



Convergence of Mass Communication in Strengthening Feminist Discourse in the Digital Era

Khoirul Hudah; Mahendra Wijaya; Ignatius Agung Satyawan

Postgraduate of Communication Studies, FISIP, Sebelas Maret University, Indonesia

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Abstract

This research examines the convergence of mass communication and its implications for organizational communication, focusing on the Pusat Kajian Perempuan Solo (PUKAPS), which operates within the feminist discourse. Communication convergence is not merely a means of delivering messages but also emphasizes the importance of exchanging and sharing information to achieve mutual understanding. Utilizing a qualitative descriptive method with a post-positivist approach, this study finds that the convergence of mass communication and organization plays a significant role in strengthening the existence of the feminist movement. PUKAPS has successfully addressed the negative stigma surrounding feminism by leveraging social media as a distribution tool for feminist discourse to a wider audience, including those who are not well-acquainted with the movement. Digital content disseminated through platforms such as Instagram and WhatsApp has encouraged positive participation and interaction between the organization and the public. This study underscores that mass communication convergence within organizations not only enhances communication efficiency but also fosters strong relationships through feedback that encourages discourse. Consequently, PUKAPS can improve its visibility and influence within the feminist movement while facilitating productive exchanges of ideas in the modern era.

Keywords: *Convergence; Communication; Mass Media; Social Medi; Feminism*

Introduction

In the modern era, marked by advancements in communication technology, there has been a significant change in the way individuals and groups interact and share information. Mass communication convergence serves as an effective tool to strengthen social discourse, including feminism, in the current digital era. According to J.O & Friday (2012), technological convergence has transformed the communication structure from a traditional mass model to a more individual form, where communication occurs not only at the collective level but also at the personal level. In this context, social media, blogs, and other digital platforms have provided space for voices that might have been marginalized previously, such as feminism.

Amid the changes triggered by the Covid-19 pandemic, social interactions increasingly shifted to digital platforms. Social restrictions implemented to avoid the spread of the virus have created new awareness of the potential of communication technology in facilitating social movements. The digital

feminists that emerged during this era have utilized social media to discuss gender issues, share experiences, and foster solidarity among themselves. As noted by Myers and Sadaghiani (2010), internal communication within feminist organizations is now supported by the ease of access to digital technology, enabling more effective mobilization and coordination.

This development demands that feminist organizations, including the Solo Women's Studies Center (PUKAPS), transform their approach to communication. These organizations must adapt to new technologies and make mass communication an integral part of their marketing and advocacy strategies. This transformation is an ongoing process that must be responsive to social and technological changes, moving from one-way communication towards more dialogical and interactive communication (Gushevinalti et al., 2020). Therefore, understanding how mass communication convergence can strengthen the discourse of feminism, particularly in the context of PUKAPS, becomes important to explore this potential further.

In explaining this phenomenon, the concept of mass communication convergence, which refers to the merging of various forms of traditional and new media, becomes highly relevant (Gushevinalti et al., 2020). Fidler (1997) asserts that this convergence involves the integration of voice, data, and video into a single platform, allowing for a richer and more diverse exchange of information. This provides an opportunity for PUKAPS to share diverse narratives, expanding the reach and impact of their messages on the global stage.

Rogers and Adhikarya (1978) proposed a convergence approach with a circular communication model, replacing the outdated linear model. This is particularly important in the context of the feminist movement, where dialogic interaction among members is essential for building mutual understanding. Mass communication convergence also enables the creation of symmetrical social relations, where active participation of all involved parties can take place, in line with the goal of achieving broader understanding (Figueroa et al., 2002).

Furthermore, the Technology Acceptance Theory introduced by Davis (1985) in the Technology Acceptance Model (TAM) offers a framework for understanding how individuals accept and use new technology in the context of feminist communication. Perceptions of the benefits of the technology and its ease of use greatly influence the intention and actual usage among feminist activists at PUKAPS, which in turn contributes to how effectively they can strengthen the discourse of feminism on digital platforms.

By understanding the various dimensions of mass communication convergence in this context, this research aims to explore how communication technology can be a tool to strengthen the discourse of feminism, particularly in the context of PUKAPS. This study will also identify existing challenges and opportunities, and examine how technology-based communication can assist in spreading critical messages within the feminist movement. The ultimate goal of this research is to provide an in-depth overview of the role of media convergence in strengthening the discourse of feminism in this complex digital era.

