

# Cyberfeminism Activities of Jakarta Feminist as an Effort to Create a Safe Space for the Society

Yuni Lasari<sup>1</sup> and Sulih Indra Dewi<sup>2</sup>

<sup>1</sup> Universitas Tribhuwana Tunggadewi, Malang, Indonesia  
nilayunilasari6@gmail.com

<sup>2</sup> Universitas Tribhuwana Tunggadewi, Malang, Indonesia  
sulih\_d@yahoo.com

## ABSTRACT

Current technological developments support victims of violence in seeking an online environment that can facilitate a safe space from the threat of sexual and gender-based violence. Moreover, various social movements have emerged by individuals and organized groups that aim to carry out joint campaigns against this. Jakarta Feminist also does this on its social media. Utilizing various features on Instagram, the @Jakartafeminist account is taking steps towards cyberfeminism by creating various cyberspace programs, classes, and campaigns. This research uses a qualitative approach with a case study research method with data collection techniques are: observation, interviews, and documentation. The results of this research show that cyberfeminism carried out by Jakarta feminists originates from collaborative actions created offline and online by utilizing new media. All programs, classes, and campaigns are continuous with each other following the issues raised so that it is clear that Jakarta Feminist is trying to accommodate victims and survivors to have the safe space they need. Cyberfeminism is carried out using hashtags and content to build networks and carry out digital campaigns to increase community participation online.

**Keywords:** safe space, gender-based violence, Jakarta Feminist, cyberfeminism

## INTRODUCTION

The urgency of sexual violence cases has become a problem at all levels of society worldwide, including in Indonesia. Every year, the number of cases of gender-based sexual violence has increased from previously 940 to 1,721 in 2021 (Komnas Perempuan, 2023). Weak handling of cases of sexual violence in various places, such as in the private and online domains, because the perpetrators are people closest to the victims, which makes them reluctant to report them. Victims need legal protection and policies that can guarantee the broadest possible protection for victims.

Current technological developments support victims of violence in finding an online environment that can facilitate a safe space from the threat of gender-based sexual violence. Social media provides equal opportunities for people to connect,

helps them learn to voice their aspirations online, and provides opportunities to create gender equality through technology (Alatas & Sutanto, 2019). This concept emerged along with cyberfeminism activities that combine feminism, technological culture, and new media that refer to how feminists use new media vehicles to empower and liberate themselves from male domination of discourse. By utilizing the tools available on social media, cyberfeminist activities spread through hashtags, tags, and captions to create a mass movement followed by thousands of people globally. Previously, spaces interpreted to gather the masses, like parks, fields, and libraries (Edwards, 2009), now form a virtual space that can spread the same interests as conventional public spaces.

Jakarta Feminist is a cross-feminist association that actively highlights various issues related to gender-based sexual violence. Starting their journey in 2014 on Facebook, they hope to promote feminist values to achieve gender equality in Indonesia and realize an equal civilization for all, especially women and vulnerable groups throughout the feminist movement in Indonesia. Jakarta Feminist's favorite social media platform in 2022 is Instagram (Jakarta Feminist, 2022). Focusing on Instagram was a strategic decision taken in 2021 by the Jakarta Feminist team due to the high number of Instagram users and high levels of engagement in Indonesia. Jakarta Feminist manages five Instagram accounts: @jakartafeminist, @carilayanan, @womensmarchjkt, @femfestid, and @seafamnetwork. Each has a different purpose. This research will focus on Instagram @jakartafeminist. As of 30 May 2022, Instagram @jakartafeminist has 34 thousand followers and has uploaded 1,998 posts, including information in the form of photos, videos, and writings containing issues of sexual violence. The existence of the @Jakartafeminist account provides an overview of the cyberfeminism movement, which still exists today and promises a public space that can provide space for women to express opinions regarding gender issues and sexual violence and, of course, can bring together gender equality movement. This research will answer how Jakarta Feminist's cyberfeminist activities are an effort to create a safe space for society.

## **Social Movement and Social Media**

Social movements mobilize society to oppose the state and government system, which does not always use violence and armed rebellion, as occurs in riots, uprisings, and revolutions (Singh, 2001). Inclusively, social movements are based on goals shared and ongoing interactions in solidarity with elite groups, rivals or enemies, and those in authority (Meyer & Tarrow, 1998).

