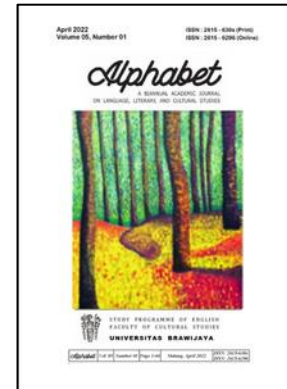


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## The Representation of Men in Online Feminist Magazine Magdalene.Co: A Critical Discourse Analysis

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# The Representation of Men in Online Feminist Magazine *Magdalene.Co*: A Critical Discourse Analysis

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## Abstract

This study attempted to reveal the representation of men in a feminist online magazine named *Magdalene.co* to perform a transparent relationship between language, social practice, and social structure. For the data analysis, I combined the three-dimensional model from Fairclough (2001) and Halliday's transitivity (2004). Qualitative approach and document analysis were conducted towards the data in the form of articles taken from Gender and Sexuality rubric. This study found out that there are representations portrayed in *Magdalene.co*, namely: (1) Men are the Victim of Patriarchy, (2) Men are Socially Pressured and Emotionally Stunted, (3) Men do Have Privileges, (4) Men Need Feminism, and (5) Men Should Freely Express Themselves. These representations occurred mostly in form of active-positive clauses containing relational process. The representations also aligned with the editorial point of view in *Magdalene.co* which adopts advocacy and gender-sensitive journalism. As the result, *Magdalene.co* in those articles implied their goals to create a new paradigm regarding masculinity. Furthermore, their goal is influenced by third-wave feminism that leads to the idea of male contribution in feminist movements, such as in *Aliansi Laki-laki Baru* (ALB). In this case, ALB contributed to the representation in *Magdalene.co* as the magazine portrayed ALB as the best example of men community in the realm of feminism.

## Keywords:

alternative media, critical discourse analysis, masculinity, representation.

Diversity in the ways of human thinking is a fact that we cannot avoid. As the ways of people's thinking are shaped through their own experiences, it also makes us interpret our surroundings differently. These differences in perception can lead us to an ideology. People can gather into the same group with others who share the same ideology. Fairclough (2003) defines ideology as representations of aspects of the world that contribute to establishing and maintaining relations of power, domination, and exploitation. In carry-

ing ideology, language possesses a crucial role in the ideological process since it also serves as the mediator between an individual's thought and behavior.

In this case, a magazine is one of many ways the ideology can be spread through language. Magazine can influence the human understanding of reality and construct the social issues occurring the society through representation. One of the social representations reflected in magazines is gender. Gender is often considered a bipolar category, sometimes

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even as mutually exclusive opposites (Talbot, 2003, as cited in Holmes & Meyerhoff, 2003). This categorization often leads to polarization which then causes the stereotypes of gender, such as “women don’t swear” or “men don’t gossip” (Cameron, 2003, as cited in Holmes & Meyerhoff, 2003, p. 463). Magazine usually offers gender representation based on its theme and background. As shown from several studies (Firminger, 2006, Iqbal & Azhar, 2018), men were sometimes represented as emotionally inexpressive human beings in women’s magazines while women were portrayed as “helpless creatures”.

The term gender is often mistakenly considered similar to sex, while they are not. Gender is always related to cultural sex as it is culturally or socially constructed (Wodak, 1997). We are not born with gender, but rather we *do* the gender (West and Zimmerman, 1987, as cited in Eckert & McConnell-Ginet, 2003). Sex, on the other hand, is defined as biological or anatomical characteristics which manifested as men and women (Giddens, 1989). However, Lorber and Farrell (1991) argue that sex can be seen as socially developed status. In the end, gender can be seen as the socially and culturally constructed roles of a person in society and it is signified by biological differences.

These days, the cultural and social construction of gender is often problematic, causing further problems such as gender marginalization or inequality in society. To overcome this problem, often society creates gender-based movements, such as feminism. Feminism, although mostly resulting from the women’s protests towards their inequalities, has differences depending on the era it occurred. In the 19<sup>th</sup> century, feminism often demanded the freedom of education, working outside the home, marriage law, and vote reformation for women, while violence and crime were the main discussion for late 20<sup>th</sup> century feminism (Walters, 2005). It can be said that feminism merges the doctrines of equality for women and the ideology of social transformation in order to create a world for

women beyond simple social equality (Humm, 1989, as cited in Walters, 2005).

This study specifically focuses on how men are portrayed in articles of an Indonesian feminist magazine. I believe that this is an engaging topic to discuss because as motivated by factors I have mentioned previously, these gender issues equally happened in Indonesia. Observing a magazine for me can bring an advantage since it is an authentic source to get information regarding gender issues. In the end, this study will try to find out the way men are specifically represented through the language used in a feminist magazine, the discursive practice being presented, and the sociocultural elements that influence the production and the reception process of the magazine articles.

