
Digital Sovereignty: Woman Sovereignty in Digital Space Discourse in Banten

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ABSTRACT

In the current era of digital technology disruption, social media now allows people or groups to interact with each other. The gender movement is one of many movements that have developed into a platform for women's communities and movements. With the advent of the internet and social media, this gender movement continues to fight through social media, such as @rpa_banten and @suluhperempuanserang accounts. Using a qualitative content analysis method, this study investigates the gender movement on the Instagram accounts @rpa_banten and @suluhperempuanserang. According to the Instagram profile posts and views of @rpa_banten and @suluhperempuanserang, these accounts represent a gender movement that fights against sexual violence, fights legal injustice for victims of sexual violence, and supports the adoption of the Permendikbud and RUU PKS as the legal framework for sexual violence in the country. Digital literacy is needed to expand the impact of campaigns voiced by the gender movement to promote women's sovereignty in the digital realm.

A. INTRODUCTION

The era of digital technology disruption is closely related to the high utilization of digital technology in almost all sectors of life. The "noisy" moment in the digital world turns out to have a stronger impact than the real world, resulting in many public policies being taken based on the discourse that occurs in the digital world. Including issues related to women are now widely voiced through social media as part of the women's movement in fighting for their rights in the public sphere. Digital democracy simply means political activities that utilize digital space, digital platforms can increase opportunities for the community to be able to actively participate in encouraging inclusive public policies (Jaquette, 2017).

There has been a shift in the relationship between the state and citizens since the 1980s, where the government is required to be more responsive to society, and can provide new strategies and tactics that not only rebuild the relationship between government and citizens, but further include citizens in policy matters. (Kusumasari, Bevaola, Agus Setianto, Widodo, and Pang, 2018) One of the tools that encourage citizen engagement to participate in solving the problem of disconnection between legislators and citizens in representative democracy is by utilizing information technology. (Kusumasari, Bevaola, Agus Setianto, Widodo, and Pang, 2018).

However, amidst the many demands of various elements of society on information and telecommunications technology (ICT), there are inequalities faced by Indonesian women, such as lack

of internet access, low levels of digital literacy, and the use of technological devices. The 2019 Susenas data illustrates that internet access for women consistently experienced a gap from 2016 to 2019. In 2016 the difference between female and male internet users was around 7.6 percent, then in 2017 it shifted to 7.04 percent, in 2018 it fell to 6.34 percent, and in 2019 it fell back to 6.26 percent. Not limited to internet users, the inequality in internet usage stems from the inequality in computer usage between men and women, male computer users are 15.17 percent while female computer users are only 13.77 percent. (Katadata.co.id, 2024)

Referring to the results of INFID's research, Indonesian women tend to be vulnerable and marginalized in relation to mastery of digital technology, this is due to the assumption that the world of digital technology is the domain of men, then exacerbated by feelings of inferiority, anxiety about technology, and lack of courage to learn things related to information technology, patriarchal culture manifested in gender labeling that requires women to get a double workload, plus the subordination of women in rights and obligations in the family. (Katadata.co.id, 2024)

To get their rights in the digital world, women must gain sovereignty in the digital world, in some research the women's movement in the digital world (*cyberfeminist*) assumes that digital space can create a space of liberation for women. Where this movement stems from the gender reduction of women of color who are considered poor. (Suharnanik, 2018) Hilbert said that Information technology becomes a *battleground* in determining the pattern of social change that occurs today. Women have not become the center of the current social change process, because they still experience several gaps with men. Whereas information technology can increase women's productivity without space and time limits. (Suharnanik, 2018)

The mediality of social media plays a critical portion within the victory of cyberfeminist activism. Mediality alludes to a normal set of advanced media stages, making how a particular stage works (Bruhn, 2016). Looking at the mediality of social media stages can be conducted by investigating the four perspectives of social media: network, amiability, organizing, and interactivity (Van Dijk, 2013). Within the inquire about in respects to the part of online women's activist social systems in women's activist mobilization, it is found that Facebook and women's activist blogs broaden and feed women's activist systems, make online women's activist communities, grow enlistment bases for online and offline mobilization, and increment openings for online interaction with enemies (Crossley, 2015). Another inquire about contends that cyberactivism is the development of associated people; it embodies how people can organize themselves as a politically acting community (Phitaloka & Purwaningtyas, 2021).

In postfeminism, women's issues are seen as relevant issues that depend on other social markers such as nation, race, religions, and numerous more. In Indonesia, for case, woman's rights is developed by the issues and issues that Indonesian ladies confront and have. Subsequently, it can be exceptionally distinctive with the issues and issues claimed by ladies within the West. In this manner, it is critical in women's cyberactivism to contextualize the issue. Subsequently the development could represent the issues that are withdrawn from the reality that ladies have to be bargain with in that specific setting (Phitaloka & Purwaningtyas, 2021)

Therefore, based on the existing problematization issues, this research will focus its research on mapping the existing problems surrounding women's sovereignty in the digital space discourse in Banten. Not only knowing the important issues faced by women, but further looking at the problems that are and will arise which are a challenge for the province of Banten, especially the problem of the role of women in digital discourse in the Banten region. In addition to the issue of digital democracy, issues of social construction and gender movements are also important to explore. This research seeks a comprehensive picture that can be a foothold for policies that are inclusive for the people in the Banten region, both men and women.

The issue of the gender movement has been present in the West and is famous for the study of feminism in the mid-1980s, but *de facto* it has been widely discussed in the 1960s. Social scientists are trying to introduce feminism to be able to explain the differences between women and men who are innate as God's creation and who are construction of the culture formed and socialized since childhood. (Puspitawati, 2013)

The gender movement or feminism is a social movement led by the pioneers of feminism aimed at fighting old values (patriarchy) that have always been protected by the strength of functional structural traditions. The modern feminist movement in the West began in the 1960s, when there was a collective awareness of women as an oppressed group. According to Skolnick: *Some feminists*

denounced the family as a trap that turned women into slaves. Feminist movements based on the conflict model developed into liberal, radical, and socialist or Marxist feminist movements. (Hasanah, U., & Musyafak, 2017).