Research Methods

This research examines how the Solo Center for Women's Studies (PUKAPS) organization carries out a communication networking process by utilizing mass communication to distribute discourse on women and feminism to the wider public. This research uses a qualitative descriptive approach, which is exploratory in nature and is directed at understanding phenomena that occur in this social context. The research method includes several data collection techniques, namely interviews, observation, and document analysis. The interview process was carried out with informants consisting of community leaders and several PUKAPS members. These interviews produced in-depth discussions and helped researchers obtain detailed information regarding the communication strategies implemented. In addition,

observations were carried out to see directly the communication process that took place in organizational activities. Relevant documents, such as activity reports and publications, are also analyzed to understand how messages about women's discourse are conveyed to the public.

In analyzing data from documents/archives and interviews with informants, researchers used a methodological process of data and source triangulation, which refers to the method described by Yin (2014). This approach strengthens the validity of research results by comparing information from various sources. The approach used in this research is based on the philosophy of postpositivism, which is suitable for research that examines objective conditions in a social context. Researchers act as key instruments in data collection and analysis, using a case study approach to explain the dynamics that occur in PUKAPS. In data analysis, this research relies on interactive data analysis, which is divided into three main steps: data reduction, data presentation, and drawing conclusions. The presentation of data in this research is carried out through brief descriptions, where narrative text is widely used to communicate research results and findings, in accordance with general practice in qualitative research methods.

Results and Discussion

Overview the Solo Women's Study Center

The Solo Women's Study Center, or what is often known as PUKAPS, is a community founded by a group of young people coordinated by Luxy Nabella Farez in 2017. PUKAPS is an independent community that has developed as a grassroots organization that focuses on women's issues, gender issues, and feminist discourse. Where the development of gender studies and education and feminism is not given much space to be explored further, either culturally, formally or academically, especially in the Solo Raya area (Ex-Surakarta Residency).

The formation of PUKAPS was based on the concerns of women groups who are often marginalized in social and public roles. The many injustices, discrimination and stigmatization of women and other marginalized groups have made PUKAPS grow as a safe space to discuss gender and feminism issues which are still often considered a discourse that needs to be avoided as a leftist discourse that is far from religious doctrines and existing social constructions. has been established.

This organization has become a reference for women and young people in Solo Raya in collaborating on education about gender equality and feminism. PUKAPS has 3 divisions whose history has not been short, namely the Media and Communication Division, the Education and Lore Division, and the Advocacy Division.

Each division has a different focus of main tasks, functions and program responsibilities to maximize communication and organizational management. The Media and Communications Division focuses on social media matters, social media content, visual design, live, reels and integration of social media owned by PUKAPS (e.g. Instagram, Facebook, LinkedIn, Twitter and YouTube), and is responsible for the affairs of collaboration between organizations or communities. The Education and Scientific division focuses on educational matters, providing monthly studies and discussion forums, research, zines, internal capacity development, as well as training and workshops. Meanwhile, the Advocacy division is the newest division that was established in 2020 for the purposes of reporting, providing a safe space, and distributing special donation assistance to victims of sexual violence.

PUKAPS as a youth organization that focuses on gender education and feminist discourse for young people, especially women, is the only one in Solo Raya. In its development, PUKAPS did not run smoothly and without obstacles. On the other hand, PUKAPS as a community has dynamic movement dynamics, both in terms of discourse, membership, administration, organizational structure and local, national and international networks.

Initially, this association was only a community that accommodated educational spaces through discussion forums on gender and feminist issues, growing into an organization in 2019 that has an official structure, structure chart, and AD/ART. Even though PUKAPS has not been officially and legally registered as a Non-Governmental Organization, PUKAPS has a fairly good track record in networking with local, national and international organizations and communities.

Convergence of Mass Communication in Feminist Organizations

The Solo Women's Study Center (PUKAPS), which is an organization that operates in the field of feminist discourse, was said to be still quite stagnant in the early years of the movement's founding in the field of feminist discourse to the public. The process carried out is limited to creating a discussion agenda for the public related to women's issues which have become a polemic in conventional media such as printed posters and broadcast messages via WhatsApp. However, the public, especially those who are the main target for the PUKAPS organization, are academics who are not interested enough in the discourse of feminism itself, because of the stigma attached to it, namely that the discourse of feminism is a leftist ideological discourse that is far from religious doctrine. This was revealed by Luxy Nabella Farez as the founder of the organization.

"Yes... indeed, when I first founded PUKAPS in 2017, it still seemed quite strange to people, especially at that time I was a student, so many people thought that the feminism movement was a useless movement. "Because the issues discussed for them... issues that only prioritize women's freedom... and many also label PUKAPS as a liberal organization" (interview with Luxy Nabella Farez)

This means that the feminist movement at that time was still considered a liberal movement by the public because it did not yet fully understand the concept map or discourse related to feminist discourses that fight for women's rights. Women's struggle to obtain their rights as full human beings is a form of resistance to the division of labor which determines that men are the ones in power in public. Feminism plays a role in highlighting the politics of sexuality and the domestic area both at the personal and public levels (Nugroho & Mahadewi, 2019).