To help me analyze the phenomena in the magazine, I applied the critical discourse analyses following Fairclough’s concepts (Fairclough, 2001) and using the instruments from Halliday’s three main types of transitivity process (Halliday, 2004). This study is aligned with Fairclough (1997) that sees discourse as the use of language as a form of social practice and discourse analysis as an analysis of how the text works within a sociocultural practice. Fairclough (2001) then proposes a framework that can explain the relation of discourse and sociocultural practices through three dimensions of discourse named description, interpretation, and explanation.

The description stage is realized through textual analysis. As Fairclough (1997, p. 71) states, “meanings are produced through interpretation of texts and texts are open to diverse interpretations”. In relation to this analysis, he also includes three formal features to be analyzed in the text, namely: vocabulary, grammar, and textual structure. In this study, I only focused on analyzing the experiential values in the grammatical features of the magazine articles. Experiential values in discourse deal with content, knowledge, and beliefs (Fairclough, 2001). Moreover, experiential values in grammatical features are the element that also deals

with content such as process, participants, normalizations, agency, and sentence form.

To explore the experiential values, I relied on the transitivity process analysis from Halliday (Halliday, 2004). Three important elements in construing experiential meaning are process, participant, and circumstance. Halliday (2004, p. 224) states that these elements are “semantic categories that explain in the most general way how phenomena of our experience of the world are construed as linguistic structures”. The element of the process consisted of material, mental, and relational processes. The material process is a process of doing and happening. It occurs when a transitive verb carries this process and the process of happening is in the form of intransitive. The mental process requires sensing and the inner experience through someone’s consciousness. A relational process occurs when there is a relation between two entities, or simply an “x is y” relationship. While circumstances serve as the additional information for the processes.

The interpretation stage is performed through the discursive practice, which requires me to analyze the relationship between the text and the social practice. Jorgensen & Phillips (2002, p. 69) explain that this analysis focuses on “how authors of texts draw on already existing discourses and genres to create a text, and on how receivers of texts also apply available discourses and genres in the consumption and interpretation of texts”. In other words, discursive practice analysis also draws attention to the production of texts from the authors and how the texts are accepted by the readers. This analysis can be done by interpreting the situational context and intertextuality of the texts. In the explanation stage, the analysis will focus on the sociocultural practice related to the texts. When the texts are valuable socially if they occurred in a social context, they also affect and are affected by the wider social practice where the production and interpretation process happen. The relationship between these elements then produces and reproduces meanings and representations that circulate in society. Jorgensen

& Phillips (2002, p. 69) state this layer as “considerations about whether the discursive practice reproduces or, instead, restructures the existing order of discourse and about what consequences this has for the broader social practice (the level of social practice)”.

The studies that underwent the same topic in the same source were from Firminger (2006) and Coffey-Glover (2014). Firminger (2006) observed the representation of men in popular girl’s magazines such as *Seventeen*, *YM*, *CosmoGirl*, *ELLEgirl*, and *Girls’ Life*. Her study shows that the magazine led the girls to view boys as “shallow, highly sexual, emotionally inexpressive, valuing superficial appearances and insecure” and “potential boyfriends, providing romance, intimacy, and love” (Firminger, 2006, p. 9). Meanwhile, Coffey-Glover (2014) conducted her corpus linguistics study by collecting 148 articles from 21 women’s magazines. The computerized data resulted into 7 various thematic categories, namely *Sexuality and Relationship*, *Stereotypically Gendered Practices*, *Non-desirable Qualities*, *Desirable Qualities*, *Heteronormativity*, *Gender and Sexuality*, and *Non- normative Behavior*. Each category carries the representation of men, for instance, men are seen as the binary opposition of women from “men hate shopping” in *Stereotypically Gendered Practices*. Although similar, these studies did not present the sociocultural elements contributing to gender representation, either by the producers or the consumers. Thus, it becomes the gap that I need to fill to enrich the further knowledge of gender representation in magazine.

## METHOD

This qualitative research focuses on content analysis which is defined as “a research method that focuses on analyzing and interpreting recorded material to learn about human behaviour” (Ary et al., 2010, p. 29). In this case, the recorded material used to analyze the representation of men was an online magazine. The results were presented in a descriptive form, in line with Vanderstoep and Johnston (2009) that qualitative research

might employ descriptive research. The data of this research were obtained from online articles found on *Magdalene.com*. This magazine is an online-based media which issues cover mostly about gender in common, not only in women. As argued by Maryani & Adiprasetyo (2017), *Magdalene.co* has two essential dimensions, namely: the dimension of development information access for women and the dimension of raising awareness about issues around them.

Choosing online articles as the data source was based on the consideration that online articles are easy to access, less situated than the other kind of discourse such as movie script and advertisement script and tend to reflect the expressions and opinions of their authors. The articles were limited under the *Gender and Sexuality* rubric and centered on gender stereotypes issues published around 2018 to 2019. The limitation of publication time was to adjust the articles with the time when this study was conducted.