Social movements are divided based on characteristics, such as old and new social movements. Old social movements have four main characteristics, including the existence of informal interaction networks, the existence of shared feelings and solidarity, the existence of conflict as the focus of collective action, and prioritizing forms of protest (Della & Mario, 2006). New Social Movements emphasize the

development of post-industrial society rooted in North America and Western Europe (Macdonis, 2016). New social movements have become generally accepted, but researchers still debate the matter. The reasons are that the new social movement emphasizes symbolic action in civil society or the cultural environment as an arena for collective action in addition to instrumental action in the political or state environment, emphasizing the importance of processes that promote autonomy and self-determination and the role of post-materialist values in action. Contemporary collectives emphasize forms of resistance to conflicts over material resources and question the construction of collective identity and identification of interest groups that occur.

New social movement mobilization often uses social media as an organizing tool that has proven to empower users (Mazzoli, 2019). Social media not only functions to disseminate and exchange information but also has a large-scale impact, like the Arab Spring movement (Kalliny M.G. & Kalliny M., 2018), Occupy Wall Street Movements (Al-Hasan et al., 2019), and #BlackLivesMatter Movements (Mundt et al., 2018). The presence of social media plays an essential role in organizing social movements and mobilizing movements at the global level. The movement became a powerful new space for creating discourse, including spreading international issues, even those related to women's issues.

Instagram as a social media comes with unique and varied personalization features that allow users to carry out new social movements using hashtags, captions, and live. This seems to have been done by Jakarta Feminist via Instagram @jakartafeminist. Jakarta Feminist forms a collective identity based on its members' identity, concern, and advocacy for the rights of women and minority groups in Indonesia (Annisa, 2021). Moreover, currently, Jakarta Feminist continues to actively organize various programs, activities, classes, and campaigns offline and online on social media.

### **Cyberfeminism in Public Space**

Cyberfeminism is not only a theory or critical study that offers ideas about the liberation of women from all kinds of patriarchal domination but also provides a new vehicle for women to rise to free themselves from domination and subordination through new media. The cyberfeminism concept cannot be separated from the role of cyberspace. It brings women closer to a safe space where they can connect with each other, get them closer to technology, and free them to experiment with their identities.

The cyborg manifesto is the first concept of cyberfeminism introduced by Donna Haraway. She identified cybernetic organisms (cyborgs) as a combination or union between humans and machines. Cybernetic organisms assume the release of the dichotomy between nature and culture, including between men and women (Haraway,

2014). Haraway calls the cyborg has no origin or end creature, so it rejects the essential view of men and women. She then identified humans as more egalitarian cyborgs because evolution has blurred the boundaries between animals, humans, and technology as sex and gender. The feminists then used the cyborg term to overcome the control over individuals. They previously prevented them from escaping the existing binary opposition. In this case, the main discussion regarding cyberfeminism focuses more on the technology and the embodiment of cyborgs as a medium for spreading feminist ideas. There is no gender dominating the other. Both women and men are victims of a patriarchal system and have the right to be treated like humans, have their human rights as humans, and have the right to equality in various fields.

The existence of cyberfeminism paves the way for problems that women face, such as inequality, inequality and gender injustice. Cyberfeminists believe that social media will become a space where obstacles, blocks and worldly biases will not stop women from speaking out because cyberspace has no gender, and it can provide equality.

## **METHOD**

This research uses a qualitative research approach as one of the ways to describe, explore, and understand meaning. This research described social or humanitarian problems (Creswell, 2014). Qualitative research involves significant efforts that relate to questions and procedures, collecting specific data from participants, analyzing data according to themes, and interpreting meaning. Meanwhile, the research method used is a case study. This design is suitable for providing a detailed description of a case's background, nature, and character, focusing attention on the case intensively and in detail. In this research, the data collection techniques used include observation and documentation via social media Instagram @Jakartafeminist, as well as interviews with the three Jakarta feminist teams, namely Kate Walton (Communication and MEL Manager), Noval Auliady (Program Manager) and Yoane (Graphic Designer). The researcher recorded one by one the data published by Jakarta Feminist through social media, documented it through screenshots, and processed it into fieldnotes for analysis using data reduction, presentation, and verification techniques.

