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Gender Discourse Analysis of Cyberfeminism's Resistance to Women's Marginalization on the Magdalene.co Page

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CONTENT:

A B S T R A C T

This study describes the discourse of resistance to the marginalization of women's roles on the Magdalene.co website. The existence of new media makes every individual or social, cultural, economic, and political group continue to actively try to interact with new media either as a means of communication or as an effort of empowerment and liberation. This research describes the discourse of resistance to the marginalization of women's roles on the Magdalene.co website. This research uses Norman Fairclough's critical discourse analysis and is strengthened by literature searches. The discourse in this research is reviewed using three levels, (1) micro level, at this level researchers conduct text analysis. (2) meso level, the analysis of the text production process is carried out by interviewing readers of the Magdalene.co article. (3) macro level, namely sociocultural practices, researchers conducted a literature study as a form of seeing the relationship between the text and the social and cultural context that exists in society. The object of this research has several specific requirements as a limitation of the research domain. Based on data analysis, this study found that Magdalene.co builds a discourse on the marginalization of women's roles as a form of resistance to the marginalization of women's roles.

1. INTRODUCTION

The presence of various sciences today allows the emergence of innovations that make it easier for the public to receive and even publish information. Coupled with technological advances supported by the development of the internet, which increasingly provides flexibility in fulfilling news needs. As a form of new media, the Internet has an increasing number of users (Haqqi & Wijayati, 2019). We socially noted that the number of internet users in Indonesia reached 205 million in January 2022. This means that 73.7% of the population in Indonesia has used the internet. The swift flow of information presented in the mass media cannot be stopped by either men or women. Mass media has also long intersected with women. Issues regarding gender equality, the feminist movement, and sexism have always been heated topics for discussion (Sahan & Witarti, 2021). Moreover, looking at current developments show women in Indonesia are increasingly playing an active role in various fields ranging from government, various social organizations, politics, education, arts and culture, sports, communication, and even the business world is also filled with women.

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All forms of information presented by the mass media are inseparable from the results of media construction. Reality is presented after going through the stage of rearranging facts in the field through journalistic tech-niques before it can finally be enjoyed by the audience (Hakim, 2021). However, the picture that is formed does not match the full reality found, but the media will accentuate one side of the overall content that shows reality at large. So that the value of reality is considered false because what is presented is the reality of formation (Muhtadi, 2016). As with many types of information media, women, especially gender activists, also utilize mass media to express ideologies and thoughts from the perspective of a woman who is often underestimated. Without women and feminist discussions, the color of the media is incomplete. Because feminism is one of the most sensitive and controversial topics in Indonesia (Muttamimah & Sujono, 2023). The controversial level of raising the issue of feminism will increase when it clashes with moral values, principles of obedience, rights, obligations, and religious norms that apply in Indonesian society.

Some cultures still view women as the second sex. People's perspectives are still influenced by stereotypical gender roles that position women in their domestic roles, namely as wives who assist their husbands and mothers who care for their children (Reichelt et al., 2021). Now, gender roles have gra-dually shifted from traditional to egalitarian and position women in the same domain as men (Oláh et al., 2018).

Cyberfeminism provides a clear picture of the relationship between renewable technology and the role of women (Sierra-Rivera, 2018).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 demands a change in the relationship between women and each other, women and computers and links it to the chain of communication relationships (Matos, 2017).

Interesting things about women's issues have happened since Indonesia was under the New Order government. The representative political climate and the strong patriarchal culture at that time were deeply rooted under Soeharto's leadership. The success of the New Order government in indoctrinating society made women's position only as domestic actors, namely as wives, mothers, and taking good care of the household (Rahman et al., 2021). Of course, this also affects the way journalists interpret women's issues and news about women's issues. In the current development, the mission of feminist news media is very clear, fighting for equality between men and women, and carrying the mission of eliminating all forms of discrimination against women. However, until now the presence of feminism has not always been welcomed with open arms (Ariani, 2015). On the other hand, today's notion of cyberspace is also the right space and avenue to continue to voice issues of gender equality and equality between men and women.