In the end, four articles have met those limitations. The first article was entitled *Peran Laki-laki dalam Isu Kesenjangan Gender*. Issued in May 2019, this article specifically talked about the role of men in contributing to gender equality. The second article's title was *5 Cara Dobrak Stereotip Peran Gender dalam Keluarga*. It was released in April 2019 and concerned about the way to break through the stereotype of gender in a family. The next article was entitled *I am a Man, I need Feminism* and released in March 2019. This article discussed the necessity of feminism in men's lives. The last article was *Why Men Should Reveal Their Sensitive Side* and was issued in March 2018. The article spoke about the emotional liberation for men.

Besides notes taking, I also followed several procedures in collecting the data. At first, I accessed *Magdalene.co* to collect the data source. Then, the data source was selected throughout the *Gender and Sexuality* rubric. I continued the procedures by reading the articles. Through this process, I was able to mark the potential sentences containing the representation of men. The last procedure required

is to create a list of clauses containing the potential representation. These clauses then were codified based on their location in the articles and in which line they appeared. For instance, the datum was found in the sixth line of the second article, thus the code would be Art2.L6.

Following Bogdan and Biklen (as cited in Polkinghorne, 2005), researchers must obey several steps in analyzing data, namely: working with the data and organizing it, breaking the data into a manageable unit, coding the data, and deciding what data are being analyzed. Therefore, I adapted those steps into this study. The first step of the analysis was started by analyzing the texts which indicate the representation of men. The representations were realized by the grammatical features manifested within the text. As mentioned in Chapter Two, the grammatical features used in this study were those containing experiential aspects. Thus, this stage is concerned with the participants and processes, and sentence form used in the texts. Next, the discursive practices were analyzed by interpreting the situational context and intertextuality of the articles. I then interpreted the impact of sociocultural practices on the texts. The conclusion then can be drawn based on those three dimensions.

## FINDING AND DISCUSSION

In this study, the findings include three different stages of analysis, namely: textual, discursive practice, and socio-cultural practice analysis. In the textual analysis, there were 28 clauses found in the four articles that contain the representations of men and I categorized them into five main representations, which are: (1) *Men are the Victim of Patriarchy*, (2) *Men are Socially Pressured and Emotionally Stunted*, (3) *Men do Have Privileges*, (4) *Men Need Feminism*, and (5) *Men Should Freely Express Themselves*. These representations are mostly conveyed in material process, relational process, and mental process, respectively. On the other hand, in the discursive practice analysis, I found that advocacy and gender-sensitive journalism play

a vital role in shaping the production process in *Magdalene.co* and that the reception process generally demonstrates acceptance and support for the articles' contents. While in the socio-cultural analysis, I found that third-wave feminism and Aliansi Laki-laki Baru tend to inspire the representation of men produced by *Magdalene.co*.

### Textual Analysis

Textual analysis position in the description stage of Fairclough's three-dimensional model means that the analysis is related to the discourse structure. In this section, I present the excerpts of the articles containing the potential representation clause and named them Datum. The datum is organized sequentially according to the order. Since the analysis will be in the form of clauses, there is a possibility to have more than one clause within one datum. It is also important to remember that the analysis will only cover the experiential value of grammatical structure such as participant, process, and clause form.

From this analysis, I found that 28 clauses contain the representation of men. Specifically, 13 of them were identified as a material process, while 10 of them were relational process, leaving only 5 clauses of mental process. In terms of circumstances, there were 6 circumstances of manner, 5 circumstances of cause, 2 circumstances of time, and 1 circumstance of space. Around 27 clauses appeared in inactive forms, while only 1 was in a passive form. Most of the clauses were positive clauses with a total of 24 occurrences and only 4 were negatives.

#### Textual Analysis Related to "Men are The Victim of Patriarchy"

There are 4 clauses that express the first representation of men as the victim of patriarchy. Below are some of the samples and explanations:

Datum 1, Art1.L69.

*Banyak laki-laki yang masih belum menyadari bahwa sistem patriarki juga*

*merugikan mereka.* (Many men still have not realized yet that patriarchal system is also harmful for them)

Many men	Still	have not realized yet	that	patriarchal system	is	also harmful for them
Participant: Senser	Circ: Manner	Process: Mental – Cognitive	Relator	Carrier	Rel-Attr	Attribute
Active-Negative Clause			Phenomenon			
			Active-Positive Clause			

Datum 1 contains a mental process which is identified from verbal group *yang masih belum menyadari* or *who have not realized yet* and relational process realized by *to be is*. In detail, the verb *realize* demonstrates a mental verb that refers to the cognitive category, indicating the process that takes place in one's mind. The mental process occurs in *banyak laki-laki* or *many men*, classified as the Senser while the clause *bahwa sistem patriarki juga merugikan mereka* or *that patriarchal system is also harmful for them* acts as the Phenomenon that conveys the idea or thought.

The negative auxiliary *have not* and conjunction *yet* indicate that the Senser is not in the state of understanding the idea reflected by the mental verb *realize*. The Phenomenon has occurred in the form of a clause as the projection brought by a mental verb. As can be seen, the clause in the Phenomenon is identified as a relational process where *patriarchal system* serves as the Carrier while *also harmful for them* fulfills the quality attributed to the Carrier. This way, the clause has represented an image of men as the victim of patriarchy as the Phenomenon *that patriarchy system is also harmful for them* presupposes *harmful* as if the men are the victim. In addition, the clause appeared in an active form.