## **RESULTS & DISCUSSION**

### **Results**

The Jakarta Cross Feminist Association, or what is familiarly called the Jakarta Feminist is a feminist community based in Jabodetabek which actively promotes feminist values to achieve gender equality in Indonesia. Jakarta Feminist is known for actively expressing opinions regarding the issue of gender-based sexual violence,

being the initiator of the Women's March Jakarta movement in Indonesia, organizing the Feminist Festival and creating a particular service for survivors called cari jasa.com. In practice, since 2014, Jakarta Feminist began its journey by gathering various levels of society in a closed Facebook group and holding discussions around various issues related to gender-based sexual violence. Through its vision, Jakarta Feminist hopes to realize an equal civilization for all, especially women, minority groups and marginalized groups through the feminist movement in Indonesia.

For a long time, Jakarta Feminist has been trying to increase public understanding and knowledge about feminism and intersectionality regarding women, minority groups and marginalized groups. They also strive to encourage community involvement in campaigns and advocacy, encourage social change and policies based on feminism and intersectionality, and strengthen and expand networks and collaboration with various parties so that issues of feminism and intersectionality can be addressed. The focus of work across Jakarta Feminist consists of three areas: campaigning, education and advocacy. All three are carried out simultaneously and together, designed to support each other and implemented offline and online.

In 2022, Jakarta Feminist will hold 54 activities, including training, workshops and classes, discussions, research launches, and study groups. Nearly 5,000 people participated in this event. Jakarta Feminist collaborates with other parties, with many partners from various sectors. Jakarta Feminist holds dozens of events and collaborates with other organizations, communities and groups.

### **Jakarta Feminist Regular Campaign**

Women's March Jakarta (WMJ) is an annual protest and celebration event held to demand the rights of and highlight critical issues facing women and marginalized communities in Indonesia. Lintas Feminist Jakarta initiated Women's March Jakarta for the first time in 2017 and has become a regular event for the entire community to demand policy changes that impact women and vulnerable groups, as well as rejecting discriminatory and oppressive regulations and policies such as the RKUHP, UU Cipta kerja dan RUU Ketahanan Keluarga. This was conveyed by Kate Walson when interviewed by researchers. According to her, some of the focuses of the Jakarta Feminist campaign include the endorsement Sexual Violence Elimination Bill or RUU PKS, the Domestic Workers Protection Bill (RUU PRT), Revision of the Electronic Information and Transactions Law (UU ITE), and reject the Draft of KUHP (RKUHP) which was proposed since 2019 because it threatens freedom of expression, reduces protection of women's reproductive health rights, and overly regulates the private sphere. This year, the Women's March Jakarta focuses on nine demands with a campaign theme of 'End Silence, Fight!' or 'Sudahi Bungkam, Lawan!'.

Women's March Jakarta (WMJ) is one of the media created so that the whole community can mingle and take to the streets to express their ideas about safe spaces for women and vulnerable groups. This can be seen from the focus of the campaign carried out by Jakarta Feminist. They seem very brave to voice their views and are determined to fight against silence. Previously, in 2022, the Jakarta Women's March could not be held offline due to the pandemic; this year's WMJ invited the public to take to the streets together since the pre-event on 20 May 2023. Before D-day, the Jakarta Feminist team promoted the invitation through social media to attend and join in the Women's March Jakarta. They made various posters containing information related to WMJ activities, and discussions about events and even promoted campaigns with hashtags #SudahiBungkamLawan #WMJ2023 #Womensmarch #womensmarchjakarta. Through social media, @Jakartafeminist opens recruitment for new members who want to participate in events and organize action groups through various guides made in the form of easy-to-read and understandable posters.

What the Jakarta feminists are doing is part of a new social movement . New social movements can be carried out not only offline but also online by utilizing social media. This is because social media helps activists to accommodate organizational needs, coordinate internal and external needs, mobilize the masses, and assist with recruitment activities for the wider public. By using social media, people outside the organization can easily access information, network and connect to solidarity networks, which can later provide global support for the group. Jakarta Feminist, through its social media, offers the Women's March Jakarta campaign as a powerful new space to gain mobilization support from all communities in various places connected via the internet so that they can spread the issues they bring globally.

### **Jakarta Feminist Work Focus in the Education Sector**

In the education sector, Jakarta Feminist has five work focuses that support its activities, including the Feminist Festival, Development of Training Modules and Facilities, Capacity Building, Public Discussions, and educational infographic content via social media.

