



Suara 'Aisyiyah Magazine: Strengthening Progressive Teaching Islamic Media In Indonesia

Tri Hastuti Nur Rochimah*, Hajar Nur Setyowati, Elita Putri Pradipta*****

**Corresponding author, Magister Media and Communication, Faculty of Social and Politic Studies, Universitas Muhammadiyah Yogyakarta, Yogyakarta, Indonesia*
Email: trihastuti.aisyiyah@gmail.com

***'Aisyiyah National Board, Jakarta, Indonesia*
Email: hajar.enes@gmail.com

****Magister Media and Communication, Faculty of Social and Politic Studies, Universitas Muhammadiyah Yogyakarta, Yogyakarta, Indonesia*
Email: elitaputripradipta@gmail.com

Article Info

Article history:

Received: 27th May, 2025

Accepted: 1st July, 2025

Published: 1st December, 2025

DOI:

10.33102/jicicom.vol5no2.130

ABSTRACT

The Suara 'Aisyiyah is a women's mass organization magazine published in 1926. Nowadays, Suara 'Aisyiyah has 12,500 circulations across Indonesia. The readers segment of Suara 'Aisyiyah mainly consists of members of Aisyiyah and non-members throughout Indonesia. Suara 'Aisyiyah magazine voiced progressive Islamic thoughts and supported women's gender equality in the midst of women still being marginalized and discriminated against. Furthermore, the presence of Suara Aisyiyah, with its progressive Islamic values, provides an alternative to the lack of progressive Muslim media outlets. These progressive Islamic values are part of the editorial policy and appear in the media's content in every column. This paper explores the role of Suara 'Aisyiyah magazine in strengthening its position as a magazine with Islamic progressive thought and how it faces challenges. The research method used a case study approach with a qualitative descriptive research type. Data collection techniques are documentation and in-depth interviews. The findings of this study are, Suara 'Aisyiyah advances progressive Islamic values, reinforces the Muhammadiyah–Aisyiyah ideological framework for leaders and members, and faces challenges in adapting its magazine management to digital developments as audiences increasingly shift to online media. In conclusion, Suara 'Aisyiyah Magazine, as a magazine managed by an organization based on religious values, has consistently and intensively published contextual issues with Progressive Islamic values to fight for justice and gender equality, support for marginalized and vulnerable groups, and has become a media that counters conservative Islamic values in the media and Indonesian society.

Keywords: *Progressive Islam, Magazine, Suara Aisyiyah, Women's Organization.*

INTRODUCTION

'Aisyiyah, as a Muhammadiyah women's organization, was founded at the beginning of the 20th century, on May 19, 1917. The spread of media supported by the presence of the printing press marked the beginning of the 20th century, which was identified as a time of national movement (Neary & Ringrow, 2018; Wang, 2021). In fact, various organizations that flourished during the national movement, including Muhammadiyah and 'Aisyiyah, have used the media as a 'mouthpiece' to voice the organization's views, spread the values believed in by the organization, and become a tool for the movement's struggle (Canary & McPhee, 2011). Suara 'Aisyiyah is a unique media magazine founded by a women's organization, but its target audience is the general public.

Likewise, Suara 'Aisyiyah (SA) was published by 'Aisyiyah in October 1926. The magazine had at least three roles, namely, first, the role as an organizational communication medium because 'Aisyiyah at that time had already spread to various regions in the East Indies, so that Suara 'Aisyiyah's function was likened to 'Aisyiyah's radio and airplane. Second, literacy is important, especially for native Muslim women. The founders of Suara 'Aisyiyah wanted Suara 'Aisyiyah to be able to provide literacy or teaching to women who, at that time, had limited access to knowledge. Third, the role of spreading the progressive values and views of Muhammadiyah-'Aisyiyah.

It can be seen in the choice of verses from the Koran, which became the header in the *Isteri Islam* publication, which became the embryo of Suara 'Aisyiyah. The choice of this verse is very progressive because 'Aisyiyah actually raised a verse that shows that women can do the same pious deeds as men, whereas at that time, the cultural values of society placed women as second-class citizens who played quite a role in the domestic sphere (Moody-Ramirez et al., 2023). This verse shows that the fundamental progressive Islamic values promoted by Suara 'Aisyiyah are progressive Islamic values that place women as equally noble as men. These values will appear in the dynamics of the themes or issues chosen by Suara 'Aisyiyah and should be maintained as fundamental values.