In accordance with the understanding above, of course the failure of organizational communication carried out by PUKAPS in an effort to influence the public to consume feminist discourses was due to the absence of initial efforts to provide basic knowledge about the feminist movement and its aims. So there is a need for communication convergence which must be carried out to make it easier for an organization to distribute information in this regard, namely discourses on women and feminism through mass communication so that it does not require initial contact directly with the wider public.

The contextual convergence model uses mass communication for organizational communication to become an alternative instrument for organizational objects to receive information whose aim is to provide an understanding of knowledge to create a special impact on the ideals of an organization. Converged communication already provides a variety of devices for conveying information, and allows audiences to choose the level of interactivity while they can direct the delivery of the content themselves (Gushevinalti et al., 2020).

After seeing the public's rejection of the ideas that were part of the organization's discourse, PUKAPS carried out communication convergence efforts as an initial effort to provide an understanding of feminist discourses without having to meet face to face with the public.

"It's quite difficult to raise PUKAPS with direct discussion programs... So we tried by creating feminist knowledge content in the form of writing and videos on Instagram and we shared them on WA (Whatsapp)" (interview with Luxy Nabella Farez)

This is the meeting point for PUKAPS to be able to see the public's response with stimulus in the form of knowledge narrative content about feminist discourse uploaded via social media Instagram. The reaction received was that there were questions related to the discourse. So that digital discourse occurs and mutual feedback on the communication occurs. So here we understand the role of old media and new media as instruments for creating a new communication culture for organizational communication that has a certain vision and mission.

“eee... after creating that content, it turned out that little by little there started to be responses in the PUKAPS Instagram story comments. Some of the comments are in the form of rebuttals, questions, some are just emojis like that...” (interview with Luxy Nabella Farez)

In accordance with Figueroa (2022), there are principles for the form of interactive communication, namely 1) information, in the form of feminist discourse content, 2) dialogue, the existence of a conversation through comments and likes, 3) negotiation, the start of feedback in the discourse, 4) mutual providing understanding and common goals, based on the interest of the discourse so that experiences are exchanged (mutual understanding), 6) joint action (social action), the start of intense public conversations with organizations, and 7) symmetrical social relations, continuity of relationships based on similar ideologies.

"From those comments, we continued to chat on Instagram, commenting on each other's ideas..., there started to be interest in joining the discussion, some even joined PUKAPS, several students from campus are now members of the PUKAPS organizational structure" (interview with Luxy Nabella Farez)

In accordance with the research data obtained, currently there are seven active administrators who are members of the management of the PUKAPS organization, with a total of 27 members consisting of twenty-three (23) women and four (4) men. The vision of this organization is as a community and promoter of gender awareness and equality in Solo. The convergence of mass communication carried out by PUKAPS has presented the concept of social transformation by showing that changes or shifts in characteristics occur in mass communication and organizational communication as a result of developments in digital and internet-based communication technology. Social and cultural changes in society as a result of advances in communication technology and information media cannot be avoided. The existence and ability of society to use technology as best as possible is a wise alternative, using it as a means and medium to improve the quality of knowledge is a solution that must be implemented (Yoga, 2019).

Adaptation of Communication Technology as a Movement Instrument

The concept of the convergence of mass communication and organizational communication shows the role of the public who agree with the feminist movement and actors from the women's movement themselves who adopt technology for feminist movement activities. The public as the target of the feminist movement adapts technology to seek information about feminist knowledge. Meanwhile, feminist movement organizational actors adapt technology to be able to reach the wider public to follow the understanding and knowledge that is constructed.

PUKAPS, in responding to technological developments, was able to adopt modern media products as tools for its feminist movement. Due to the innovation of information technology products, it is a positive opportunity for the PUKAPS organization to distribute feminist discourse and ideology quickly and openly. Application of the Technology Acceptance Model (TAM) concept of organizational behavior for the public which is the target of feminist discourse with various technological software including Instagram, WhatsApp, Google Meet and Zoom Meet.

Mass media or new media, Instagram and WhatsApp, are movement instruments in the distribution of feminist discourse which tends to be more at the level of one-way communication between

organizations and the public. Meanwhile, Zoom media is a meeting point for the public to directly interact with feminist movement actors through online discussion activities. This indicates that the convergence of mass communication and organizations has become a unit that is quite important for organizations. In table 1, data on feminist discourse discussion activities by PUKAPS are presented for the public.