#### Textual Analysis Related to "Men are Socially Pressured and Emotionally Isolated"

There are 13 clauses that express the representation of men as socially pressured and emotionally isolated. Below are some of the samples and explanations:

Datum 9, Art4.L8.

*We men are accustomed to hide our feelings while we pretend to be strong.*

We men	are	accustomed	to hide	our feelings
Part: Carrier	Process: Relational – Attributive	Circ: Manner	Process: Material	Part: Goal
Participant: Attribute				
Active-Positive Clause			Active-Positive Clauses	

While	We	pretend to	be strong
Relator	Part: <u>Senser</u>	Process: Mental – Cognitive	Part: Phenomenon
Active-Positive Clause			

In this datum, the representation of men is expressed from three clauses, which are: (i) *We men are accustomed* (ii) *to hide our feelings* and (iii) *while we pretend to be strong*. To be *are* in (i) defines its relational process with the assigner between *we men* as the Carrier and *accustomed to hide our feelings* as the Attribute. The attributive process is in the type of intensive that indicates the sameness relationship between two entities, or in other words, the relation of  $x$  is  $y$ . Hence, *we men* here is ascribed by the attribute of *accustomed to hide our feelings*. The Attribute here is the projection of the relational process. The clause *to hide our feelings* enhances *we men are* plus additional information of Circumstance of Manner *accustomed*. This clause conveys the material process indicated by the verbal group *to hide* and the Actor refers to the previous clause. The nominal group *our feeling* becomes the Goal of this clause. The mental process that occurs in the (iii) is denoted by the verb *pretend to*. In Halliday's (2004, p. 257) classification of mental verbs, *pretend* is categorized as cognitive, referring to the process of understanding and other processes taking place in one's mind. In this case, the Senser *We* have a process in its mind which is the Phenomenon *be strong*. The two clauses *we men are accustomed to hide our feelings* and *while we pretend to be strong* are both in the form of active voice and have no negation. Overall, the entire clause has confirmed the emotional isolation that occurs in men as the use of the word *accustomed* reflects the strong tendency of men in hiding their feelings and pretending to be strong.

### Textual Analysis Related to “Men Do Have Privileges”

There are 4 clauses that express the representation of men as the ones who have privileges in society. Below are some of the samples and explanations:

Datum 12, Art3.L15.

*Men also shouldn't support feminism just out of empathy or to repay our privileges.*

Men	also shouldn't support	feminism	just out of empathy	or to repay	our privileges
Participant: Actor	Process: Material	Participant: Goal	Circ: Cause	Process: Material	Participant: Goal
Active-Negative Clause			Circumstance: Cause		
			Active-Positive Clause		

In this case, the possession of men's privilege is reflected in the Circumstance, implied by *our privileges* where *our* refers to men. The Circumstances are delivered through the material process expressed by a verbal group *to repay* which leads to *our privileges* as the Goal. This representation is reflected through the Circumstances because the clause is primarily about the relationship between men and feminism conveyed through the material process which is reflected by a negative verbal group *shouldn't report*. The *men* in this clause serves as the Actor who *shouldn't support* feminism, while the *feminism* becomes the Goal that *shouldn't be supported*. Furthermore, the clause *to repay our privileges* appears in positive form.

### Textual Analysis Related to “Men Need Feminism”

There are 4 clauses that express the representation of men and their feminism needs. Below are some of the samples and explanations:

Datum 15, Art3.L75.

*Men need to realize that supporting feminism will also liberate them from the yoke of patriarchy.*



Men	need to realize	that	(Ø Men) supporting feminism	will also liberate	them	from the yoke of patriarchy
Participant: <u>Senser</u>	Process: Mental – Cognitive	Relator	Part: Actor	Process: Material	Part: Client	Circ: Spatial
Active-Positive Clause		Phenomenon				
Active-Positive Clause		Active-Positive Clause				

As can be seen, the verbal group *need to realize* here belongs to the cognitive category since it expresses the process of thinking or understanding. Thus, the verbal group represents the mental process that occurred in this clause. The other entities involved here are *men* which acts as the Senser and *that supporting feminism will also liberate them* reflects the Phenomenon or the idea projected by the process. The occurrence of *need to* at the beginning of verb *realize* signifies the encouragement to encounter the cognition process. Meanwhile, the idea *that supporting feminism will also liberate them...* implies the representation that men need feminism. Interestingly, the Phenomenon or projected idea is also in the form of a clause that elaborates the mental process. The clause of the Phenomenon is delivered through the material process with *will also liberate* the verbal group. The Actor of this clause is *(Ø Men) supporting feminism* with *them* as the Goal, and the Circumstance of Space denotes what are they would be liberated from. The clause here is an inactive voice with no negation is found.

### Textual Analysis Related to “Men Should Freely Express Themselves”

There are 3 clauses that express the representation of men as the ones who should freely express themselves. Below are some of the samples and explanations:

Datum 16, Art2.L59.