To explore the concept of feminism, it can be described based on the history of the development of the feminism movement which includes two waves: The *first* wave, more of a philosophical movement in Europe, was spearheaded by Lady Mary Wortley Montagu and the Marquis de Condorcet who, in 1785, founded the first scientific society for women in Middelburg (South of the Netherlands). A utopian socialist activist named Charles Fourier in 1837 coined the term feminism, which spread throughout Europe and the Americas. The *second* wave of the movement began in 1960, influenced by new-style liberalism and the participation of women in parliamentary elections in America. During this time, women gained the right to vote and the right to vote in the state sphere. (Probosiwi, 2015).

The world is experiencing major changes as a result of the wave of democracy described by Samuel Huntington. This wave manifests in almost every aspect of human life, from social, economic, cultural, political, and environmental. Digital democracy is inevitable due to the widespread development of digital utilization in political activities to encourage public political participation or gain public support through digital tools that can be used to facilitate democracy. Digital platforms foster opportunities for the public to participate in driving public policy. (Kusumasari, Bevaola, Agus Setianto, Widodo, and Pang, 2018)



Source: Author 2024

Figure 1. Thinking Framework

In these two categories, women theoretically seek to fight for their role legally in the eyes of the state as part of digital democracy actors and equalize their role in association, free from shackles and also avoid all forms of violence as well as in daily public discussions in social media in a democratic state, they are fully sovereign to actively participate in encouraging inclusive public policies through digital channels which are a solution to the blockage of physical channels between policy makers and citizens. (Lestari, 2023).

From several existing studies including research conducted by (Suharnanik, 2018) who uses a *cyberfeminist* perspective in discussing women as users of information technology. This perspective is used in seeing women who use information technology in achieving women's empowerment in terms of providing employment opportunities and creativity for women in a digital space that is relatively open and safe from sexism, racism, and oppression. The results of the study reveal that information technology has a major impact on the success of women in *on-line* buying and selling. Women do not make the digital world a new identity, but as an effort to survive in the economic sector.

Practice in Digital Democracy including Opportunities and Challenges in e-Health Implementation in Indonesia. (Kusumasari, Bevaola, Agus Setianto, Widodo, and Pang, 2018) As a developing country, Indonesia faces important issues related to health services. Political reform demands bureaucratic reform, especially related to health services through information technology innovation called e-Health. However, there are several challenges in the implementation of health services based on information technology, from all implementation preparations related to supporting policies, infrastructure, budgeting, dissemination, and operational systems implemented, there are still several obstacles including the *digital divide*, technical problems, psychological separations, and cultural problems. Things that need to be improved in encouraging improvements in the implementation of e-Health policies are by spreading the use of mobile phones, increasing public participation, and equitable distribution of services.

Women and the Hoax Reporting Process on WhatsApp (Ilahi, 2018) discusses how hoaxes have become popular due to technological developments that have the potential to fertilize the growth of hoax news. One of the media that has the potential to spread hoaxes is through instant messaging

applications such as WhatsApp, where users can interact directly, or between individuals and group members. WhatsApp is the most widely used instant messaging application in Indonesia with 35.87 million users. With women being the most common users of social media in Indonesia, it is questionable how women process hoax messages spread through WhatsApp. The findings in this research are that it turns out that women are the most consumed by hoax news spread on WhatsApp, this is due to a lack of media literacy and more tendency to the emotional aspect in processing news, this makes women vulnerable to sharing hoax news via WhatsApp.

This research will focus on how women's work in realizing a fair and healthy digital discourse for women in terms of encouraging public policies that favor the interests of women, especially in Banten province. Not only mapping the dynamics of social and cultural construction that they face but also illustrating the urgency of justice in the digital space for women to be able to freely express and voice their opinions freely in the digital space.

B. METHOD

This research was conducted by using qualitative methods, Creswell (2009) argues that qualitative is a research process of understanding based on methodologies that investigate social phenomena and human problems. The research data comes from Instagram posts @rpa_banten and @suluhperempuanserang, which consist of images or text. The results of the analysis can provide an overview or explanation of how the researcher interprets the results. This research has used the content analysis method, which can be found in various scientific fields. Content analysis, also known as content analysis, is a research technique that focuses on the content of written information or text in order to make replicable and valid inferences from the text (or other meaningful material) to the context in which it is used. (Krippendorff, 2013).

The method of analysis of this research is by (1) selecting the research subject, namely Women's sovereignty in the digital world discourse in Banten (Instagram Content Analysis of @rpa_banten and @suluhperempuanserang accounts). (2) Selecting research subjects, namely activities and posts uploaded on the Instagram accounts @rpa_banten and @suluhperempuanserang; (3) selecting posts consisting of text, images, and symbols that will be studied in the research; and (4) making conclusions from the interpretation of posts on the Instagram accounts @rpa_banten and @suluhperempuanserang.

C. RESEARCH FINDING AND DISCUSSION

Instagram as a *battleground* for gender movements

Currently, there is a women's movement (Gender Movement) in the digital world that is loud in voicing their various concerns in responding to all social problems, the movement is later named as cyberfeminism. The aim of this movement is to study and address gender injustice in cyberspace. Sarah Kember (2003) states that it is possible to explain the rise of cyberfeminism by recalling the foundations of feminist theory and practice in the late 1980s and early 1990s, which were linked to technological advances and related to the information revolution. Cyberfeminism originated with feminists and academics interested in technology, and the movement encompasses a range of approaches, from critiques of gender representations in digital media to the development of technologies by and for women. (Amin, K., & Nazariana, 2023).