In its development, entering the age of 99 this year, Suara 'Aisyiyah magazine continues strengthening its positioning as a magazine managed by 'Aisyiyah, a progressive Muslim women's organization, through its various rubrics. 'Aisyiyah is currently entering the second century. The document *Principles of Thought for the Second Century* emphasizes women's progress with equal relations between men and women. Women and men are equal and differentiated based on the level of devotion. Reproductive roles do not prevent women from being active in the public sector; The role of reproduction is a noble task God gave to continue future generations. These values, which are the reference for Suara Aisyiyah magazine, continue to be promoted in several

issues through various themes concerning organizations and the government. Strengthening Aisyiyah's positioning as a progressive Muslim women's organization through Suara Aisyiyah magazine is not an easy role due to the various challenges of the development of various ideologies that are growing in society and the challenges of the development of the digital world.

During the New Order and Reformation era, media with Islamic values were published, including Hidayatullah magazine, Ummi magazine, and Republika newspaper. The growth of various Islamic-based online media such as eramuslim and arrahmah also followed the digital era. id, voa Islam, islami.co, and so on. However, media with conservative Islamic values were more dominant and massive compared to media that uphold the values of Progressive Islam. The narrative of conservative Islam is evident in the topic of relations between men and women, where women are positioned in domestic roles, are prohibited from becoming leaders, and are also subject to various stereotypes attached to women as objects. Suara 'Aisyiyah, entering its second century, consistently strengthens its position as a magazine that upholds the values of Progressive Islam amidst the digital challenge of the increasing number of media with Islamic values but conservative narratives. The existence of Suara 'Aisyiyah in Indonesia, as the largest Muslim country in the world, is essential amidst the media narrative in Indonesia in Muslim-nuanced media dominated by conservative Islamic values. Based on this background, it becomes very significant to explore the role of Suara Aisyiyah magazine in promoting the values of Progressive Islam amidst ideological challenges. This study examines the role and strategy of Suara 'Aisyiyah magazine in promoting issues of justice and gender equality with the values of Progressive Islam.

LITERATURE REVIEW

Subheadings Factors Influencing News Content Production

Referring to their book *Mediating the Message of Influence on Mass Media Content*, Shoemaker & Reese (2013) explained that 5 factors influence news reporting: individual level, media routine level, organizational level, extra media level, and ideological level. At the individual level, it is explained that individual journalists' religion or beliefs, gender, educational background, and political orientation (McQuail, 2010; Prakash, 2024) influence how they write about an event in the news. When someone narrates the event, their identity background and experiences will influence it. Next, at the level of media routines, namely the mechanisms and processes for determining news. Media routine is a gatekeeping process in which media, events, or issues are deemed suitable for broadcast or publication. Media routines will make choices about what issues will be conveyed to the public. Media routines influence the news production process on media content. At the organizational level, media owners are a very influential factor in determining the coverage of an issue in the media apart from individual journalists

and media routines. This factor has a strong influence even though the owner is not directly involved in media editorial management, but makes important decisions related to organizational policies, for example advertising cooperation, company politics and employee policies (Hayes, 2014). Furthermore, Shoemaker (2013) mentioned 2 influencing factors that influence reporting, namely the extra media level and ideology. Extra media factors include the closeness of journalists to sources, relationships with advertisers, policy influence, technological influence and government policy influence. The next factor is the ideological factor that influences media reporting, the ideology that the media believes will influence media reporting.

The Function of Internal Media in Organizations

Research conducted by Chusnul Hayati (2008) entitled "History of the Development of 'Aisyiyah 1917-1979: A Study of Islamic Women's Organizations in Indonesia" explains that Suara 'Aisyiyah magazine, published since 1926, has become a medium that really supports the growth and development of 'Aisyiyah (Pimpinan Pusat 'Aisyiyah, 2000). Since its establishment in 1926, SA has been the organization's mouthpiece for communicating to external and internal stakeholders and readers. SA has a role in informing Aisyiyah's programs, internalizing ideology, socializing organizational culture, and socializing various organizational policies (Schein, 2004). There are various ways in which organizations use various communication channels (media) to connect organizational members (Gumus, 2007), especially for a mass organization like Aisyiyah, whose members are spread throughout Indonesia with high levels of organization from the national level to the community (village) level. Organizational communication is like blood flow in the body of the organization; if it stops, it will have an impact on the "death" of the organization, the organization will not be dynamic, will not develop, and can lead to organizational stagnation (Izak et al., 2024; Kwon et al., 2021). Goldhaber describes organizational communication as creating and exchanging messages in a network of interdependent relationships to overcome an uncertain and changing environment (Goldhaber, 1990).