Criticism of the phenomenon of feminism and the marginalization of women is sporadically found in alternative media that are usually segmented with a specific target market, one of which is Magdalene.co. One of the online media magazine sites that focuses on writing news articles on women's issues. Its existence is also interesting, because not only does it present, Magdalene.co also accommodates the voices of feminist, pluralist, and progressive groups. In other words, Magdalene.co facilitates its readers to join as contributors to share their stories to fight conservative perspectives related to the issue of marginalization of women's positions.

Starting from the explanation above, this research seeks to describe the discourse of resistance to the marginalization of women's roles in terms of education and work on the Magdalene.co website, because these two things are things that often come to the surface in women's issues. This content itself is considered important because discourse is a reflection of the power relations that exist in society (Aswadi, 2018). Therefore, the existence of Magdalene.co media is not only influencing each other but also transforming the social structure. This is also reinforced by the idea (Fairclough, 2001) that social structures not only determine social practices but are also products of social practices, so that social structures not only determine discourse but are also products of discourse.

Concerning this research, the counter-discourse carried out by Magdalene.co is expected to be able to transform the social structure in a direction that is not unequal. In addition, at this point, the researcher also wants to show that the Magdalene.co page can be a forum for expressing social criticism, especially regarding women's issues. Magda--lene.co was chosen with two arguments; (1) this page is a media with a research-depth perspective; and (2) the content raised in it focuses on the values of equality between women and men. Both of these points also become aspects of the novelty of this research itself because so far there are still minimal media that raise the issue of women and marginalization based on research and data. On the other hand, the resistance efforts made by women on all issues of women's marginalization have so far not been studied in depth based on the strength of the data. Existing studies often focus on the reinterpretation of verses that are considered gender discrimination.

1.1 Marginalization Practices and the Position of Women

The root of the emergence of marginalization begins with an understanding that is clashed with gender. Whereas the concept between sex and gender are two different things. The term gender was first introduced by Robert Stollen to separate socio-cultural human characteristics from definitions derived from physical-biological characteristics. The understanding of gender is a social construction of the relationship between men and women that is constructed by the system in which both are located (Nugroho, 2011). Therefore, gender is also said to be an inherent trait through the construction process, both socially and culturally, through religious teachings and the state (Fakih 2012).

According to Hartini (2013), gender is a difference between women and men that does not refer to biological differences, but refers to socio-cultural values that determine all the roles of women and men in both personal and social life. From this, gender will differ from one society to another. It can be said that gender is a movement of rejection of everything that is marginalized, subordinated, and degraded by the dominant culture, both in political life, economics, and life in general.

As long as injustice does not occur, gender differences will not be a problem. However, the existence of social construction results in gender differences that are questioned, giving rise to problems. According to (Sugihastuti, 2009) gender problems consist of gender roles, gender equality, and gender injustice. (Fakih 2012) divides forms of gender injustice into; (1) gender and marginalization of women, (2) gender and subordination, (3) gender and stereotypes, (4) gender and violence, and (5) gender and workload. An overview of marginalization is also explained (Murniati 2004), where marginalization is a process of ignoring rights for various reasons for the sake of a goal.

The context of women's roles being placed in the domestic sphere and serving all the needs of family members is in line with Bhasin's (1996) explanation that marginalization is a restriction on women's productive power. Women who work in the public sphere and the type of work they do are also limited and determined by men. In Indonesian culture, there is still a clear inequality in the position of women and men. The emergence of negative attitudes is due to many assumptions that women are weak creatures, women are identical to the colonized and become victims of the distraction system of women's position. Sometimes women are not allowed to make a decision, so men are where they should depend. should depend.

Marginalization of women does not only occur in the workplace but also occurs in the household, community, or culture and even the political position of the state. The marginalization of women is also reinforced by customs or religious interpretations (Fakih, 2012). Meanwhile, in the Al_Qur'an there are no verses that show the primacy of a person against gender differences. The Qur'an emphasizes the principles of gender equality in several verses, including (1) men and women are servants of Allah Swt, (2) men and women are caliphs on earth, (3) both men and women receive primordial covenants with God, (4) Adam and Eve are involved in the cosmic drama, (5) men and women have the potential to achieve achievements (Suryorini 2012). If aligned with current conditions, Islam does not prohibit women from working. Therefore, ignoring the role of women in society is equal to wasting half of the potential of the community itself (Hanapi, 2015).