1. Feminist Festival, a biennial activity held by Jakarta Feminist since 2017, aims to explore feminism and gender justice and connect young people from Jabodetabek with communities and NGOs working in related fields. In 2021, the theme 'Internet Feminist' was chosen to collaborate with various levels of society to create a safe and comfortable digital space for women and other marginalized groups. In that year, Jakarta Feminist also launched 'Chatbot and Website Carilayanan', a gender-based technology that helps victims of gender-based violence to access help service institutions anywhere and anytime.

2. Development of training modules and facilities, public discussions and educational infographic content consisting of Friday Bareng Berfaedah (Jubaedah) discussions, Southeast Asia Feminist Action Movement (SEAFAM) discussions, Feminism Study Groups (KEJAR Feminisme), Feminism 101 trainings, and capacity building: Embassy of the United Kingdom
  - a. In 2022, Jakarta Feminist will again lead the online discussion series Jubaedah (Jumat Bareng Berfaedah), held as part of the KOMPAKS network. In addition to independent discussions this year, Jubaedah is collaborating with the Indonesian Transgender Network to organize two ongoing series entitled Transmisi (Transmisi) and Titik Temu (Meeting Point).
  - b. SEAFAM brings together grassroots feminist organizations, collectives and communities from Indonesia, Malaysia and the Philippines to build solidarity and mutual support. SEAFAM's significant achievement in 2022 will be the release of feminist dictionaries in Indonesian, Malay, and Filipino (Tagalog).
  - c. Between December 2021 and February 2022, Jakarta Feminist held the first online Feminism Study Group (KEJAR Feminisme) for members of the Jakarta Feminist and KOMPAKS, Women's March Indonesia, and SEAFAM networks. The following series are Feminist Lens in 2020; Feminism, Capitalism, and Socialism; Feminism and Religion; Ecofeminism; Internet Feminist; and Queer Feminism.
  - d. Continuing activities at the end of 2021, Jakarta Feminist is holding several 'Feminism 101' trainings in 2022. Some are open to the public and held online; others are provided to organizations, communities, groups and businesses that request online and offline training. Feminism 101 training was also held at the request of staff from two Indonesian NGOs that received support from Jakarta Feminist in developing SOPs for preventing and dealing with sexual violence in the workplace. In addition, the five legal aid institutions that partnered with Jakarta Feminist for the search for services program also attended Feminism 101 training to strengthen their understanding of feminism and women's rights, especially regarding how to apply these principles in their daily work in supporting women, survivors of violence, and gender-based violence.
  - e. Prevention of sexual exploitation, abuse, and harassment (PSEAH) training for embassy staff (national and international). The training discussed gender, SGBV, and consent, while the second day explored patriarchy, social hierarchy, and social inclusion. Forty participants took part in this training, many of whom were actively involved in each discussion session and asked various questions. Following the training, the

embassy committed to increasing efforts to prevent and handle SGBV cases in the workplace.

Not a few of the classes, training activities and discussions held by Jakarta Feminist are always filled with spectators. Apart from the fact that the themes raised are always interesting and relate to the audience's needs, another reason behind the large number of participants joining online and offline classes is that they are not paid. Most events published by Jakarta Feminist on social media can be participated in for free, although they are only limited to a certain quota—for example, feminism 101 trainings. Due to the high public interest in Feminism 101, the second and third parts of the Feminism 101 public training series were held in January and February 2022. Each training was held over three half-day sessions on Saturday mornings, with 55 people participating in at least one of three sessions held in January, 35 people completing full training, 65 people participating in at least one of three sessions in February, and 40 people completing full training. Apart from that, for professional activists, Jakarta Feminist also provides international discussions such as SEAFAM, which can help activists gain broad insight into the international issues they are currently facing. Even though this discussion is limited, it does not stop the enthusiasm of all participants every year.