Media is also the dominant source for individuals to obtain images and images of social reality, for society and groups collectively, and presents normative values and assessments mixed with news and entertainment (Carpio Pacheco et al., 2023). Internal media is a means within an organization to make it easier to obtain information and communicate between members (Huang & Shih, 2011). Internal media has a role as like (1) media connecting internal and external communications, (2) a place for communication between employees; (3) training and educational media facilities in the field of writing for employees and public relations who are talented and have the potential to become popular scientific writers; and (4) added value for the public relations/PR department to demonstrate its ability to publish special media in house journals (Tkalac Verčič & Verčič, 2025; Wahid, 2024).

The Role of Media in Promoting Gender Justice and Equality

Media content is still primarily dominated by depictions of women in domestic spaces, as objects of polygamy, as objects of sexuality and violence, as weak women, as women responsible for caregiving, and as women undervalued in politics. This situation occurs in many countries. Research conducted by Suarez-Villegas (2014) found that women's identities represented in the media are always associated with values of femininity and caregiving. This inherent gender identity is detrimental to women, as women lose access to, and men also lose opportunities to develop themselves related to, their feminine identities. This research suggests the importance of media providing a critical perspective on male and female identities within a patriarchal culture that is detrimental to the realization of gender equality.

However, changes have been observed in some media outlets, particularly online media managed by women activists, by developing more gender-just narratives, although not explicitly based on Islamic values. Several media outlets advocate for gender equality in Indonesia, such as *konde.co*, *magdeline.com*, and *BincangPerempuan.com*. The research, entitled "Representation of Women in the Media: A Study of Journalists' Perspectives" by *bicaraperempuan.com*, shows that these media outlets consistently portray women as empowered agents of change in various aspects of life. With their strong and active representation of women, these outlets have successfully shifted negative stereotypical discourse to portray women as empowered and capable of influencing social change. This research makes an important contribution to media and gender studies and suggests that other media outlets adopt a similar approach to promote social justice and gender equality (Annisa et al., 2025).

RESEARCH METHODOLOGY

This research uses a case study method, with a qualitative descriptive research type. The case study method is an empirical investigation of contemporary real-life phenomena (Yin, 2009). This method is the right strategy for answering research questions about why and how, and the reality being studied is contemporary events. This case study research describes how *Suara Aisyiyah* magazine is managed from 2018 to 2023. Data collection techniques are in-depth interviews, document data, and observation. Interviews were conducted with the editor-in-chief, members of the editorial board, and editors, and data were documented in magazines, journals, photographs, *Aisyiyah* organization documents, and related articles.

FINDINGS AND DISCUSSION

Suara Aisyiyah Management as Organizational Magazine

Suara 'Aisyiyah is a public media that the public can access. It aligns with one of Suara 'Aisyiyah's missions to provide literacy to the public and broadcast the views of progressive Muslim women. The broad reach of Suara 'Aisyiyah can increase the chances of achieving Suara 'Aisyiyah's mission. Moreover, as a public media, the main segmentation of Suara 'Aisyiyah readers are 'Aisyiyah-Muhammadiyah members, whether they are leaders, members, or sympathizers, and the wider community, both men and women. Expanding reader segmentation to a broader audience is gaining momentum, primarily through the publication of the Suara 'Aisyiyah website.

Regarding the main segmentation of Suara 'Aisyiyah readers, Suara 'Aisyiyah, in collaboration with lecturers at Yogyakarta Muhammadiyah University, conducted research on the profile of Suara 'Aisyiyah magazine. The research results show that the age profile of Suara 'Aisyiyah readers is mainly in the age range 50-60 years, as much as 43%, and 40-50 years, as much as 27.5%. If you look at the profile of the readers of Suara 'Aisyiyah magazine, it can be seen that most of them are loyal readers and most are aged 60 and over to 40 years, while there are not that many in the age range below. Suara 'Aisyiyah tries to overcome this by strengthening its website and social media publications to reach younger readers.