*sadari bahwa laki-laki juga bebas untuk menunjukkan perasaannya dan perempuan tidak harus lembut setiap saat.* (Be aware that men are also free to show their emotions and women do not have to be tender all the time)

Men	are	also free	to show	their feelings
Participant: Carrier	Process: Relational-Attributive	Circ: Manner	Process: Material	Participant: Goal
Active-Positive Clause			Participant: Attribute	
Active-Positive Clause			Active-Positive Clause	

This clause expresses its relational process through the use of *to be are* as the assigner between *men* as the Carrier and *also free to show their feelings* as the Attribute. The Attribute however also takes the form of a clause and has its own process, which is a material process, shown by the use of verbal group *to show*. This means that *their feelings* in this clause acts as the Goal with *also free* acts as the Circumstance of Manner. This attributive process also denotes the relation of the sameness between two entities or *x is y* relationship. Thus, *men* here is ascribed by the attribute of *also free to show their feelings*.

### Discursive Practice Analysis: Interpretation of Situational Context

In this stage of interpretation, Fairclough (2001, p. 122) offers 4 questions in order to deeply elaborate the interpretation. Those questions are *what's going on?*, *who's involved?*, *in what relations?*, and *what is the role of language?*. He believes that the questions represent the four main dimensions of a situation, covering the contents, subjects, relations, and connections. For the answer to the first question, *what's going on?*, it is the patriarchal system in Indonesia that results in the representations found in this study. Walby (1990) describes patriarchal system as a social system where the primary power and roles within social and moral authority are upheld by men. For instance, men often show to have more privilege and power than women in many aspects of life, such as family, politics, public participation, and so on. This patriarchal system has led the men into the condition that puts the standard for their masculinity. For the sake of masculinity, men often limit their expression because it can signify their weakness, as men are expected to be more powerful than women. Consequently, *Magdalene.co* tries to argue the standard as shown in the four articles from its *Gender and Sexuality* rubric.



The first article concerns the men's role in gender equality issues. In brief, it emphasizes that men should contribute more to creating a society that maintains gender equality. The contribution is due to the men's privileges they received in the patriarchal society, according to the article. The second article discusses the attempt of remodeling the stereotype of gender roles in the family. In this article, there are 5 ways to remodel the stereotype, centering to the fair treatment among gender in family. In the third article, the relevance between feminism and men in achieving gender equality has become the main topic. This article further talks about the necessity of feminism for men in liberating themselves from social expectations that affect their life. The emotional freedom of men becomes the argument in the last articles. This article encourages men to not be doubtful about expressing their sensitivity. This article also mentions some masculine figures who once showing their emotion by crying in public. They are Jimmy Kimmel, Michael Jordan, and the former president of the US, Barack Obama. These articles have become the resource of men's representation in this study.

For the second question, *who's involved?*, the subjects are *Magdalene.co* as the producer of the texts and the readers. Informed from *Remotivi.com*, the readers of *Magdalene.co* are mostly women around 18-24 years old, while the rest, around 30-40%, are men. While the demographic information of the male readers here is not provided on the website, I assume that they are in the same age range as their female counterparts. Related to the third question, *in what relations?*, *Magdalene.co* as the text producer plays as the source of information while the readers are the consumer of the information. *Magdalene.co* embraced two journalism concepts in producing the information, namely Advocacy Journalism and Gender-Sensitive Journalism (Maryani & Adiprasetio, 2017). The goal of advocacy journalism itself is to provide a new paradigm of phenomena while gender-sensitive journalism is to obtain emancipated conditions (Maryani & Adiprasetio, 2017). Advocacy Journalism gives a non-

objectivist point of view in perceiving realities, in which it will influence the framing strategies of the media adopting this journalism concept, while Gender-Sensitive Journalism centers on the fair gender treatment whilst producing text related to gender (Maryani & Adiprasetio, 2017, p. 113). This way, *Magdalene.co* attempts to advocate a new paradigm of gender and to go beyond the current *typical gender* and its cultural construction as have been demonstrated by the representation of men in this study.

In applying Gender-Sensitive Journalism, *Magdalene.co* must have a certain ideology used as the approach in making narration about the emancipated conditions. In this case, *Magdalene.co* uses feminism ideology as their journalism concept. For this reason, I found that this journalism concept can be represented as the *enlightened-unenlightened* relation in this study. The *enlightened* part here is *Magdalene.co* while the readers, especially the men, are the *unenlightened* ones. On the level of the text, this relation is realized by the linguistic features employed by the authors. On the consumers level, the relation can be traced in the articles' comment sections. Several accounts have contributed their perspectives on the articles. For example, an account named Numan Alhasyani stated "*D\*mn that so true! I kind of just realized it*" in article 3 emphasizes this *unenlightened* status of the *enlightened-unenlightened* relation. Moreover, all of the comments in the articles denote the acceptance and support for the topics discussed in the articles, such as "*couldn't agree more*" by username Lucky Hakim and "*what an articles!! Love the way you think!*" by username Nadela Nainicita. As reflected from all of the comments, the readers have interpreted the discourse in the same way as the text producer.