Cyberfeminism initially focused on critiquing male dominance in technology development and gender representation in digital media. Following this, the movement expanded to cover a wide range of issues, such as technology access, women's participation in the technology industry, and the impact of technology.

In the digital world, women can express their opinions, share personal experiences, and gain support for issues they find important through platforms such as social media, blogs, and online forums. (Amin, K., & Nazariana, 2023). For example, through movements and hashtags describing their resistance to an issue, women from all over the world can come together to share their stories of sexual harassment and violence, which may have previously been hidden due to shame or fear.

Women can connect, organize, and voice their experiences through online platforms (Umami, 2020). In addition, digital spaces are considered places where established gender norms can be critiqued and reconstructed. Online anonymity and identity flexibility allow people to experiment with their

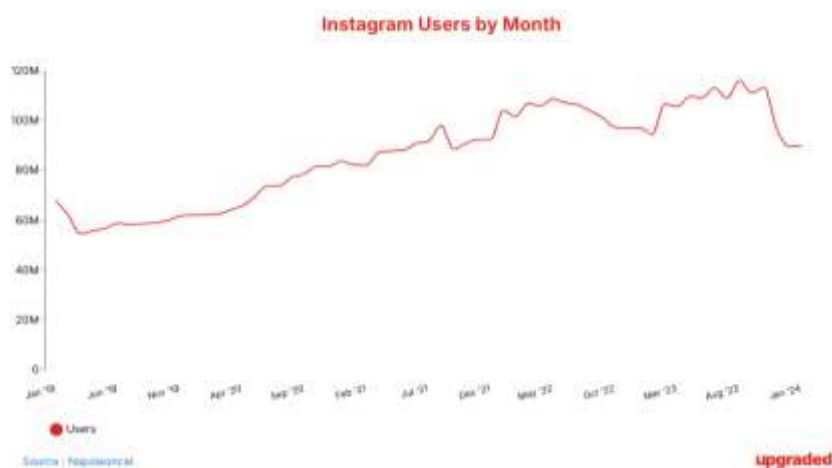
gender presentation and avoid the stereotypes often applied in face-to-face interactions. Cyberfeminism, on the other hand, recognizes that the digital technological age is not a fair space. Cyberfeminist theorists have questioned how current gender inequalities and power structures are replicated online. They point to persistent gender differences in terms of technological access, digital skills and representation in the tech industry.

Instagram was chosen because it is the most popular social media because it has many users, and every year there is a significant increase in the number of users. The data shows from 2018 to 2024 shows that the trend of Instagram users is always increasing from year to year, the peak was in August 2023 which reached 116,161,400 users, and in June 2024 experienced a decrease in users, namely 90,183,200. This reflects the use of social media is still in demand by the community. (Upgraded.id, 2024a)

Table 1 Characteristics of Women’s Activism Accounts

Account	Form of Dissemination	Purpose of Activism	Managed By
<i>Rumah Perempuan dan Anak (@rpa_banten)</i>	Creating infographics	Promoting Perempuan Anak’s event Advocating gender equality Raising awareness on social issues	Rumah dan community
<i>Suluh Perempuan Serang (@suluhperempuanserang)</i>	Creating infographics	Promoting Perempuan Serang’s event Advocating gender equality Raising awareness on social issues	Non-profit community

Source: Primary Data (2024)

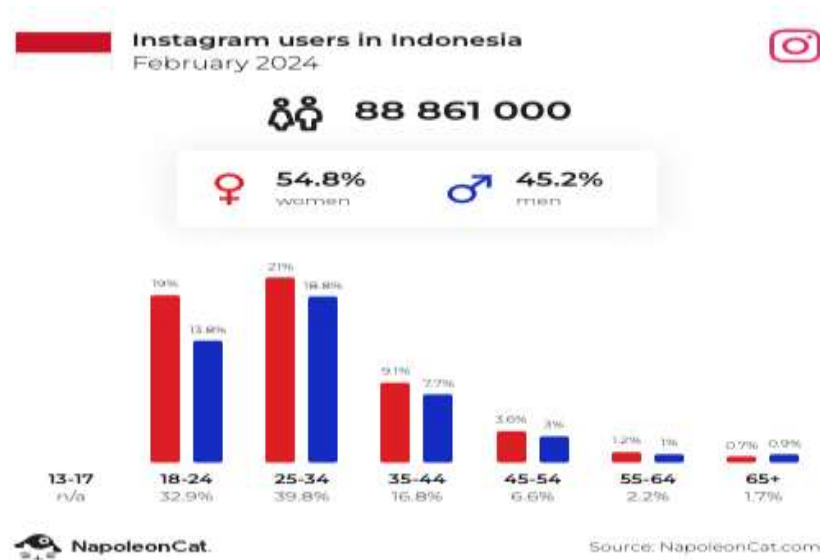


Source: <https://upgraded.id/>, 2024

Figure 2: Number of Instagram users 2024

In addition to the large number of users, the data shows that Instagram is also most accessed by women at 54.8 percent while men are only at 45.2 percent. According to the Napoleoncat report, there

were 88,861,000 Instagram users in February 2024, which is equivalent to 31.6 percent of Indonesia's total population. The majority of Instagram users are women, with a proportion of 54.8 percent, and the largest demographic, 35,400,000 people, consists of the 25 to 34 age group, so the difference between male and female Instagram users is 12,300,000 people. In addition, there is the largest gender difference between men and women in the age group 18 to 24. So this application can be considered to represent women on social media. (Upgraded.id, 2024b)



Source: <https://upgraded.id/>, 2024

Figure 3. Instagram users by gender 2024

There are at least several Instagram accounts that voice the gender movement located in Banten, including @suluhperempuanserang and @rpa_banten (Rumah Perempuan dan Anak). @suluhperempuanserang and @rpa_banten are Banten-based accounts that voice the interests of women and the feminism movement. Both accounts have many followers who support the feminism movement in Indonesia. These accounts show that there are Indonesians on social media who support and fight for feminism. Looft (2017) states that contemporary feminism is entering a fourth wave, where people use social media and smart technology to address many of the same issues raised by previous generations. (Sokowati, 2021).