The 'Aisyiyah website began in 2016, starting with being the parent or subdomain of the 'Aisyiyah website, and now manages the website with its own domain. Through the website, Suara 'Aisyiyah's aim to reach younger people seems to align with expectations, as most website readers are aged 18 - 34 years. Suara 'Aisyiyah feels it is important to reach the younger reader segment, as they will be the guardians of the sustainability of Suara 'Aisyiyah's readers. Apart from that, broadcasting progressive Islamic views regarding issues of women, children, and vulnerable groups is very important for young groups so that they are exposed to these insights from the start, so that it can influence their religious views regarding these issues (Thoyib, 2024).

Based on the reasons for subscribing and reading, it can be seen that Suara 'Aisyiyah is expected to be a source of information regarding 'Aisyiyah's views, movements, and programs, including the delivery of recitations. It strengthens SA's strategic position in broadcasting the values and views of Progressive Islam, which glorify women. Recitation is a strategic forum in the community to convey Islamic insight, so that when customers or readers use SA as a reading source to fill recitations, it is hoped that the material with Progressive Islamic content contained in several SA rubrics can color the community's religious views (Moulai et al., 2023; Winda & Wati, 2023)

Suara Aisyiyah Positioning as a Progressive Muslim Magazine

Referring to the History of Growth and Development of 'Aisyiyah book, which was published by the Central Leadership of 'Aisyiyah (Pimpinan Pusat 'Aisyiyah, 2021), Suara Aisyiyah magazine is one of Aisyiyah's charitable efforts at the Central level. Based on the articles of association and by laws (AD ART) of 'Aisyiyah, in carrying out da'wah, various efforts (missions) are carried out; one is through media management. As a magazine born from an organization with progressive Islamic values, media management must also follow the organization's values (Dalkir, 2011). Aisyiyah's voice has become a mouthpiece to strengthen the organization's positioning by promoting Progressive Islamic values through all its rubrics, from the Editorial Plan, which is the organization's thinking in responding to an issue, to the Srapat Rubric, or now renamed the Singgang-Singgung rubric. Aisyiyah's voice becomes a communication bridge between the organization and members, between the organization and external stakeholders (Pimpinan Pusat Muhammadiyah, 2012).

The organization's values in the form of an advanced or progressive view of Islam, especially on women's and children's issues, are a reference for Suara 'Aisyiyah in its publications. It has been found since the publication of Suara 'Aisyiyah, and it is 97 years old. Regarding the role of Suara 'Aisyiyah as a literacy media from 1926 until now, in the 95 Years of SA issue, there is an article that identifies seven (7) types of Suara 'Aisyiyah literacy jihad, namely literacy that has been played out, especially in the early days of its publication. At that time, there were still very few literate women. Suara 'Aisyiyah had introduced Javanese as a language at the beginning of its publication, Malay as the forerunner of Indonesian, and Indonesian itself as a language that unifies the nation. *Second*, literacy of women's degrees, because since the beginning, the writings that have been most widely reviewed have been writings that have raised women's awareness that their degrees are as noble as men's, as taught in Islam.

Third, literacy, love of knowledge, and love of the motherland, which explores the importance of women studying and contributing, as well as an invitation to fight for the Indonesian homeland (Lumbantobing, 2007). *Fourth*, Islamic and Indonesian identity literacy, Suara 'Aisyiyah also contains writings about the public sphere, which can be a space for women to contribute to the country's development. Other types of literacy namely critical thinking literacy, responsive literacy to current problems, and digital intelligence literacy. These types of literacy show and reinforce Muhammadiyah-'Aisyiyah's views on progressive women. Several columns in Suara 'Aisyiyah, such as Hikmah, Kalam, and Sakinah Family, contain issues of women and children and current issues from the perspective of Progressive Islam to broadcast progressive views. Several themes strengthen this statement, for example Muhammadiyah's view on clothing which also includes the prohibition of wearing the veil, reinterpretation of the hadith on beating children, reinterpretation of the religious understanding that a woman's

voice is aurat (intimate part), women's leadership in the Wasathiyah Islamic perspective, Islamic respect for working women, the problem of polygamy, the reinterpretation of the hadith of angels' curse on wives who refuse to have sexual relations, incest is not permitted in Islam, Islam does not teach violence against women and children, immunization from an Islamic perspective, and the divorce process which must be carried out in court.