Table 1. Online Discussion Activities

	Activities	Media	Implementation
1.	Book Discussion "Women's Prison	Google Meet	July 29, 2020
2.	Gender Talk: Exploring Gender Issues in the Media	Zoom	November 1, 2020
3.	Online Talk "KGBO: A New Polemic and the Seizure of Safe Space on Social Media	Zoom	December 9, 2022
4.	Internal Discussion "Indonesia Women's Movement Figures"	Google Meet	January 24, 2021
5.	Online Discussion "Domestic Sexual Violence	Google Meet	June 13, 2021
6.	School of Advocacy for Internal PUKAPS (4x meetings)	Google Meet	September 1-30, 2021 (once a week)
7.	Discussion of EKOFEMINISM	Google Meet	October 2, 2021
8.	"Wadas' Screams That Never Be Heard"	Google Meet	October 17, 2021
9.	BOOK REVIEW "Women at Zero Point by Nawal El-Saadawi"	Live Instagram (@solopukap)	November 14, 2021
10.	Joint Discussion on SPEK-HAM "Sexual Violence in Public Spaces"	Zoom	November 18, 2021
11.	Webinar Sharing is caring "Pornography of Women and Children	Google Meet	December 17, 2021
12.	Discussion "Is There Still a Safe Space on Campus"	Zoom	February 5-6, 2022
13.	SEA Project (Seizing Equality and Authority)	Zoom	July 11, 2022
14.	Upgrading 101 PUKAPS "Organizational Management"	Zoom	July 15, 2022
15.	Upgrading 101 PUKAPS "Organizational Administration"	Zoom	July 22, 2022
16.	Upgrading 101 PUKAPS "Basic Sexual Violence and Advocacy"	Live Instagram (@solopukap)	July 28, 2022
17.	Upgrading 101 PUKAPS "Public Speaking"	Live Instagram	November 5, 2022

18. Brainstorming Room #1: Journal Review "Gender Analysis of Domestic Violence: A Case Study of Women Domestic Violence Survivors of the SPEK-HAM Surakarta Foundation" (Hybrid)	(@solopukap x @unala)	November 22, 2022
19. UNALA × PUKAPS Instagram Live "Responding to Misogynistic Comments on Social Media: Diemin or Ladenin?"	Live Instagram (@solopukap x @unala)	February 18, 2023
20. PUKAPS Book Discussion x Cantrik Publisher x Pustaka Pena Bookstore "Seyla Benhabib's Cosmopolitanism"	Zoom	June 24, 2023
21. FEMLive #1 PUKAPS x FPF (Tulungagung Philosophy Women's Forum) "Child Marriage! Child Marriage"	Live Instagram (@solopukap x @perempuanfilsafat)	December 2, 2023
22. FEMLive #2 PUKAPS x FPF "#GerakBersama Fight Domestic Violence"	Live Instagram (@solopukap x @perempuanfilsafat)	January 12, 2024
23. FEMLive #3 PUKAPS x FPF "What's wrong with STUNTING"	Live Instagram (@solopukap x @perempuanfilsafat)	February 9, 2024
24. FEMLive #4 PUKAPS x FPF "Women's Involvement in Politics and Elections"	Live Instagram (@solopukap x @perempuanfilsafat)	March 8, 2024
25. FEMLive #5 PUKAPS x FPF "Love Relations and Toxic Relationships"	Live Instagram (@solopukap x @perempuanfilsafat)	March 29, 2024
26. FEMStride Class 4 "Understanding Radical Feminism" x FPF (Hybrid)	Live Instagram (@solopukap)	April 21, 2024
27. Special Discussion on Kartini Day PUKAPS x Umma Empowered "Between Independent Woman and Well Educated Mother"	Live Instagram (@solopukap x @ummaberdaya)	April 26, 2024
28. FEMLive #5 PUKAPS x FPF "Stigmatizing Women"	Live Instagram (@solopukap x @perempuanfilsafat)	May 17, 2024
29. FEMLive #7 PUKAPS x FPF "PPRT BILL? What should we do?"	Live Instagram (@solopukap x @perempuanfilsafat)	June 14, 2024
30. FEMLive #8 PUKAPS x FPF "KBGO: NCII (Study Case: Viral Case of Mother Harassing Her Own Child)"	Live Instagram (@solopukap x @perempuanfilsafat)	June 24, 2024
31. National Webinar "Review of Law (UU) Number 12 of 2022 concerning Sexual Violence Crimes"	Zoom	August 4, 2024

Table 1 only shows dissection activities carried out online. This is different from discussions held offline or face to face with participants. Data taken from 2021 to 2022 indicates that PUKAPS is still active and massive in distributing feminist discourse in the city of Solo. PUKAPS is particularly targeted at first generation students at universities in the Surakarta Ex-Residency area.

