites and media with a feminist perspective that present the discussion of women's issues from a feminist perspective. Social media can also be used by sharing stories, tips, and learning from each other. Social media such as Instagram can be used as a space to voice *gender equality* through posters with pro-gender designs with certain momentum. In addition, social media can be used in women's empowerment in the field of political education to educate and convey political information relevant to women,political campaigns to promote candidates in accordance with women's priorities, empowerment in economic activities such as promoting micro-enterprises and expanding social networks, as well as assisting women in developing society and maintaining local cultural values. Women's empowerment through social media involves economic, social, and advocacy aspects (Suwana & Lily, 2017) Through social media platforms, women can gain access, support financial independence.

4. Language Use

The use of this language pays attention to the use of words or phrases that may degrade or reinforce gender norms. Gender-friendly languages such as using inclusive pronouns for all *genders*, avoiding derogatory and derogatory words for women, using gender-neutral words such as "person" rather than "male" or "woman" if not to indicate a specific identity, using words that respect *gender* differences,Education and Information Opportunities

Social media can be used as a tool to provide information and education on *gender* issues, including women's rights and *gender* equality. Instagram can be used to campaign and educate gender bias cases in Indonesia, for example, cases of sexual violence by providing education on how the case should be acted upon and providing justice to the victim.Social media content is geared towards gender-friendly content, including religious content. Content that puts forward the perspective of the shared belief that men and women are equal. Social media is a capital in spreading content and narratives that favor women's rights. Basically, Islamic basic values have a goal for justice and equality.Women must also create a discussion space on social media that is friendly to women.

5. Gender Equality Movement

Activists of the gender equality movement, commonly known as feminism groups, use social media to voice their demands and mobilize support. The development of technology has made feminist groups apply new media to important issues. One of them is the potential of new media in offering an idea of liberation and empowerment (Alatas, S., & Sutanto, V. (2019). Cyberfeminism and... - Google Scholar, n.d.) The media plays a role in raising women's issues to the wider public sector. In addition, the media can create an image that is not discriminated against and corner women's mental and body identities or standardize women's social roles. The media should build an image that women also have the same abilities as men if given the opportunity. Therefore, new images of women must be constantly displayed until they finally become familiar and seize the previous image. One form of the gender equality movement on social media is the birth of cyberfeminism as an effort to empower women through new media by fighting various male-dominated discourses. Cyberfeminists are also trying to design websites and online spaces to counter the dominant gender construct while empowering women around the world (Alatas, S., & Sutanto, V. (2019). Cyberfeminism and... - Google Scholar, n.d.) The goal is for women to be able to connect with each other and help them learn to voice their aspirations online (Daniah et al., 2023)

Based on some of the considerations above, there are several steps that can be taken in creating communication with a gender perspective on social media. First, strengthening digital literacy for the public by building a networked digital community to strengthen empowerment and gender-perspective content through education and discussion spaces on social media. Second, education about the needs of women in the political, social, cultural, and violent fields by using gender-friendly language. Third, presenting gender-neutral content or posts on social media by showing individuals as subjects. Fourth, the involvement of men to break the patriarchal culture that has been part of structural and cultural violence as a channel of learning (education) about the limits that must be known by all parties so that equal communication is created on social media between men and women.

The steps above are in line with what some social media is doing about women as it exists in Indonesia today. In addition, these steps can also be applied in daily life, for example, when commenting on a friend's post or sending a text message to the opposite sex with words that are not harassing. Using gender-neutral language in the world of education, community life, and social media is also a small step to realize and habituate gender-perspective communication on social media (Maryani et al., 2021)

CONCLUSION

This study investigated gender-sensitive communication strategies in media particularly social media through a narrative literature review grounded in Feminist Media Theory (Van Zoonen, 1994) and Gender Performativity (Butler, 1990). The findings reveal that six thematic dimensions are critical to creating equitable media: gender representation, participation and engagement, women's empowerment, language use, education and information access, and gender equality movements. Translating these dimensions into practice requires four key strategies: (1) strengthening public digital literacy through networked digital communities; (2) educating media users about women's rights using gender-friendly language; (3) producing gender-neutral content that positions individuals as subjects rather than objects; and (4) engaging men as agents of change to dismantle patriarchal culture. Theoretically, this study contributes to the growing body of feminist media scholarship in the Indonesian context by articulating a framework for gender-sensitive digital communication. Practically, the findings offer actionable guidance for social media platform administrators, content creators, policymakers, and media educators. This study acknowledges several limitations: its scope is confined to the Indonesian context; as a library research study, it relies entirely on existing literature without direct empirical data from media users or platform-specific content analysis; and the selected sources, while diverse, are predominantly Indonesian. Future research should employ empirical methods such as content analysis of specific social media accounts, audience reception studies, or comparative cross-cultural studies to validate and extend these findings. In conclusion, creating gender-sensitive media is not merely a matter of individual user behavior but requires structural, cultural, and policy-level commitments from all stakeholders in the media ecosystem.*a gender* perspective on social media.

First, strengthening digital literacy for the public by building a networked digital community to strengthen empowerment and gender perspective content through education and discussion spaces on social media. Second, education about women's needs in the political, social, cultural and violent fields using gender-friendly language. Third, presenting gender-neutral content or posts on social media by showing individuals as subjects. Fourth, the involvement of men to break the patriarchal culture through equal communication. In addition, social media users must also be wise in communicating and sharing posts in the media, post things that do not contain SARA and sexism, and have good communication ethics when commenting on other people's posts.

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