On the website, several articles are most widely read, including themes about "Is it true that 'Aisyiyah married when she was a child", "the priority of honoring one's wife", "it is sunnah for a wife to fast, does she have to get her husband's permission?". These themes are written in the Hikmah rubric, intended to review women's, children's, and other issues from an Islamic perspective. Interestingly, the three themes that are widely read are themes on women's issues, where there are often differences of opinion and are widely understood textually, giving rise to interpretations or understandings of religion that are misogynistic/not progressive. It shows that readers/audiences need an explanation of themes that are still controversial from an Islamic perspective. It is where the importance of Suara 'Aisyiyah is present to review these themes. This article about 'Is it true that Aisyah married as a child' was widely read when news went viral about the existence of a wedding organizer who was promoting child marriage. At that time, 'Aisyiyah published several articles related to how child marriage is seen from an Islamic perspective, which apparently readers needed.

Politics of Packaging Issues Through Rubricating

Suara 'Aisyiyah has an editorial political policy, including regarding issues of concern to Suara 'Aisyiyah and the values or perspectives that underlie the selection of themes, reporting or coverage angles, and manuscript selection. According to the media tagline of Suara 'Aisyiyah, namely Inspiration for Progressive Women, the editorial staff of Suara 'Aisyiyah makes progressive Islam a value or perspective in media management. For example, the principle of marriage in Muhammadiyah-'Aisyiyah is monogamy, so the editors of Suara 'Aisyiyah will not accept articles that accommodate views on polygamy. *Second*, the principle of equality between family members; *Third*, the Principle of Justice; *Fourth*, the Principle of Love or *mawaddah wa rahmah*; *Fifth*, the principle of fulfilling life's needs in this world and the hereafter. These five principles are also the fundamental values in writing related to family in Suara 'Aisyiyah media. In the Sakinah Family column, an article contains support that husbands can provide to working wives in accordance with *karamah insaniyah* values.

Editorial politics at Suara 'Aisyiyah also includes rubrics in magazines and websites that reflect media content and encourage the achievement of Suara 'Aisyiyah's mission. The rubrics in Suara 'Aisyiyah include the Hikmah, Main Coverage, Kalam, Education, Health, Ideas, Cakrawala, Kak Aisy Consultation, Qaryah Thayyibah, Inspiration, Organizational Lens, Dynamics, and Literacy rubrics. In the research carried out by SA with

UMY, readers like several sections, namely Sakinah Family, Main Coverage, Organizational Dynamics, Health, Wisdom, and Qaryah Thayyibah. The Wisdom Rubric has the characteristics of articles/writings about issues that are the focus of 'Aisyiyah's work from the perspective of Progressive Islam, which are usually written by Muhammadiyah and 'Aisyiyah ulama. Through this column, Suara 'Aisyiyah publishes and socializes the views of Muhammadiyah-'Aisyiyah regarding issues of women, children, and other issues. Several themes in the writings in the Hikmah column show these efforts, including the theme of the Muhammadiyah/'Aisyiyah view, which does not recommend child marriage from an Islamic perspective, even though there are other religious views that actually allow child marriage through the hadith about the Prophet's marriage to 'Aisyah. However, the article explains the weak status of hadith and contextual explanations from historical and sociological aspects.

The Kalam rubric has the characteristics of writing that serve as a guide for 'Aisyiyah preacher (ulama or muballighat: people who convey Islamic teachings either orally or in writing), to give recitations, so that the positioning of this rubric is strategic enough to influence society at large. The themes and writings in this rubric are also adapted to the perspective of Progressive Islam. A central coverage column also reviews the major themes in each magazine edition. This rubric presents coverage that reflects the media's views on the issues being discussed, so the coverage's choice of coverage angle and perspective also refers to fundamental progressive values. The inspiration column has the characteristic of writing individual profiles that inspire both in practical and scientific form so that it can contain profiles of 'Aisyiyah figures and female scholars from the past and present who are still rarely known to the public, such as profiles of female hadith narrators, namely Lubabah al -Kubro, whose profile or thoughts are not widely known, or early generation 'Aisyiyah figures such as Siti Hayinah and Siti Badilah who had progressive thoughts about women at that time. Suara 'Aisyiyah also has a special column about the family, namely the Sakinah Family, which contains articles related to actual family issues that refer to the concept of the Sakinah family with five progressive principles. Furthermore, the organizational lens has the characteristic that the rubric contains writings related to organizational policies or programs that reflect the values of Progressive Islam.

margins.