The question *what is the role of language?* or the dimension of *connection* was defined by Fairclough (2001, p. 124) as the relationship between the role of language and the content, as in this case, is the representation of men. There are 28 clauses containing the representation of men in the textual analysis level. The clauses are dominated by active-positive form and material process appearance. The active

form denotes the traditional way to focus on the subject of the sentence, which is the word *men* that appeared 23 out of 28 times. This emphasizes the condition that the *men* here are the ones who perform the actions (material process), undergo a certain feeling (mental process), and being characterized (relational process). Supported by Fairclough (2001), when writers have the tendency to apply more positive sentences, it signifies the attempt to assert and ensure the validity of correctness of the writing.

The domination of material process in this study indicates the emphasis of the process of doing and happening as it reflected “the quantum of change in the flow of events as taking place through some input of energy” (Halliday, 2004, p. 224). The more frequent occurrence of *men* being the Actor in this study means that the input of energy is attached within men. This way, the language in the articles contributes as the medium of positioning men as the source of energy input where the validity of correctness is asserted and ensured. I also found that the lexicon *realize* appeared three times (two of them in negative form), followed by the appearance of *to be/auxiliaries*. This marks the relation of *enlightened-unenlightened* as discussed previously.

### Discursive Practice Analysis: Intertextuality

Intertextuality, as discussed in Chapter 2, is a series of texts and it is necessary to see the historical context to process the series. This is called an *intertextual chain*. At first, we need to know in which series that a text existed before analyzing the intertextuality chain. The texts discussed in this study belong to a series of the representation of men in Indonesian media. Many writers have researched the depiction of men and masculinity in the Indonesian mass media such as films, advertisements, magazines, and so on. In Tanjung’s (2012) study, the image of men in *Cosmopolitan Indonesia* magazine was being observed by using the semiotic framework. Risky’s (2013) study focused on the depiction of men in men’s health magazines using a semantic approach, while

Paramadhita (2007) used a cultural framework in analyzing masculinity in cinema.

Paramadhita (2007) specifically observed the masculinity in movies entitled *Pengkhianatan G30s/PKI* as the New Order representation and *Gie* as the Reform Era representation, produced in 1984 and 2005 respectively. The distant period of the movie’s production has given a comparison either on politics or gender. In *Pengkhianatan G30s/PKI*, the masculinity depiction in 1984 was often pointed to a figure of military generals, especially Suharto as the main character, related to the regime of military heroism at that time. Paramadhita (2017) mentioned that the masculinity form in the era was dominantly reflected in the upper class or *priyayi* ideal of emotional restraint and *Bapakism*, which referred to the role of men as the one being responsible for the wellbeing of the family and having the authority. While compared to 2005’s *Gie*, the masculinity was represented in the main character *Soe Hok Gie* in form of being fragile, sensitive, and often indecisive that it was suspected that the movie director borrowed the character from *Dan*, a character from *Closer* by Mike Nicholls. It was also problematic as the *Gie* character created by the director did not match the real *Gie* pictured in his diaries. In this case, the context of time and society are proven to have a significant contribution in circulating representation.

Meanwhile, in Risky’s (2013) study, the representation of men was analyzed through lexicon in each word class which often emerged with word *men* or *masculinity*. For instance, lexicons in the nominal group often related to men are *testosterone* and *penis* while in the verbal group, there are *squishing*, *pushing*, and *lifting*; and in the adjectival group are *strong*, *stocky*, and *dauntless* (Risky, 2013, p. 20). He suggested from finding that men’s superiority is socially constructed in *Men’s Health* magazine. In Tanjung’s (2012), the representation of men often focused on men’s physical appearances. Tanjung (2012, p. 99) found that the representation of men in *Cosmopolitan* magazine can be categorized into consumer bodies, instrumental bodies, and objectified

bodies. As Tanjung (2012) deeply analyzed, she also argued that the *perfect* physical appearance of men does not only determine the “surface” but also functioned as an instrument corresponding with achievements, social control, and even media construction. As I can conclude, both studies appeared to meet the metrosexual phenomenon where the men become more aware of physical appearances.

Compared to the recent study, the representation of men here focuses on the social tension affecting men’s life and the unawareness of it. This is clearly portrayed from the finding *men as the victims of patriarchy and men are emotionally isolated and socially pressured*. A text published by *Tirto.id* in 2017 entitled *Syaldie Sabude: “Kami Ingin Pria Jadi Solusi Menghapus Relasi Patriarki”* seems to agree with the articles I have analyzed in this study. The text consisted of the transcribed interview between *Tirto.id* and a community called *Aliansi Laki-laki Baru* (ALB) in which it becomes the inspiration for *Magdalene.co* to create the men’s representation shown in this study. In the interview, the ALB representative, Syaldie, delivered a statement which has a high degree of intertextuality which represent the social constraint that affects men’s lives as below:

“Kami juga menyadari bahwa keistimewaan yang diberikan kepada laki-laki harus “dibayar” dengan mahal. Sedemikian banyak tuntutan yang dibebankan kepada kami agar diakui sebagai seorang laki-laki akhirnya menjadi beban yang harus dipenuhi di dalam hidup “. (Dhani, 2017)

(We also realize that the privileges granted to men must be “paid” handsomely. So many demands that have been imposed on us to be recognized as a man eventually become a burden that must be fulfilled in life).