When linked members share similar interests and passions, they can become content producers and practitioners and develop an expanded repertoire of resources for sharing information, creating ideas, finding solutions together, building knowledge, creating innovations, etc. Participation in a virtual community is not limited to just one community: people are involved in different communities based on their interests (Addeo et al., 2020). Virtual communities can choose which social media to use, such as WhatsApp, Line, Facebook, Twitter and Instagram. Therefore, it is natural that feminist Jakarta has received significant attention from society because the community can connect the emotions of people who heterogeneously have different socio-cultural backgrounds but simultaneously share interests, desires and feelings. What Jakarta Feminist does on its social media is indirectly related to cyberfeminism, which allows social movements to exist through the awareness of each individual so that it can mobilize them to form actions or reactions to the incident (Vegh, 2003).

### **Advocacy promoted by Jakarta Feminist**

Advocacy consists of overseeing the ratification of laws that are pro-women and marginalized groups, friendly and easily accessible services for victims and survivors, as well as producing research related to gender-based violence. Program Director of Jakarta Feminist, Noval Auliady, explained that through the Advocacy focus area, Jakarta Feminist tries to continue to be involved in overseeing everything related to campaigns on any issue so that it can push these policies to get results. This

is also one of the ways Jakarta Feminist continues to monitor specific issues and stay on track consistently. Advocacy is also related to reminders of issues that have not yet received a solution so that all parties can return to their enthusiasm to campaign on these issues. As a Graphic Designer from Jakarta Feminist, Yoana Salim has revealed that all the materials she creates are not in line with the advocacy or campaign that Jakarta Feminist is currently carrying out. So, both the education sector and the actual program cannot be separated from the role and results of advocacy activities currently being carried out.

As mentioned earlier, Jakarta Feminist encourages the ratification of laws that are pro-women and marginalized groups in various campaigns, including legitimizing the Sexual Violence Elimination Bill, which is expected to not only regulate more types of sexual violence but also require recovery services for survivors, legitimize Domestic Workers Protection Bill which is expected to recognize domestic workers as formal workers, give them the right to wages, leave, and provide protection to them; Revision ITE Bill which is often used to threaten and shut down critical voices, and is expected to provide the right to freedom of expression; and Refuse RKUHP which threatens freedom of expression, reduces protection of women's reproductive health rights, and overly regulates the private sphere. To not expand too much on the topic discussed by the researcher, the researcher will focus on the advocacy carried out by Jakarta Feminist in the campaign to legitimize the Sexual Violence Elimination Bill or what we currently know by the name Sexual Violence Crime Bill.

While observing Jakarta Feminist's journey, researchers saw that Jakarta Feminist had actively provided advocacy for cases of sexual violence which were currently rampant, such as the mass rape and murder of Y in Bengkulu (30 May 2016), the case of sexual violence which befell kindergarten children in Bogor (10 May 2017), case of sexual harassment during the Papuan dormitory siege in Surabaya (6 July 2018), case of sexual harassment that occurred Grab Indonesia passengers (2018), Malang Sexual violence emergency (15 February 2019), We are with AUDREY (2019), to several actions and reflections on important days of anti-violence against women and Human Rights Day.

The second advocacy focus centred around the draft Criminal Code (RKUHP). Although Indonesia's colonial-era Criminal Code (KUHP) was in dire need of updating, many of the proposed revisions are highly concerning, especially those relating to sexual and reproductive health and rights, private intimate relationships, and freedom of speech. Unfortunately, after several years of intense debate and multiple drafts, Indonesia's new Criminal Code was ratified on 6 December, 2022. However, there is a three-year grace period before the new Code becomes active as law, so our advocacy will continue in the hope that alterations can be made. Although the ratification is a massive loss for Indonesian civil society in general, there are several positive elements relating to abortion and rape; Jakarta Feminist is currently

working on raising awareness regarding these new provisions. Other advocacy efforts included efforts in favour of the ratification of the draft Law on the Protection of Domestic Workers (UU PPRT) and against discriminatory laws and policies, such as regional-level regulations against the LGBTQ+ community. Jakarta Feminist was also active in campaigns against Communications and Information Ministerial Regulation no. 5 of 2020 (Permenkominfo no. 5/2020), central parts of which came into effect this year but violated essential digital rights.