From several opinions of experts that have been described above regarding the concept of marginalization, a definition of marginalization can be drawn as a process that impoverishes women, so that women cannot act, or express themselves because women's roles are marginalized.

1.2 New Media Cyberfeminism and Resistance to Women's Marginalization

Robert Samuel in his book New Media, Culture Stides and Critical Theory after Postmodernism states that we are currently in a paradoxical condition of a combination of social automation and individual autonomy (Suharnanik, 2022). Samuel explained that this was one of the consequences of the invention of new media which had an impact on the formation of auto modernity to describe the new cultural stage (Alatas & Sutanto, 2019). Automodernity is a reaction to postmodernism that emphasizes sociocultural conflict by celebrating the ability of individual autonomy against unregulated and automated social systems. Thus Samuel explained that new media provides a framework for every human being who wants to free himself from all kinds of rules that limit his movement space and wants to be free from all kinds of rules that apply in the culture of the new media era (Hannief & Martini, 2018).

In its development, the phenomenon of technology raises two perspectives, namely technological determination and social determination (Fransisca & Briandana, 2022). McLuhan explained "The medium is the message", it is also explained that the media is a message that can provide cultural change rather than its content or users. Media shape, and control the scale and form of human associations and actions. Questioning technological determination, in the

development of the times as it is today technology has succeeded in shaping and changing society, while specifically, the media is something that is influenced by technology because it is the result of technological sophistication (Irianto, 2017). Meanwhile, social determination considers technological development to be a social construction process that cannot be separated from the surrounding social processes. Technology is considered the result of social shaping.

Sadie Plant sees the internet as feminism that intends to see the possibility of new public spaces and change through the removal of boundaries between public and private spaces so that the internet is interpreted not so technical but rather as a medium (Carstensen, 2009). One of the public spaces that is currently developing is gendered space. Low & Lawrence-Zúñiga (2003) explains gendered space as a specific space where culture imparts gender meanings. The interaction between gender identities and relationships is produced to reproduce the cultural construction of gender differences. Gendered space is an emergent concept based on strong gender differences, rooted in gender ideologies that legitimize masculine hegemony (Rezeanu, 2015).

A women's liberation movement called feminism continues to fight against the subordination of women by utilizing the role of new media that offers ideas about women's empowerment and liberation. From this application, Cyberfeminism was born. The Dictionary of Media Studies refers to cyberfeminism as "the study of new technology and its effect on women's issues". But more than just a theory or critical study, cyberfeminism is a practical movement that offers ideas about women's liberation from all kinds of patriarchal domination.

One of the things that cyberfeminists consider important, is the effort to work towards women's empowerment through new media by opposing various male-dominated discourses in the use of new media. Cyberfeminists also play a role in designing websites and other online, electronic, and new media spaces to counter dominant gender constructions while empowering women around the world. There are different views on the relationship between technology and gender, namely essentialist and ecologist (Subono, 2001).

An essentialist group is a group that represents the technophobic view, where the group views that the idea of technology that will free women from gender injustice is utopian. Meanwhile, the second group, ecological, tends to see that technology has the potential to free women from various domestic work and can even facilitate women to improve their careers in the world of work, education, and intellectuals. According to cultural observer Yasraf Amir Piliang, feminists have high hopes for the new media, which is considered to be an alternative force, to create a democratic society, free from various domination of power, injustice, and pressure (Piliang, 2001). In the context of this research, the above characteristics are following the role of the Magdalene.co website. The website also provides an alternative space for audiences to dialogue and contribute ideas and voice their views on issues of gender equality.

Based on the background that the author has descrybed above, the purpose of this research is to represent the discourse of marginalization of women's roles as a form of resistance to discrimination of women's roles. At the macro level, this resistance is caused by the existence of research data in every article carried by Magdalene.co.