Based on the interview, we can see the intertextuality of the representation of men in terms of social constraint and having privileges with the articles I provide in this study. *Magdalene.co* in this case also brings a solution for the social constraint, namely feminism. Thus we

can also find the representation of *men need feminism* in the finding. The same interview also shows the high degree of intertextuality with the representation of *men need feminism*. It is stated that feminism can be the solution as well as the reminder that men are still part of gender inequality (Dhani, 2017).

The last intertextuality is related to the representation of *men should be freely express themselves* which was found in the text written by Gede Benny Setia Wirawan, the author of Article 3 in this study. In his article entitled *From Women Emancipation to Femininity Emancipation* in 2017, he stated “by all means, I support women, and men for that matter, to have the widest choices available on how to behave and defend themselves”. This emphasizes his support for the universality of gender expression. Thus, it represents the correlation with the idea of men’s freedom of expression as proposed by *Magdalene.co*.

### Sociocultural Analysis

This stage focuses on the social and cultural practices that follow the production and interpretation of the representation in *Magdalene.co*. The representations in this study more or less relate to the feminism’s critiques of the cultural construction of masculinity as written by Nelson (1987, p. 153) that “the alienation from emotional and physical life, the obsession of falsely objectified forms of knowledge, and the idealization of models of culture based on hierarchy and dominance”. As we can see, this statement emerged in the 1980s, which signified the beginning of third-wave feminism.

Moreover, one of the main ideas in third-wave feminism is the nature of identity that leads to the effort of obtaining gender equality in contemporary society. As stated by Budgeon (2011, p. 18), “Third-wave feminism acts as a useful site for examining current debates about the role that gender plays in the constitution of contemporary society. Some of these issues indicate continuity with feminist emancipatory concerns of the past, while others reveal the emergence of new problems, asso-

ciated with greater gender equality and levels of female success". This has become the essential issue I try to raise within the four articles analyzed. Also, it supports my arguments about the implementation of feminism in gender-sensitive journalism of *Magdalene.co*.

There was also an idea of *male feminists* in the third-wave feminism movement that focuses on male contribution in overcoming problems within gender equality. Budiman (2000, cited in Larasati, I., & Astuti, 2019, p. 3) describes *male feminist* as a mixture of feminism and post-structuralism thoughts developed at the time of third-wave feminism. As the result, those male feminists established their own community to support the feminist movement. In Indonesia, one of these communities is *Aliansi Laki-laki Baru* or *New Men Alliance* (ALB). Established in 2009, ALB goal is to bolster the liberation movement of women by creating gender equality and gender-based violence prevention. I found that ALB and *Magdalene.co* similarly applied advocacy journalism to construct a new paradigm of gender.

Based on the interview between Syaldie Sahude as one of the ALB founders, with *Tirto.id*, the ALB goals are to encourage the existence of gender equality and to establish the new paradigm of becoming a man in society. ALB also uses feminism as their ideological base as well as the articles in *Magdalene.co*. This is emphasized by Syaldie's statement in the interview, that "problems related with gender can only be analyzed using feminism theory". Thus, both Syaldie and *Magdalene.co* follow the same idea of the representation of men in this study. Both institutions also proved to have affecting and affected relations, shown as follows:

"Contoh terbaik kumpulan laki-laki yang sudah sadar, mengakui, dan membuka wacana ini dalam pembicaraannya sehari-hari adalah Aliansi Laki-Laki Baru." (Art1.L59)

(The best example of men community that has realized, admitted, and brought

this discourse in their casual conversation is Aliansi Laki- Laki Baru).

The passage above denotes ALB was mentioned to be the ideal example of community in relation to masculinity discussions. From here then ALB is considered as *enlightened* in the *enlightened-unenlightened* relation. Thus, it can be assumed that ALB inspired *Magdalene.co* in representing men in their articles. Also, the discourse produced by *Magdalene.co* indirectly plays the role of the influencer that motivated the increasing number of participants in gender-based movements, such as in Jakarta Women's March in April 2019 where it was attended by an estimated 4.000 people or doubled than the previous year.

## Discussion

From the findings of textual analysis, I found that the information of the authors' intention in choosing formal features emerged through the experiential values of grammatical features in the texts. For instance, the prevalent occurrence of material process than other processes indicates that most of the representation of men in the texts describe the men as the source of energy input in the text. Moreover, since most of the clauses with men (24 of 28 clauses) were in the form of active voice, I assume that the authors intended to put the men as the focus idea by making them into the subject of the sentence. This supports the fact that these texts are representing men. Meanwhile, the common use of positive forms suggests that the authors underline the validity and the correctness of the representation of men, as discussed in the interpretation stage. As the experiential value represents the authors' experience of the world, the finding on textual analysis also signifies the authors' strong beliefs in creating the representation of men.