Some of the research results conducted by Jakarta Feminist in 2022 include:

- a. Jakarta Feminist returned to the topic in 2022 to produce a similar report documenting the murders of women committed in 2021. The report documents a total of 256 murders of women in that year that occurred in 34 provinces in Indonesia. The report was released during 16 Days of Action on Gender-based Violence and included recommendations for government agencies, SGBV service providers, and media outlets.
- b. Jakarta Feminist is part of the Coalition for Safe Public Spaces (Koalisi Ruang Publik Aman or KRPA). The 2021 survey reached 4,326 respondents from 34 provinces. The results were launched in February 2022, including recommendations for government agencies, public transport service providers, and social media corporations. The survey found that four out of five female respondents experienced sexual harassment in public spaces during the pandemic, alongside three out of ten male respondents.
- c. In preparation for a new program focusing on safe abortion, Jakarta Feminist undertook an online survey in December 2022 with health workers, GBV support service providers, and others in Bali, DKI Jakarta, and East Java to assess their knowledge of and experience with abortion services (both medical and surgical). The survey results will become the basis for campaigns regarding safe abortion and informing a series of capacity-building activities in 2023.

### **Safe Space Created by Jakarta Feminist**

Social media activism tends to result in greater repression over time, targeting alternative and mainstream media spaces. The word space is often identified with a shape that has certain boundaries. However, through cyberfeminism, collaborative actions created offline and online by utilizing new media actually make it possible to create a new, safe public space for them to gather, discuss and support each other.

In this research, the social media Instagram @jakartafeminist can facilitate the needs of women and vulnerable groups for a safe space to protect themselves from cases of sexual violence, inequality, inequality and gender injustice. As a graphic

designer, Yoane is trusted to manage all Jakarta Feminist social media. He thinks, designs, creates and publishes content according to the desired needs of each program. The goal is so that followers can understand the issues being discussed and understand the meaning of any information provided. He not only thinks about the design of a post but also thinks about the caption, tags and hashtags.

In this case, Instagram helps them provide information through visuals to their followers. Moreover, Yoane, a graphic designer for Jakarta Feminist, said that Instagram is suitable for use in campaign activities for Jakarta Feminist programs and provides an opportunity for organizations or groups to find a wider audience from their network. Yoane uses all Instagram tools to create content as attractive as possible. This is also related to the tags, hashtags and captions used.

So far, the presence of Instagram social media has been a promotional medium for disseminating feminist perspectives. Social media is an incredibly fantastic tool for distributing information and ideas and promoting social movements, which, in essence, are expected to be able to give a vision of a fair and impartial civilization. The concept of cyberfeminism used by Jakarta Feminist is in line with the process of how important identity is built. Jakarta Feminist collaborates offline and online by utilizing rock media to create a safe space that the community can use to answer various questions and campaigns about where people should go to feel safe from cases of sexual violence. Some recommendations for artificial safe spaces initiated by Jakarta Feminist include:

- a. Website Carilayanan.com, The Jakarta Feminist initiative for survivors of Gender-based Violence was launched in 2021. The main element of the CariServices program is the website ([www.carilayanan.com](http://www.carilayanan.com)), which contains information about more than 100 institutions providing services for gender-based violence throughout Indonesia. Jakarta Feminist Program Director Noval Auliady explained that the presence of [carilayanan.com](http://carilayanan.com) also answers the many case reports that previously could not be accommodated in the regions. With this website, it is hoped that victims of violence in the area can also get help and information about violence services close to their location.
- b. Chatbot connected to Jakarta Feminist social media, namely the development of the autoresponder [carijasa.com](http://carijasa.com). Several platforms that provide this service are Twitter, Facebook and Instagram Jakarta Feminist
- c. Feminist Hub, is a digital compendium or library of feminist resources that will be updated regularly. This site will be a page for various video-based feminist training series and will be used to facilitate facilitators to understand feminist terms better.

## Discussion

The presence of Jakarta Feminist as an organization wants to provide understanding so that people can free themselves from the shackles of violence. This is evident from the focus of Jakarta Feminist's work, which is to oversee the ratification of laws that are pro-women and marginalized groups, such as in the fields of campaigning, education and advocacy. Through new social movements on social media, Jakarta Feminist functions as a 'mirror reflection' of the image of a new society whose creation movement is underway, characterized by the need to create collective action and provide new awareness to the broader community. Several points can be concluded from the reasons why Jakarta Feminist has so far become a new social movement. First, the characteristic of a new social movement is raising the issue of self-defence of a community and society against social control and supervision created by the state (Buechler, 1995). In this discussion, Jakarta Feminists have raised many concerns about the social conditions that are currently occurring due to the high rate of sexual violence that occurs in Indonesia. The need for a legal umbrella that can protect victims and survivors of sexual violence is constructed by presenting themselves in accordance with what should be done to end this issue. Jakarta Feminist moves through social media, spreading information and making people aware of the importance of caring about this action so that they gradually realize that the TPKS Law is needed as a solution. One post via photo or video that is displayed as a form of self-construction regarding the issue of sexual violence is then accepted by society and has the same effect on the individual so that, in the end, they start to join the movement.