CONCLUSION AND IMPLICATIONS

From the results of the research conducted, there are several important conclusions: *First*, Suara 'Aisyiyah is a magazine that extends ideas of Progressing Islamic values as seen in the teaching of equality of godly deeds for men and women, Islam as a mercy for all nature, values of peace, and movement social praxis are in accordance with Muhammadiyah's religious views which are progressive and glorify women. Suara 'Aisyiyah raises themes related to women's and children's issues, especially those that are

still controversial because there are still religious beliefs that are considered detrimental to women, even though Islam is a religion of mercy and teaches equality—a review of these themes in Suara 'Aisyiyah. The themes contained in its columns contextualize current societal issues, referring to Progressive Islam's values. Suara Aisyiyah has provided an alternative perspective in promoting the values of gender equality and justice through its various themes.

Second, Suara 'Aisyiyah was a channel for strengthening the ideology of the Muhammadiyah-Aisyiyah movement based on Islamic progressive values for leaders, managers of business charities, and Aisyiyah members. The writing in Suara 'Aisyiyah is strategic because leaders, members, and sympathizers use it as study material, so it is hoped that it can influence people's views regarding women's and children's issues so that they are progressive. Third, in managing magazines as media products, Suara 'Aisyiyah faces challenges in developing information technology that causes audiences to migrate to online media. 'Aisyiyah uses websites and social media to reach young people and wider reader segments outside 'Aisyiyah so that insights about progressive women's and children's issues can be published widely. It is proven that readers of the SA website come from a much younger group than magazine readers, and themes related to women and children are among the most widely read.

Suara Aisyiyah, present in the country with the largest Muslim population in the world, has significantly contributed to promoting justice and gender equality amidst the dominant narrative of equality between men and women, which is still conservative. Suara Aisyiyah has consistently delivered messages through columns with contextual cases based on the values of Progressive Islam. The narrative through these columns and editorial policies has made SA a reference for its readers to be used as material to fill forums in the community, so that the dissemination of the values of gender equality with progressive Islamic values is increasingly massive in society in the context of a patriarchal society. Amid the current digital challenges, in order for Suara Aisyiyah to reach a wider readership, transformation into a digital magazine is a necessity while still maintaining.

REFERENCES

- Annisa, H., Yulianti, & Budiman, D. A. (2025). Representasi Perempuan dalam Media: Kajian Perspektif Jurnalis bincangperempuan.com. *Jurnal Manajemen Pendidikan Dan Ilmu Sosial*, 6(1), 577–588. <https://doi.org/10.38035/jmpis.v6i1.3384>
- Canary, H. E., & McPhee, R. (2011). *Communication and Organizational Knowledge: Contemporary Issues for Theory and Practice*. Routledge. <https://books.google.co.id/books?id=U5SduQAACAAJ>
- Carpio Pacheco, D. A., Briz, T., & Urbano, B. (2023). The social side of business: content, traffic and visibility. *Management Decision*, 61(10), 3017–3034. <https://doi.org/10.1108/MD-09-2022-1319>
- Dalkir, K. (2011). *Knowledge Management in Theory and Practice, second edition*. MIT Press. https://books.google.co.id/books?id=_MrxCwAAQBAJ
- Goldhaber, G. M. (1990). *Organizational Communication*. Wm.C. Brown. <https://doi.org/10.4324/9781315879987-13>
- Gumus, M. (2007). The Effect Of Communication On Knowledge Sharing In Organizations. *Journal of Knowledge Management Practice*, 8(2), 15–26.
- Hayes, J. (2014). *The Theory and Practice of Change Management*. Palgrave.
- Huang, Y. C., & Shih, H. C. (2011). A new mode of learning organization. *International Journal of Manpower*, 32(5), 623–644. <https://doi.org/10.1108/01437721111158233>
- Izak, M., Case, P., & Ybema, S. (2024). Communication in organizations: An overview and provocations. *International Journal of Management Reviews*, July 2023, 628–648. <https://doi.org/10.1111/ijmr.12374>
- Kwon, K. H., Shao, C., & Nah, S. (2021). Localized social media and civic life: Motivations, trust, and civic participation in local community contexts. *Journal of Information Technology and Politics*, 18(1), 55–69. <https://doi.org/10.1080/19331681.2020.1805086>
- Lumbantobing, P. (2007). *KNOWLEDGE MANAGEMENT: Konsep, Arsitektur dan Implementasi*. Graha Ilmu.
- McQuail, D. (2010). *Mass Communication Theory*. In *Book*. SAGE Publications. <https://books.google.co.id/books?id=CvcvLsDxhvEC>
- Moody-Ramirez, Mia, Byerly, Carolyn, Mishra, Suman, & Waisbord, Silvio R. (2023). Media Representations and Diversity in the 100 Years of Journalism & Mass Communication Quarterly. *Journalism & Mass Communication Quarterly*, 100(4), 826–846. <https://doi.org/10.1177/10776990231196894>
- Moulaei, K., Haghdoost, A. A., Bahaadinbeigy, K., & Dinari, F. (2023). The effect of the holy Quran recitation and listening on anxiety, stress, and depression: A scoping review on outcomes. *Health Science Reports*, 6(12). <https://doi.org/10.1002/hsr2.1751>
- Neary, C., & Ringrow, H. (2018). Media, power and representation. *The Routledge Handbook of English Language Studies*, 294–309.