The discursive practices that show writing styles produced by the authors are the result of the advocacy journalism adopted in *Magdalene.co* production process. As already discussed, advocacy journalism brings a non-objective perspective, and the media adopting

this concept are aware of its biases and acknowledged it publicly (Careless, 2000). This way, the authors of *Magdalene.co* tend to strongly represent their ideas in the writings. Furthermore, together with gender-sensitive journalism, these concepts are associated with a social purpose. Therefore, *Magdalene.co*, in line with these concepts, contends with creating a new paradigm about gender and exceeds the typical gender discourse that exists in society.

From the socio-cultural analysis, it is clear that *Magdalene.co* intention is to establish a new paradigm about gender. *Magdalene.co* pursues the essential issue inspired by third-wave feminism, namely: the nature of identity. Masculinity and femininity in third-wave feminism are seen as fluid and not a singular concept. Hence, third-wave feminism does not view masculine men and feminine women separately. This idea is also embraced by *Aliansi Laki-laki Baru*. In this case, ALB gives examples of how men are supposed to be and becomes *the enlightened* ones.

On the other hand, this study also distinguishes its differences compared to Firminger's (2006) and Coffey-Glover's (2014) studies. Firminger (2006) analyzed the representation of men from four mainstream magazines, namely: *Seventeen*, *YM*, *CosmoGirl*, *ELLEgirl*, and *Girls' Life*. While Coffey-Glover (2014) did not mention the specific magazine she examined specifically, she stated some of her findings were in mainstream mass media, such as *Pride*, *Cosmopolitan*, *Company Magazine*, and *Scarlet* magazine. In this study, *Magdalene.co* is included in alternative media. Mainstream media usually do not explicitly denote their biases, unlike alternative media which mostly declare their biases due to their advocacy journalism. This is because mainstream media reflection supposedly agrees with most society. In Bailey et al., (2007, p. 17), mainstream media "play a crucial role in naturalizing dominant forms of common sense" and "exercise their power to 'contest hegemonic meanings'". Related to this, the representations of men, such as *men are highly sexual, valuing superficial appearances*, and *emotionally inexpressive* becomes

the standard qualities of men because those were the reflections agreed by the majority of people and it has existed in the society for a long time.

Alternative media prefer to bring their power to produce counter-hegemonic representations. It is shown here from the way *Magdalene.co* carries their advocacy and gender-sensitive journalism to go beyond the typical representations of masculinity in men. This becomes the reason *Magdalene.co* statements are the opposite of mainstream media. For instance, *Magdalene.co* states that men are emotionally isolated, rather than emotionally inexpressive. They use their power to establish the *enlightened-unenlightened* relationship to their male readers, persuasively influencing them to be in the same shoes as *Magdalene.co*.

## CONCLUSION

Based on this study, we can agree that media and representation indeed create an inseparable relation as it is proved from the representation of gender in *Magdalene.co*. Moreover, as proved in this study, applying a three-dimensional model from Fairclough (2001) and transitivity from Halliday (2004) is useful to break down the transparent relation between language, social practices, and social structures. The relation can be demonstrated by looking at the three-layers findings presented on this study, which are textual, discursive, and sociocultural analysis. To sum up, the investigation of textual aspect and its experiential value implies the text producers' attempt in asserting and ensuring the validity of correctness of the topics they offer, and this implication reflects their confidence in advocating their beliefs. Furthermore, by scrutinizing the discursive practices, we are shown the stand point of *Magdalene.co* as a media. Being an alternative, advocacy-based journalism, grants them the flexibility in publicly declaring their biases and advocating them; hence, this explains where the confidence of correctness is came from, as being confidence and persistence is important for a media that adopts these concepts of journalism.

Their stance as an alternative media also reinforces them to oppose some dominant forms of common sense, in this case is men's representation, portrays by the mainstream media. Thus, this reflects an interaction of countering and contesting hegemonic meanings or representations as a form of social practices. That explains why the findings in this study are quite the opposite of what Firminger (2006) and Gloves (2014) have found in their studies since they both conducted their research based on mainstream media. Putting into that, the representations found in this study create a sense of novelty as a result of *Magdalene.co*'s attempt in countering the dominant representations and also their intention in proposing new paradigm of how men should be perceived to the society. However, this new paradigm then, consequently, produce a *enlightened-unenlightened* relation between *Magdalene.co* and its reader while simultaneously proves the existence of macro structure of social institution (*Magdalene.co*) and society (the reader).

Along with this, the findings in this study implies the enhancement of awareness of the fluidity of gender discourse in Indonesia. As in many countries gender nowadays can no longer be described under the old-rigid definition of masculine man and feminine woman, and even in the US and Europe it has gone more than masculine and feminine. On top of that, this fluidity of gender discourse and its implication to the wider social aspect is actually a reliable source of research; thus, further researchers are encouraged to explore this field further, especially on a larger scale.

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