2. METHOD

2.1 Research Design

This research uses Norman Fairclough's critical discourse analysis. In Fairchlogh's understanding, discourse has an effect in contributing to and constructing knowledge and belief systems (Eriyanto, 2001), so this perspective is considered appropriate by the author. Library research was also conducted by the author in this study to describe the regulation of marginalization in the Magdalene.co website article.

The discourse in this research is reviewed using three levels, (1) micro level, at this level researchers conduct text analysis. (2) The meso level, the analysis of the text production process is carried out by interviewing readers of the Magdalene.co article. (3) The macro level, namely sociocultural practices, researchers conducted a literature study as a form of seeing the relationship between the text and the social and cultural context that exists in society. Norman Fairclough's research method scheme is explained in the following table:

Table 1. Schematic of Norman Fairclough's Research Method Di-mensions

Levels	Method
Text Analyze how sentences in a discourse form a sense	• Critical linguistics; • Representation in clauses (vocabulary and grammar); • Representation in clause combinations (elaboration, extension and heightening);

Levels	Method
	• Representation in inter-sentence sequences; • Text relations; • Text identity
Discourse practice Analyze how texts are pro-duced and consumed	In-depth interviews and news room
Sociocultural practice Analyzing how the rela-tionship and conformity between the cultural sys-tem of society in discourse and the real cultural system of society.	• Literature review; • Article search; • Situational; • Institutional; • Social

2.2 Data Source

The object of this research is the Magdalene.co page, which is a bilingual online magazine that educates, empowers and pushes for a more equal society through solutiondriven journalism. The page is used as the object of research because it has special requirements, namely: (1) contained in the column section; (2) raised themes that intersect with the resistance to the marginalization of women's roles, especially in terms of education and employment; and (3) uploaded in the period March 2022 - April 2022. Based on the criteria mentioned, a number of articles were selected, as described in the table below:

Table 2. Research Article

Article Title	Upload Date	Link
The Importance of Women's Involvement in Renewable Energy Issues	March 17, 2022	https://magdalene.co/story/pentingnya-pelibatan-perempuan-dalam-isu-energi-terbarukan
Women Kuda Lumping Dancers as "Attraction" Vulnerable to Harassment	April 14, 2022	https://magdalene.co/story/perempuan-penari-kuda-lumping
WFH is good but not for female lecturers	April 21, 2022	https://magdalene.co/story/dampak-wfh-untuk-dosen-perempuan

3. RESULT AND DISCUSSION

3.1 Research Findings

Referring to the stages of Norman Fairclough's critical discourse analysis, this research analyzes three stages; namely (1) observing the text dimension; (2) observing discourse practices, finally (3) examining sociocultural practices.

3.1.1 Microstructural Analysis

At the level of text analysis, researchers mapped the discourse of 4 articles into three main theme categories, including (a) roles and responsibilities of domestic work; (b) education for women; (3) women in careers. The results of textual analysis based on the data found are as follows:

Data (1) Gender and energy are closely related. (The Importance of Involving Women ..., 17/3/22)

Data (2) They have a vital role in the family and are involved in many family decisions. "Therefore, wo-men have a very important role in the production and utilization of renewable energy" (The Importance of Women's Involvement ..., 17/3/22)

Data (3) In the social and traditional division of roles, women and men have different responsibilities. Wo-men are often responsible for doing household chores, so women are in direct contact with energy needs. One of them is electrical energy to provide wa-ter, lighting, and run various other household applian-ces. (The Importance of Involving Women ..., 17/3/22)

Data (4) Until now, women are still not involved in energy issues. Energy issues as part of the Science, Technology, Engineering, and Math (STEM) fields are still dominated by the masculine paradigm. (The Importance of Involving Women …, 17/3/22)

Data (5) Imas further said that this project involves the role of women in sustainable EBT. The thing that underlies the importance of the role of women in the EBT sector is the realization of gender-equitable and inclusive development, one of the points included in the 5th Sustainable Development Goals (SGDs). (The Importance of Women's Involvement…, 17/3/22)

In data (1), the placement of the diction "linkage" is a follow-up word that is used as an explanation of the word gender and energy in the first sentence, showing that this is what the author wants to emphasize in his writing. Referring to data (2) and (3) where the data shows the context of "role sharing". The word shows a positive thing but also describes a situation where: (a) the subjects should be able to cooperate in every decision taken, and (b) there is an agreement on the division of roles, so the responsibilities undertaken by the subjects become commensurate. Equality is represented by the author through the use of the conjunction "and" in data (1) and the word "because" in data (2). From these data, the author here tries to convey that the action of "role sharing" is carried out with the aim of not being one-sided and minimizing the marginalization of women.