The fourth wave of the feminist movement differs from the previous ones in that it is characterized by the presence of the internet, which forms online communities that are connected across national borders and reach a larger audience than ever before. When looking at the highlights feature on the @rpa_banten account, there are five highlights, each of which discusses Bilik RPA, RPA Banten, PC RPA, Kartini Day, and Legal Counseling. The RPA booth contains information about the agenda and information held by the Banten Women and Children's Home, while RPA Banten contains issues that are being faced by women, Kartini Day contains the Kartini Day celebration agenda, and legal counseling contains information about counseling held by the Women and Children's Home about violence and sexual harassment against women and children in Banten Province. In rape cases, women are often cornered as seducers who behave flirtatiously, which encourages men to behave immorally. In such cases, societal judgments that corner women who are actually victims are often considered the source of the problem. The media often places women as the cause of rape cases; or another example is why seeing men who abuse women is considered normal behavior, even appearing manly in the eyes of the community. (Sokowati, 2021). If you look at the @suluhperempuanserang account, there is only one highlight, namely Education, which contains the activities of Suluh Perempuan serang in women's political education which highlights the role of egalitarian women in the movement.

On the issue of violence and sexual harassment against women and children, there are several cases raised by the @rpa_banten account, including RPA banten providing statements on online media portals that emphasize that the obscene Islamic Boarding School leaders in Lebak are severely

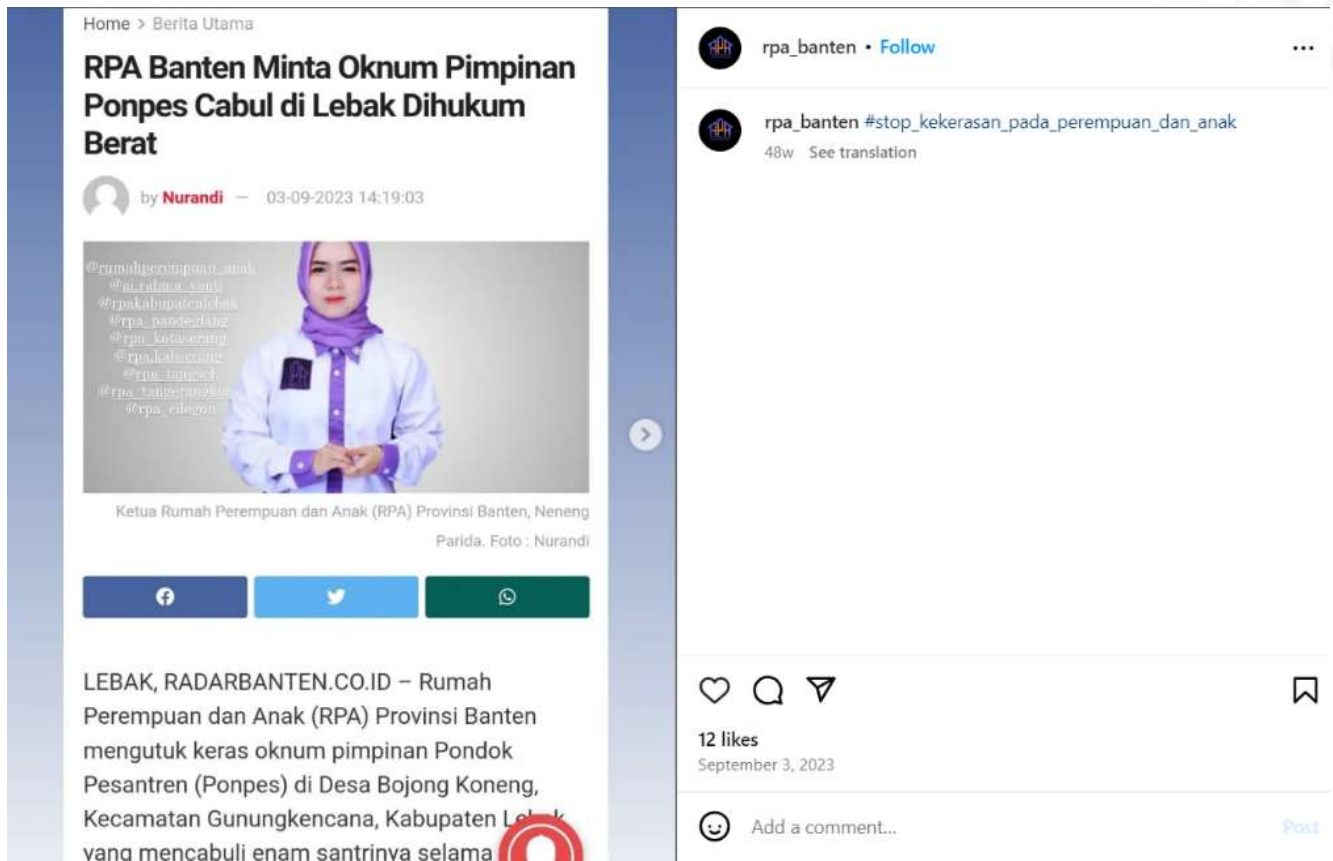
punished, the @rpa_banten account urges the audience to continue to demand that this case be investigated thoroughly and that the ponpes leaders must be punished according to their actions. This effort was made because there were concerns about an unfair legal settlement process because the perpetrators came from among influential religious leaders and so that cases of sexual harassment and violence against women would not happen again. Because the perpetrator has caused mental damage to the victim, the victim, who is a student of the perpetrator, should be protected by the perpetrator. In contrast, cases of sexual violence and harassment are rarely reported by the media because victims are afraid to fight the perpetrators, who often come from individuals who have power or power, and because victims are worried about being negatively stigmatized by the social environment. The post received 12 likes and not a single comment in the comment section.