- <https://doi.org/10.4324/9781351001724-21>
- Pimpinan Pusat 'Aisyiyah. (2000). *Sejarah pertumbuhan dan perkembangan 'Aisyiyah*. Pimpinan Pusat 'Aisyiyah. <https://books.google.co.id/books?id=vM0xAAAAMAAJ>
- Pimpinan Pusat 'Aisyiyah. (2021). *95th Suara 'Aisyiyah Teguhkan Peran Melintasi Zaman*. <https://aisyiyah.or.id/95th-suara-aisyiyah-teguhkan-peran-melintasi-zaman/>
- Pimpinan Pusat Muhammadiyah. (2012). *Tanfidz Keputusan Tanwir Muhammadiyah Tahun 2012*.
- Prakash, P. R. (2024). *The Role of the Press in Shaping Public Opinion During the Freedom Struggle*. 6(6), 1–18.
- Schein, E. H. (2004). *Organizational Culture and Leadership, Edisi Kelima*. Jossey Bass, I Wiley Imprint.
- Shoemaker, P. J., & Reese, S. D. (2013). Mediating the message in the 21st century: A media sociology perspective. In *Mediating the Message in the 21st Century: A Media Sociology Perspective*. <https://doi.org/10.4324/9780203930434>
- Suarez-Villegas, J. (2014). Gender identities and communication. The symbolical order of motherhood to educate men in equality. *Convergencia*, 21, 171–191.
- Thoyib, M. S. (2024). THE ROLE OF ISLAMIC BROADCASTING IN SHAPING PUBLIC PERCEPTION: ETHICAL APPROACHES AND MODERN MEDIA INTEGRATION. *Berajah Journal*, 4(6), 1245–1256.
- Tkalac Verčič, A., & Verčič, D. (2025). The internal communication paradox: Balancing digital convenience with face-to-face satisfaction. *Public Relations Review*, 51(3). <https://doi.org/10.1016/j.pubrev.2025.102587>
- Wahid, S. H. (2024). Exploring the intersection of Islam and digital technology: A bibliometric analysis. *Social Sciences and Humanities Open*, 10(March), 101085. <https://doi.org/10.1016/j.ssaho.2024.101085>
- Wang, X. (2021). Research on the Transformation and Development of Traditional Media in the New Media Era. *Open Journal of Social Sciences*, 09(03), 457–462. <https://doi.org/10.4236/jss.2021.93029>
- Winda, H., & Wati, R. (2023). Muslim Youth, Reception Community, And Social Media: Ustaz Fahrudin Faiz Philosophy. *Wasilatuna: Jurnal Komunikasi Dan Penyiaran Islam*, 6(02), 91–104.
- Yin, R. K. (2009). *Case Study Research: Design and Methods*. SAGE Publications. <https://books.google.co.id/books?id=FzawIAdilHkC>