Meanwhile, the use of the time statement "until now" in data (4) emphasizes that in the current era of modernization, it is no longer relevant if husbands only position their wives in the domestic sphere and limit their involvement in making decisions to take part in energy issues. Her involvement is so important, reinforced in data (5), the diction "underlying" as well as an appeal to normalize that the role of women in energy issues, where the sector is a public domain and wider than the domestic level, is legitimate and not taboo to do. The division of tasks shows that no subject is marginalized in terms of potential and rights.

The five data above also represent that the author, who is a Cyberfeminist, tries to fight against the domestication of women that has been deeply rooted in society. In terms of relations, this shows that the author tries to benefit women with several findings from the existing data; (a) identifying herself as a party that supports every woman to move and develop her potential in the public sector, and (b) being on the opposite side of men are deemed inappropriate to do domestic affairs. Then in the public sphere, women are also often considered weak and need a safe space. This is presented in sentences (6) and (7) below.

Data (6) This spectacle is considered interesting because women, who are associated with being weaker than men, are used to attract the curiosity of the au-dience. Their attractions are considered "more daring" and unusual. (Perempuan Penari Kuda Lumping…, 14/4/22)

Data (7) The patriarchal nature is still the rule in many of our societies, so what is experienced by women Kuda Lumping dancers is also familiar to other repressed women and genders. In addition to maintaining tradition and preserving culture, we as a society must also transform into a better place. One of them is by respecting and providing a safe space for women Kuda Lumping dancers, and other cultural presser-vationists. (Perempuan Penari Kuda Lumping…, 14/4/22)

Next, the topic of education is contained in article number three. The article expresses the context of the issue that questions the condition of highly educated women when they get a double burden with domestic work, which is represented through the program term "knowledge work".

Data (8) Many see working from home as beneficial for female workers. The logic is that they can combine their careers with childcare responsibilities. But there is no thought as to how working from home is bad for many women. (WFH Good, but…, 21/4/22)

Data (9) Women end up facing increased teaching loads and doing more administrative work more often than men. (WFH Good Impact, but…, 21/4/22)

Data (10) Much of the progress women have made in some of these slow-moving knowledge workers may be lost if they have fewer opportunities for sustained thinking time that translates into performance. (WFH Good Impact but…, 21/4/22)

Data (11) The government needs to be more active in supporting widespread, affordable, accessible, and quality childcare.

The condition of working from home assumed in the data above is interconnected with the situation of lack of scope for the concentration of thought. In this case, when working from home is enforced, it is considered beneficial for women. Because women are considered to have more time to take care of the family. Whereas the efforts of women who work as lecturers to conduct various research are considered to have decreased. This view is of course

inseparable from the patriarchal culture that has been deeply rooted in Indonesia. Gender inequality and injustice have put women in an inferior position (Sakina and A. 2017).

In this context, again, the most important role of a woman is to be fully responsible for the domestic burden. The heavy double burden borne by women knowledge workers or lecturers is also revealed in data (9) and (10). Meanwhile, data (11) identifies the author's resistance to the double burden felt by female lecturers. In this case, the author views that the rights of men and women in matters of education and domestic roles must be carried out by both parties. Even the government needs to support this.

3.1.2 Mesostructural Analysis

Magdalene.co is one of the online media that is an alternative to new media. This media is worked on to escape the dominance of most issues voiced by mainstream media. Not only does it raise women's issues, but Magdalene.co also provides space for various parties who are "underrepresented, who don't play by the rules, those who love people they are not supposed to, those who choose to live unconventional lives".

On its website, Magdalene.co claims to have presented a breakthrough vision as a media that offers perspectives that can transcend typical gender boundaries. Magdalene.co comes with a channel position for feminists, pluralists, progressives, and other parties who dare to be different, whether based on gender, skin color, race, or sexual preference.