In addition, these cases are still often considered difficult to prosecute and are still considered unreasonable to the community because they are related to pesantren institutions that are considered sacred in Banten society. Therefore, @rpa_banten encourages women and their followers to mobilize to support victims of sexual violence and harassment to get their rights to be protected and legal equality as fellow citizens. From the two posts, it says that as women who fight for feminism, they are certainly at a loss for words because of the many cases of sexual harassment, even in educational settings, and because as women, there is no safe place for women and children. Therefore, these efforts to raise awareness about sexual harassment and violence on the @rpa_banten account are an attempt to gain the courage to fight against such crimes.

In some cases of sexual violence, women are often cornered as victims for various reasons, this happens because of gender inequality that occurs in educational spaces such as pesantren, the figure of the pesantren leader is described as a pious person who is unlikely to commit immoral acts, especially against his students. Because women have the freedom to choose which educational institution they will study to get out of the confines of ignorance, the feminist movement fights this stigma. Perpetrators must be prosecuted or judged in such situations. Because cases of sexual harassment and violence can also happen to women with closed clothes and in educational settings. This shows that @rpa_banten is a representation of feminist women in Indonesia who are trying their best to voice justice in this country and fight for women's rights to have a safe place to live. invites the public to ensure that cases of sexual harassment do not just disappear. (Rpa_serang, 2024)

By using the digital space women have a powerful platform to create and disseminate content that challenges gender stereotypes in an increasingly vast and accessible digital space. Outdated and more effectively support gender equality (Poernamasari, 2023). This content can take the form of a variety of formats, such as in-depth articles, inspiring video podcasts, along with other media that convey real-life experiences aimed at increasing public knowledge on important issues related to gender, feminism, and human rights. Women not only have the opportunity through these digital spaces to not only share information and personal experiences, but also build a worldwide community that collaborates in the fight for gender equality. In addition, digital platforms allow women to connect and collaborate with activists, academics and professionals from around the world.

Women can get emotional and psychological support from a global community in cyberspace. Women can share mental health issues and get advice in online forums or support groups on social media. They can also feel solidarity from others who are going through the same situation. This is especially important as many women feel isolated or unheard in their workplace. They can better cope with mental health issues such as trauma, depression and anxiety with this support. (Wahyudi, D., & Kurniasih, 2022). Women can build communities of solidarity, get emotional support, and boost their confidence by using digital technology. (Amin, K., & Nazariana, 2023). This not only helps address the mental health issues that women often experience due to social pressure, but also gives them more options.

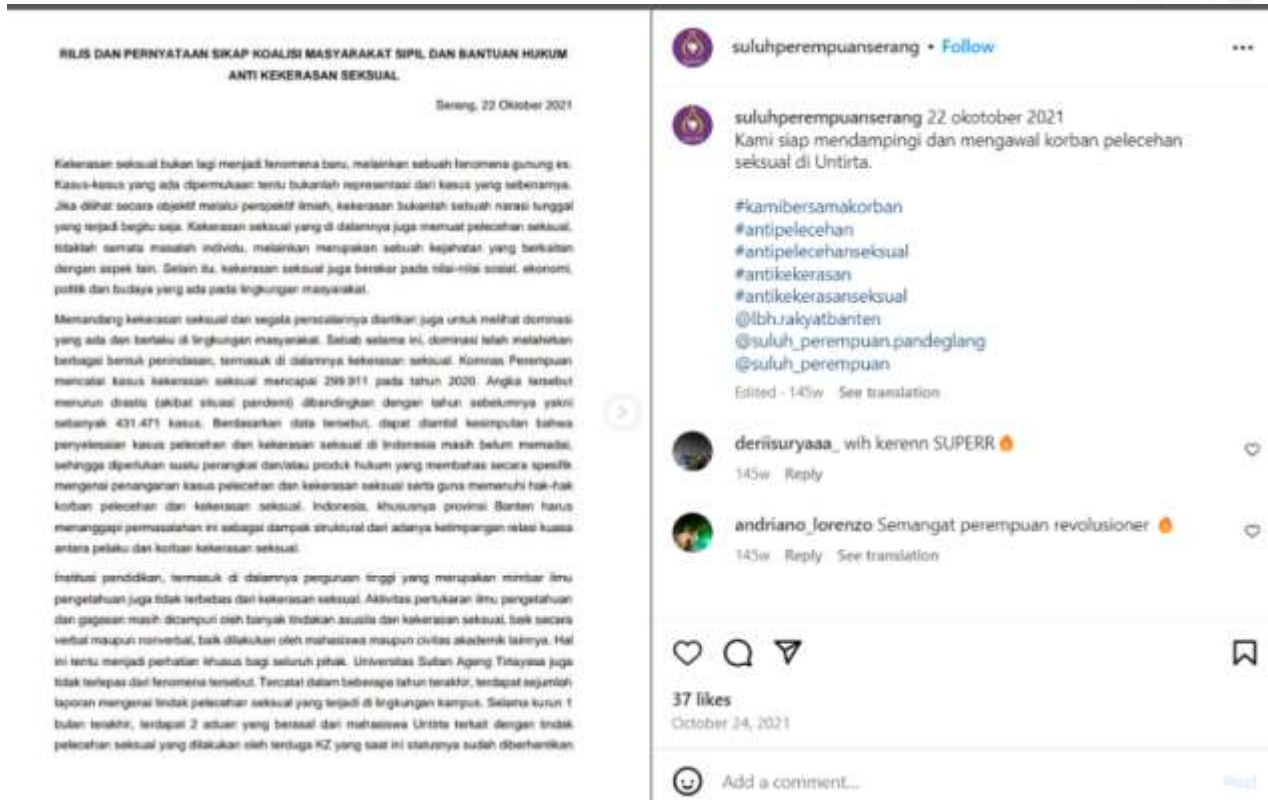


Source: Instagram rpa_banten, 2024

Figure 4. Instagram post @rpa_banten

As with @rpa_banten, the @suluhperempuanserang account also voiced anti-sexual violence against women, such as its upload on October 21, 2021, which stated that it was ready to accompany and escort victims of sexual violence on the Untirta campus. The account wrote that sexual violence is not a new phenomenon, but rather an iceberg phenomenon, where cases on the surface are not a representation of the actual case. Sexual violence is not just an individual problem, but a crime that is related to other aspects. In addition, sexual violence is also intertwined with the social, economic, political and cultural values that exist in society. (suluhperempuanserang, 2024)