Second, the new social movements radically changed the Marxist paradigm, which explains conflict and contradiction regarding class and class conflict. Of course, this is also realized by Jakarta Feminist, which has described itself as a feminist organization that fights for the fulfilment and protection of the rights of women and other minority and marginalized groups. Since the beginning, class and class conflict have also been part of the issues highlighted by Jakarta Feminist. Therefore, the focus of the Jakarta Feminist campaign is to improve systems, regulations and policies which until now still do not support women and other marginalized groups by overseeing legitimizing Bill on the Elimination of Sexual Violence, a legal Bill on the Protection of Domestic Workers, Revision of the ITE Law which threatens and shuts down voices of criticism from the public, as well as rejecting the RKUHP which threatens freedom of expression and even regulates the private sphere. Even in its mission, Jakarta Feminist strives to increase public understanding and knowledge about feminism and intersectionality regarding women and marginalized groups, encourage community involvement in campaigns and advocacy, encourage social change and policies based on feminism and intersectionality, and strengthen and expand networks to establish collaboration with various parties, especially groups driving feminism and intersectionality.

In new social movements, the class background does not determine the identity of actors or support ongoing collective action, but each individual can move independently as an identity. So far, Jakarta Feminist has moved by adopting and utilizing social media, one of which is Instagram. An individual uses internet technology to enter social media and form relationships that no longer have to meet physically but are represented by a communication technology device or terminal in cyberspace. In this cyberspace, an individual's presence can be represented by an animated cyborg or avatar that can be customized according to their wishes. This identity can be anyone and can communicate using new ways by utilizing current information technology.

Instagram @jakartafeminist, as cyberfeminist activities, is indirectly very useful, especially for contemporary women's activism today. The social media Instagram @jakartafeminist is used as a means of disseminating feminist perspectives, which are not only based on the vision and mission of Jakarta Feminist, but also based on Jakarta Feminist thoughts and positions on the issues currently being fought for. Moreover, so far, the mainstream media has been minimal in reporting gender and feminist issues. Social media can be an alternative media presence that can provide a gender perspective, especially in terms of the importance of pro-women and minority groups policies, such as the TPKS Bill, which was presented to protect victims and survivors. Instagram social media is also still believed to provide freedom of expression. Even though the fundamentalist views and movements of Indonesian society continue to develop, the cyberfeminism movement carried out by Jakarta Feminist is ultimately expected to be able to reach the wider community, especially young people in remote areas of Indonesia and all corners of Indonesia. Jakarta Feminist believes that its presence as a cross-feminist association can represent the current generation so that they can start cyberfeminist activities to support various policies towards women and minority groups.

Instagram @jakartafeminist can also expand the movement that previously took the form of closed, limited discussions, campaigns only in Jakarta, but has developed into something broader and more interesting with various events and projects such as the Women's March. Using social media reduces communication costs, and information reaches followers more quickly from various regions in Indonesia and abroad. Not only that, social media also makes it easier for individuals to work as activists who can make similar contributions to their organizations. As seen by many Jakarta feminists, many of their Instagram followers also act individually by posting, liking, commenting and sharing information related to the TPKS Bill via their personal Instagram so that the spread of information is also greater. Cyberfeminism carried out by Jakarta Feminist originates from collaborative actions made offline and online by utilizing new media. All programs, classes and campaigns are continuous with each other following the issues raised.

## CONCLUSION

The results of this research show that cyberfeminism carried out by Jakarta feminists is reflected in all the programs, classes and campaigns they carry out on social media. Apart from that, collaboration with various parties offline and online is continuous with each other in accordance with the issues raised so that it is clear that Feminis Jakarta is trying to accommodate victims and survivors to get the safe space they dream of. This form of cyberfeminism is carried out through hashtags and online community content to build networks and carry out digital campaigns.

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