Quoted from ciptamedia.org, the founders of the Magdalene.co page are three journalists who are all women, namely Devi Asmarani, Hera Diani, and Karima Anjani. They said;

> "We see that almost all mainstream media with a focus on women do not present authentic representations of women and tend to treat women as commodities/objects or consumer targets, so their content looks simplistic and consumerist. We want to present a publication by women and for women that offer fresh and bold perspectives on important issues that are often missed by mainstream media, with a unique voice."

Magdalene.co not only presents content that raises feminist issues but also provides space for anyone who wants to become a contributor.

> "We also want to provide a place for women and men and other genders to share their stories/narratives and perspectives" (ciptamedia.org).

From this expression, Magdalene.co seems to be a media whose role is so important to voice the voices around marginalization in a patriarchal society that is increasingly conservative. Meanwhile, the indicators of success from Magdalene.co are also seen from several aspects, starting from the quality and quantity of writers to finally getting verification by the editorial department.

After the content is uploaded, the success of the written content will also be seen from the number of readers, page views, and followers on social media, the strong interaction on social media or the Magdalene.co comment section, and the increase in advertisements on the page. Periodically, of course, the editors will continue to monitor what issues are currently popular with the public. In addition, they will also conduct a review at the end of the month to find out what articles are visited a lot.

Meanwhile, in terms of text consumption, the first data was obtained from the response of Umi who served as editor of Tsaqafa Media, one of the online media. She highlighted the various issues raised on the Magdalene.co website, which the media considered brave.

> "Many media outlets are not gender-fair, placing women as objects, even though men and women are both full human beings equipped with reason. From an Islamic perspective, men and women have the same position, the difference before God is piety. However, in our society, where patriarchal culture is still strong, the role of women is often considered as companions. So it's as if women don't need to go to high school and have a good career because in the end they will also cook at their husband's house and serve him. Now straightening this view is very important because it has many impacts. The scope created in the new me-dia era provides an opportunity for us to utilize it in a good way. For example, by creating media that raise women's issues. We in Tsaqafa also have a section that specifically discusses the issue of patriarchy against women, although it is not as complex as on the Magdalene.co website which specifically discusses all women's issues, marginalization, patriarchy, and everything about gender." (Umi, Tsaqafa Editor, June 5, 2022).

In her narrative, she agreed with what was presented by the author on the Magdalene.co website, including all the concepts that were carried out. According to her, Islam also places women and men as equals, meaning that they both have the same rights and positions, the only difference is piety before God. So, in this context, the division of

roles, especially domestic workers, should be divided equally and not imposed on only one party, which is usually delegated to women.

A similar opinion was expressed by Umi Hawa Habibah. In the public context, education for women is very important, especially in the face of uncertain times. Hawa said the times are constantly evolving, therefore women must participate in developing their potential and expanding their thoughts in catching up.

"Women's education is very important because currently, the world is experiencing very rapid development. Those who cannot catch up will be left behind. And now education is not only about who is entitled because men and women are equally entitled to education. The world that cannot be seen in the future must be prepared immediately. Moreover, talking about smart children come down from smart mothers too. So if you want the next generation to be a great generation, that's where women must pursue the highest education possible." (Umi Hawa Habibah, Master's Student in Social Development and Welfare, Faculty of Social and Political Sciences, Universitas Gadjah Mada Yogyakarta, June 6, 2022).

Women's voices and the patriarchal culture that has been deeply rooted in Indonesia must also be addressed so that women are not further marginalized. As one reader of the Magdalene.co page expressed.

"The need for cultural socialization. This means explainning information persuasively and following the culture of a society. Because at this time there is still also obscurity related to what is patriaki and so on. Don't let us tell someone about the patriarchal culture in a way of arrogance. Our role in the development of new media today is to try to show our existence, that women are not as weak as what is thought or the view of subordination to women. (Khansa Ativa, PG PAUD Student, Ahmad Dahlan University, June 6, 2022).