Sexual violence is also a representation of the domination that exists and prevails in society. Komnas Perempuan noted that in 2020 cases of sexual violence reached 299,911 cases and these cases decreased from 2019 which amounted to 431,471 cases. To overcome the unending cases of sexual violence, it is necessary to handle laws that deal with aspects that include the protection of victims of sexual harassment and violence, especially in Banten province which is also encouraged to respond to this problem as a structural impact of the unequal power relations between perpetrators and victims of sexual violence. This post was liked by 37 people and received various comments supporting @suluhperempuanserang to advocate and assist victims of sexual violence on the Untirta campus.



Source: Instagram suluhperempuanserang, 2024

Figure 5. Instagram post @suluhperempuanserang

The @rpa_banten and @suluhperempuanserang accounts also consider the issue of online harassment and bullying to be one of the biggest problems women face in the digital world. This type of harassment can appear in a variety of ways, such as unpleasant comments, threats of violence, and sexual harassment, all of which can create an unsafe and unwelcoming internet environment for women. (Pratiwi, 2021). This violence can cause long-term trauma and stress and anxiety. In turn, this trauma can undermine women's confidence and deter them from participating in the digital world, preventing them from fully utilizing online platforms to communicate, create, and innovate.

Privacy violations and exploitation of personal data is another significant risk. Often, women's personal data is used in unauthorized ways for harmful purposes, such as doxing, which means spreading personal information online with malicious intent, and revenge porn, which means spreading intimate content without consent. (Pratiwi, 2021). These types of offenses have significant social and professional consequences in addition to disrupting women's personal lives. They can lose their honor, personal relationships, and career opportunities.

Gender-based violence cases - especially Online Gender-Based Violence (GBV) cases - are still not addressed by the Indonesian legal system (Lestari, 2023). In dealing with these cases, gender sensitivity is necessary as the perpetrators are often people who have an intimate relationship with the victim. The public must be informed about digital security and privacy as citizens' human rights depend on the digital space. To achieve women's psychological liberation in cyberspace, gender-sensitive policies are needed. (Ruslinia, A., Alfa, A. A., & Triantama, 2023). This policy must be able to identify and address various types of discrimination and violence against women that occur in the internet world. This leads to an increase in the capacity of law enforcement officials to handle GBV cases with gender in mind.



Source: Instagram rpa_banten, 2024

Figure 6. Instagram post @rpa_banten

The @rpa_banten account regularly holds public discussions to strengthen mutual understanding of the dangers of violence against women that continue to lurk, in the upload getting 5 likes and not a single comment responding to the comment column. The purpose of the upload is to create a safe space for women in the campus environment and provide education to women about the types, forms, and impacts of sexual violence.



Source: Instagram suluhperempuanserang, 2024

Figure 7. Instagram post @suluhperempuanserang

However, to ensure women's safety in the digital world, supportive policies and regulations are needed. Law No. 12 of 2022 on the Crime of Sexual Violence is an important step to protect women from sexual violence on the internet. (Gibran, D., & Utomo, 2024). It prevents criminal acts of sexual violence and regulates how victims' rights are addressed, protected, and restored. The law also encourages international cooperation and coordination between central and local governments to ensure effective prevention and treatment of victims of sexual violence.

Challenges of Digital Feminism in Banten

Some of the challenges of the feminism movement to access the internet in Banten are the first factor, namely inadequate infrastructure, the skill or ability of a person to use ICT (Information and Communication Technology), the language of the content presented on the internet, and the lack of internet utilization. When viewed in terms of the growth of internet users, Banten Province has several districts with minimal internet usage based on the results of a survey conducted by BPS Banten Province in 2023, there are still areas that are left behind, namely Lebak Regency and Pandeglang Regency (Ariyanti, 2015).

Lebak Regency occupies the first position in the least internet access. This is due to the lack of supporting facilities, in Lebak Regency, especially in South Lebak, there are 150 points that are still Blank Spot Internet. In addition, a person's skill or ability to use the internet in South Lebak is still not good enough, due to the low education rate and lack of training in using ICT (Rizkoh, 2022). Lebak is one of the districts in Banten with inadequate internet support facilities, besides that the people in Lebak have a low level of education. In one sub-district in Lebak, namely Malingping, the community only graduated from elementary school, even in several villages in Malingping the community with an education level of elementary school graduation ranks first with a percentage reaching 30% (Desa, 2023). The geographical conditions in some villages that are difficult to reach make it difficult for people to get internet access. According to the Central Bureau of Statistics in 2022, the percentage of households that own or control computers in rural Banten is only around 3.87% and this ranks second after Papua (Badan Pusat Statistika, 2023).

The next problem is the stigma attached to feminism, although feminism has made progress in Banten, strong opposition still remains, especially among fundamentalist, conservative religious groups, especially in Banten where there are many Islamic boarding schools and kyai are central figures. Furthermore, this patriarchal mindset has led to the common view that women who experience sexual harassment are considered a disgrace to the family and community. This situation is further exacerbated by the notion that sexuality is considered taboo in society. Women are influenced by the thought that if they experience sexual harassment or sexual abuse, they should keep quiet because it will bring a bad name to the family and society. In a way, this mindset creates a habit of blaming the victim. Society tends to blame victims of sexual harassment. So, for example, if a rape victim recounts her experience, she may be accused of not taking care of herself, which can have a negative impact on her. This situation makes women anxious. They experience pain and trauma but are unable to communicate it (Phitaloka & Purwaningtyas, 2021).