"Look, bro... actually, PUKAPS more often carries out discussion activities, such as usually meeting at an event venue, but we also hold online discussion activities which make it easier for us to respond to women's issues which become polemics in the news... that's how it is, that's more quickly and without any more special preparation..." (interview with Luxy Nabella Farez)

Therefore, the emphasis is on the use of information technology and media which can support an organization to quickly respond to an issue and distribute feminist discourse quickly and massively. Analysis of PUKAPS practices shows how they strategically utilize communication convergence to strengthen feminist discourse and build networks. The use of Instagram as the main platform for disseminating educational content, such as writing about gender issues and interesting illustrations, shows their strategy in adopting digital media platforms that are popular and easily accessible to the public. Furthermore, the use of Instagram's live feature for open discussions on issues such as domestic violence and reproductive rights shows PUKAPS' efforts to create a safe and inclusive space for dialogue.

The use of WhatsApp to build structured discussion groups shows how PUKAPS builds strong networks with its followers, facilitating information exchange, discussion and collaboration. Increased interaction and participation in these groups can be measured by analyzing the number of messages sent, members' active time, and the type of content shared. The online webinar organized by PUKAPS involving expert speakers from various fields demonstrated their strategy in expanding the reach of their messages and reaching a wider audience. The use of digital platforms such as Zoom for webinars shows PUKAPS' adaptation to increasingly sophisticated and easily accessible technology. These strategies show how PUKAPS utilizes communication convergence to achieve its goals, namely spreading feminist discourse and building networks.

Adaptation of information technology is also a special means for developing a broad network for PUKAPS, related to internet access and the use of gadget technology which is utilized for networking in cyberspace. So starting in 2021, PUKAPS won prestigious funding from YSEALI (Young Southeast Asian Leaders Initiative), UNO (University of Nebraska at Omaha) United States, and US Embassy Jakarta to carry out the SEA (Seizing Equality and Authority) project. This project is an effort to maximize the role of PUKAPS in gender and feminism education in Solo Raya, through comprehensive sexual education to achieve the equality and authority needs of young people and also as a preventive effort for the high number of cases of sexual violence in Solo Raya during before and during the Covid-19 pandemic. 19.

Apart from that, PUKAPS also often consolidates and collaborates with national networks such as joining the Civil Society Coalition Against Sexual Violence (KOMPAKS), CoP (Creator of Practice), SDGs Youth Hub, and also joining the SEAFAM (South East Asia Feminist Action Movement) network.) for online networks throughout Southeast Asia. PUKAPS is also actively involved in local movement collaborations in Greater Solo, such as often collaborating with Jejer Wadon, SPEK-HAM (Women, Children and Human Rights Solidarity), the Greater Solo Youth Organization, Elsamara Solo, and the Sugar Flower Foundation.

Conclusion

This research highlights the importance of mass communication convergence in the context of organizational communication, especially at the Solo Women's Study Center (PUKAPS) as an organization that operates in feminist discourse. Through a qualitative descriptive approach, this research

reveals that convergence between old media and new media is a vital strategy for expanding the distribution of feminist discourse to a wider public. The main findings show that PUKAPS, since its inception, has struggled with bias and negative stigma towards feminism. However, through the use of communication technology—especially social media—PUKAPS succeeded in creating space for dialogue and interaction with the public. Digital content in the form of writing and videos disseminated via platforms such as Instagram and WhatsApp has encouraged participation and positive responses from the audience.

Communication convergence not only increases efficiency in conveying messages, but also strengthens the relationship between organizations and the public through feedback that allows for discourse and mutual understanding. This is confirmed by an increase in the number of members and active participation in discussions held online. Apart from that, adapting communication technology is an important instrument in facing new challenges, especially in the current Covid-19 pandemic situation. PUKAPS is able to carry out transformation in the form of a shift from face-to-face communication to digital communication without reducing the essence and goals of the organization.

Overall, this research confirms that the convergence of mass communication and organizations has a crucial role in forming new dimensions in gender and feminism education, as well as providing a more inclusive platform for women's issues. By utilizing relevant communication tools, organizations like PUKAPS can increase their visibility and influence within the feminist movement, while facilitating the effective exchange of ideas in a modern era dominated by technology.

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