From the explanation above, it can be said that in the consumption of texts, audiences have the same tendency of thinking patterns as the writers at Magdalene.co. They also consider that the marginalization of women in education or careers is something that must be freed from the culture of patriarchy. It can also be said that in the current development of the new media era, women should not still be discriminated against and marginalized for access and opportunities to actualize in the public sphere, education, and careers. Especially now that they can utilize new media to express their ideas, ideas, and mindsets.

3.1.3 Macrostructural Analysis

The articles processed in 2022, especially those that became the object of research, were produced as a response to a condition and experience that was reinforced by research data in the field. It can be seen from the contents of the article in data (12), (13), (14), and (15).

Data (12) In his research on kuda lumping dancers of Muncar Group, Karangrejo, Adi Asa (2012) men-tioned that women are often presented as a reminder that this attraction is dangerous. (Women Lumping Horse Dancers..., 14/4/22)

Data (13) The problem is that the frame of mind that makes women an "attraction" is also dangerous for females lumping horse dancers. (Perempuan Penari Kuda Lumping..., 14/4/22)

Data (14) What seems to be happening is that both men and women are being forced to do more of their research at home. The difference is that women have fewer opportunities than men to take the time to produce good, publishable research. (WFH Good Impact, but..., 21/4/22)

Data (15) Ideally men would assume the same household responsibilities when working from home. But that hasn't happened yet. (WFH Good Impact, but..., 21/4/22)

The data above is also evidence that in the current decade, there are still men who marginalize the potential of women. Even concerning socio-cultural aspects, sexist views cannot be separated from the culture of patriarchy. Not stopping there, the rejection of the concept of gender equality by fundamentalist groups derived from Western modernity is considered as an antithesis of Islamic teachings (Subhan, 2012). In general, fundamentalist groups will maintain the status of men as the top social group, as a result bringing a culture of marginalization practices over women to be increasingly maintained.

4. IMPLICATIONS AND CONTRIBUTIONS

Based on the results and discussion of the research, the following implications and contributions of this research are presented with a focus on the discussion of cyberfeminism resistance to women's marginalization: gender discourse analysis on the Magdalene.co page, namely as follows:

First, theoretically. The results of this study can add insight, as well as material in the application of science, especially about the resistance of cyberfeminism to the marginalization of women on the Magdalene.co page in terms of Norman Fairclough's critical discourse analysis. As well as a novelty for further researchers.

Second, practically. This research can have an influence on cyberfeminism's resistance to women's marginalization, which includes (1) the importance of involving women in renewable energy issues; (2) women lumping horse dancers as "attractions" are vulnerable to harassment; (3) work from home has a good impact but not for female lecturers.

5. RESEARCH LIMITATION

For perfection and reference for future researchers, the following are the research limitations that researchers encountered during the implementation of this study, including:
1) The focus of this research only analyzes how the sentences in the discourse form an understanding;
2) The focus of this research only analyzes how the production and consumption process of the text;
3) The focus of this research only analyzes how the relationship and conformity between the community culture system in the discourse and the actual community culture system.

6. CONCLUSION

Based on data analysis, this study found that Magdalene.co builds a discourse on the marginalization of women's roles as a form of resistance to discrimination of women's roles. At the macro level, the resistance is caused by the existence of research data in every article carried out by Magdalene.co. This page is presented as a space that contributes to new media in seeking cyber feminism resistance to the issue of marginalization by providing an understanding that currently the patriarchal system should not be used because gender equality in this case should be tried to be presented and fought for properly.

In terms of technicalities and ideas, the results of this research can be followed up by using a different paradigm or method of critical discourse analysis. Then changing the object of research to text on the Magdalene.co page. The issues raised can be narrowed down again, and the data deepened so that the discussion becomes more focused and in-depth.

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AUTHOR CONTRIBUTION STATEMENT

All data and information presented in this article are entirely the result of the author's analysis. The author is fully responsible for the authenticity and correctness of the data that the author writes in this article.

DECLARATION OF COMPETING INTERESTS

The authors declared that they have no competing interests with respect to the research, authorship, and/or publication that could influence the performance or presentation of the work described in this article.

ETHICAL APPROVAL STATEMENT

The authors have agreed that we follow publication ethics in accordance with journal policies.

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