This habit of blaming the victim is so entrenched in the public consciousness that people hardly realize it and automatically think this way when they see a certain incident of sexual harassment. For example, some people believe that in the case of rape (a man raping a woman), the woman should dress provocatively. Therefore, the woman should make gestures that indicate that she has been raped or that she consented to the rape. This case may sound simple, but it is certainly identical to Indonesian society. It shows how the habit of blaming the victim is deeply ingrained in the minds of society. This makes it difficult for women to express their problems even if they only vent them on digital media (Phitaloka & Purwaningtyas, 2021).

Winning the Digital Space Discourse with Digital Literacy

Digital literacy is usually defined as the ability to absorb and understand information through digital or electronic media, which is an important component of media literacy. However, there is no clear standard for digital literacy due to rapid and complex technological changes. Today's digital devices have evolved to be more than just tools for communicating and doing everyday things such as

taking photos, conducting online transactions and alarms. However, the data overload created by the many connections between devices and databases can disrupt an individual's focus.

In the Industry 4.0 revolution, the role of women in ICT is increasingly complex. Information can be shared more quickly and accurately thanks to these technological advances, which drive economic growth, increased labor productivity and easy access to information. To fulfill strategic roles in the public sector and traditional sectors, such as household managers, women, as agents of national development, must improve their ICT skills. Studies show that variables such as education level, access to technology, and family economic conditions can affect women's digital literacy.

Women's role is not limited to demanding equal rights. They also play an important role in building a stable society. Women play an important role in transferring educational and cultural values to the younger generation, as they work as household managers and the first educators of children. In the modern era, a key issue for women is how they can combine technological advances with local wisdom while maintaining their local wisdom while maintaining their cultural authenticity. In Indonesia, inequality in digital literacy between men and women is still a significant issue, and the necessary role of the government and educational institutions is actively ensuring equality of access and opportunity.

Women's better speaking skills may be advantageous in encouraging increased discourse that addresses women's interests in the digital world, provided it is supported by sufficient digital literacy. Digital literacy here means not only the ability to access and process data, but also the ability to filter and validate the data received according to ethical standards and market requirements. Education programs that reach various levels of society, especially families, should be used to strengthen the culture of reading and writing, which is the foundation of literacy.

Active female participation in STEM (Science, Technology, Engineering, and Mathematics) is imperative to reduce the digital divide between women and men. The integration of literacy ideas into the education curriculum, empowerment of women by pro-women social organizations and encouraging a culture of reading and fact-finding will form the foundation of a more resilient and competitive society in the digital era.

There are several barriers for women in implementing digital literacy, including: 1). Functional Skills: These skills include the technical knowledge to operate various digital devices as well as the flexibility to learn and apply new systems, programs and artificial intelligence. These are some of the barriers that affect women's digital literacy. 2). Interaction and communication, which includes creating concepts to facilitate understanding through discussion and dialog (successful communication). 3). Critical thinking is the process of transforming, analyzing and digesting ideas and information to gain understanding and insight. It also includes using reasoning to interact with content and media to examine, assess and question it.

It is critical to women's issues in digital literacy. Women are given the opportunity to develop and acquire the necessary skills for the future. They also need to be digitally savvy. By being introduced to digital devices and taught how to use them, women can start adapting to information technology as early as possible. Women are given the opportunity and space to improve their digital literacy. The government, through ministries related to women, must conduct socialization, campaigns, and appeals so that Indonesian women, whether they are housewives who take care of their families and children at home, working women, or those who are still studying, understand that they have the right to access information online. It is important to let women know that they have the right to learn digital skills, not just for men.

Policy Implementation Responding to the Women's Digital Movement

The main objective of the Government of Indonesia's Digital Literacy Optimization Program is to improve the quality of public services while increasing digital literacy and efficiency. As part of Goal 17 of the SDG Agenda (Sustainable Development Goals), 'Partnerships to Achieve Goals', the GoI has developed a strategy to encourage public-private partnerships and participation in promoting digital literacy in education, health, and public services. In recent years, the Government of Indonesia has implemented a number of initiatives to improve digital literacy, including digital literacy training for various State Civil Apparatus (ASN) and Human Resources (HR) at the provincial level. The Ministry of Communication and Information of the Republic of Indonesia has launched a program aimed at

improving people's digital literacy. The program is implemented by all government agencies in Indonesia, including the Central Government, and focuses on the need to develop digital spaces with positive content to improve digital health. (Ramadani et al., 2024)

Various policies are implemented in order to increase the level of digital literacy in Banten, one of which is the digital literacy village policy initiated by Sultan Ageng Tirtayasa University (Untirta) Banten. The digital village policy is a collaboration between Untirta, the private sector, and the Serang Regency Government. The Serang Regency Government itself provides internet network facilities to support the digital village program. (Untirta, 2021) Pekijing Village in Kalanganyar Village, Taktakan District, Serang City, Banten, has successfully transformed into an independent and creative literacy village. Spearheaded by the local community, the changes that began in 2014 were driven by the spirit of building literacy awareness. (RRI, 2024).

Banten itself already has Banten Province Regional Regulation Number 3 Year 2022 which regulates community and village empowerment, including the facilitation of village information systems. The scope of the regulation includes planning, empowerment, utilization of LKD, facilitation of inter-village cooperation, community participation, guidance and supervision, financing, reporting, and evaluation. Then the provision of human resource assistants and management to accelerate the achievement of Village SDGs, an integrated effort of village development is needed which includes the management of village information systems based on digital applications.

However, the literacy improvement policy in Banten has not been taken seriously. This is because various legal regulations such as regional regulations, governor regulations, sub-district regulations, or city regulations have not specifically regulated the direction of digital literacy improvement policies. There are still many ceremonial-based events and workshops held to support the improvement of digital literacy which are temporary in nature. Other policies have not been able to reach many people, such as the provision of digital literacy corners in district and city government offices or digital literacy training held internally within the ASN in Banten.

One of the goals of the digital feminism movement is to encourage the presence of the state in the protection of women and children. Banten province's policy in following the demands of women activists is to create a Women-Friendly Village and Child Care (DRPPA) program. Lebak Regency is the district in Banten that became the pilot project of the Women-Friendly Village and Child Care program. The two villages that became DRPPA pilot projects had female village heads, namely Panancangan Village and Prabugantungan Village. DRPPA begins with the formation of Women's Friends of Children (SAPA) Volunteers and these volunteers will receive coaching, mentoring and training. The SAPA Volunteers must later be able to convey 10 indicators of DRPPA success, including organizing women and children as well as the availability of village data containing disaggregated data on women and children and having a village regulation (perdes) on DRPPA. Women-friendly and child-caring villages are expected to have no child labor and no one married under the age of 19. (Antara Banten, 2022).

In addition to Lebak District, Pandeglang District is also a pilot project district for the DRPPA policy, namely in Panimbang Jaya Village, Panimbang District. The DRPPA program itself is a program of the Ministry of Women's Empowerment and Child Protection (Kemen PPA) and the Ministry of Villages, Development of Disadvantaged Regions and Transmigration which requires villages to meet 10 program indicators. These indicators include the institutional side with the organization of women and children in the village; the village has disaggregated data on women and children; the existence of village policies governing the implementation of DRPPA; the financing of village finances and the utilization of village assets to realize DRPPA through women's empowerment and child protection in the village. (ESN Banten, 2024).

Another policy is to respond to acts of sexual violence that are vulnerable to women and are a major issue promoted by the digital feminism movement in Banten. Banten is a province that has a fairly high rate of sexual violence, namely 1,280 cases in 2021 and has increased every year. In South Tangerang City, policy initiatives to protect children and women victims of violence are contained in South Tangerang City Regional Regulation No. 3/2012 on the Protection of Women and Children Victims of Violence (South Tangerang City Government, 2012). In this policy, violence against children and women is a violation of human rights and a crime against human dignity as well as a form of discrimination that must be eliminated. (Layliyah, Rahman, Mawar, & Satispi, 2022).

Furthermore, violence against women according to Regional Regulation No. 3 of 2012, includes: a) Physical violence, which is any act that results in pain, injury, wound or disability to a person's body,

loss of pregnancy, fainting and or causing death; b) Sexual violence, which is any act in the form of sexual harassment, coercion of sexual intercourse, coercion of sexual intercourse with no consent. sexual intercourse, coercion of unnatural or unwelcome sexual intercourse, coercion of sexual intercourse with another person for commercial and or specific purposes; c) Economic violence, which is any act that neglects family members in the form of not providing proper care or maintenance; and d) Psychological violence, which is any act that causes fear, loss of self-confidence, loss of ability to act, helplessness and or severe psychological suffering to a person. (Layliyah et al., 2022).

The Banten Province Office of Women's Empowerment, Child Protection, Population and Family Planning (DP3AKKB) created an information system application to handle complaints of violence (SIMANIS) which is an android-based application that can be accessed by the Banten Community or by victims of violence. In this IT-based process of reporting/complaining about violence against women and children, incoming complaints will be responded to quickly and handled by the relevant Service Institution units, including the Integrated Service Center and other institutions, including counseling with psychologists directly. However, sometimes the efforts that have been initiated by the government in the field cannot run well and tend to stagnate. This requires continuous monitoring by relevant parties. In every state accountability report in international mechanisms, namely the form of accountability reports for achieving the Sustainable Development Goals (SDGs). In the form of targets to end all forms of discrimination against all women and girls everywhere, and target two, eliminate all forms of violence against women and girls in public and private spaces, including trafficking, sexual violence, and other forms of exploitation. (Husein, 2020).

In Tangerang City, the regulation governing the protection of women and children from sexual violence is Tangerang City Mayor Regulation Number 31 of 2022, which includes a change in the name of the institution from UPT P2TP2A to UPTD PPA. This change is expected to symbolize the government's determination in addressing the issue of violence against women and children in Tangerang City, as well as to shows the continuous effort to improve responsiveness to community challenges. The change in nomenclature implies that DP3P2KB and UPTD PPA are encouraged to demonstrate their commitment to handling victims of violence by maintaining confidentiality and internal processes that cannot be accessed by the public, including journalists. This approach is designed to safeguard and support the recovery of victims, as cases of violence often leave lasting trauma. Maintaining the confidentiality of this information is prioritized to ensure the safety and well-being of victims in continuing their social lives. (Salsabila, 2024).

D. CONCLUSION AND RECOMMENDATION

Conclusion

To encourage women's sovereignty in the discourse of digital space in Banten, especially voicing campaigns on issues such as violence against women, Instagram accounts @rpa_banten and @suluhperempuanserang do so through various stages. These stages are through campaigns on social media, conducting socialization on campus, and advocating for victims of violence among women. Instagram accounts @rpa_banten and @suluhperempuanserang can use Instagram social media to communicate through persuasive messages, publicize women's issues at the local and national levels, and collaborate with other communities and the public. In particular, content highlighting physical and sexual violence against women was uploaded using features available on Instagram, such as captions, posts, reposts, feeds, stories and Instagram Stories. However, public support for the campaign from the @rpa_banten and @suluhperempuanserang accounts is still not maximized as seen from the number of likes, comments, and the number of followers which is still very minimal, this is homework to expand the impact of the campaign carried out by the @rpa_banten and @suluhperempuanserang accounts.

Recommendation

Digital literacy is needed to expand the impact of the campaigns carried out by @rpa_banten and @suluhperempuan accounts to make women sovereign in the digital world.

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