

WOMAN'S MOVEMENTS THROUGH SOCIAL MEDIA: FEMINIST ACTIVISM ON INSTAGRAM

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Abstract

Social media has become so broad and unmeasurable therefore it could give such a huge impact to people all over the world. In Indonesia, some people are using social media from various online platforms to conduct a group of social movements. One of the social movements which was established by women is an Instagram account @_perempuan. This group concerns women's issues. The contents of the account are mostly about provoking women to be brave. This paper would investigate how feminist provokes Indonesian women to do some movements and to empower them more through group of social media. There are some ideologies that could be grasped from its contents that signify the Indonesian women's movements. Therefore, discourse analysis of Fairclough and Spivak's Subaltern would be used to dismantle discourse practices on social media. The writer found four patterns as the feminist ideology in provoking and empower Indonesian women, (1) Educating people about sex and gender, (2) Sexual Assault discussions, (3) Spreading solidarity to not only women but also men, (4) Women's self-affirmation. Those four patterns had triggered some Indonesian women to be braver than before dealing with some issues related to patriarchy and its domination.

Keywords: *social media; feminism; voice of women; discourse analysis*

A. Introduction

In recent decades, the digital era was provoking people all over the world to do communications and all activities by using digitized tools. Social media is one of my favorite parts of it. Facebook, WhatsApp, Twitter, Tik Tok, and Instagram have become the top rank now. These social media have been widely used for some purposes including social activism because it gave the impacts broadly and easier to influence people. The activists have been conducting some groups of activists who are always echoing their certain struggles. The researcher found that one of the examples is the feminists' activism on instagram. This social media platform is now becoming an interested one for groups of feminist movement in Indonesia. By attaching a picture or an animated video or film, they can explore and attract more about what they would like to struggle or reach.

Suárez-Carballo et al (2021) analyzed how instagram was the first social media which is acting as a tool of political activism and public interaction because imagery as the visual communication. They saw it as a part of cyberfeminism issues. Their research is exploring images of plastic, linguistics, and icons created by Spanish professional female illustrators for International Women's Day. Those images represent women's vindication, sorority and empowerment. Li et al (2021) is also discussed about social media's functions but the platform they choosed was twitter because they found that it was widely used as a tool for feminist social movements. They explained how twitter addressed social

problem such as sexual assault traumatization. By using thematic analyses, the results revealed that social media victims who are self-disclosed have always been discredited, criticized or even blamed. Meanwhile, the social media users engaged the hashtag activism in conducting the discussions through their social problem's experiences. Li's research was so provoking for others to do research on social media because it encouraged people to do more for life. Simões et al (2021) agreed that it has also been creating big influence from its digital environment. Their research was also about feminist activism along internet of ICTs. Feminist social movement learning was used to dig out how digital platforms provide larger chances for feminist to deconstruct patriarchy, understand more about misogyny and educate people about toxic masculinity. The usage of internet for feminist movements like what the previous researchers explored was also studied by Kharroub (2021). She explained that for the Arab women's movement, the internet and social media platforms helped them to spread their message, recruit supporters, connect, mobilize, accelerate progress, and create change in the counterpublic, mediated, and transnational space. This research was focusing on intersection of media, transnationalism, dan women's movements from a spatial feminist approach.

From those researchs, the discussion is mostly about the usage social media platforms toward feminist movements and largely focused on issues in their own nations. Therefore, the writer would like to challenge it by presenting the similar issue which figure out by Indonesian feminist activism. The focus of this research is how feminists such as on @_perempuan_ provokes Indonesian women to do some movements and to empower them more through social media. Through imageries and short videos, the Indonesian feminist tried to deploy their message and carried out solidarities especially for sexual assault victims. This turning is definitely such a huge discussion for most Indonesian people who until now are still 'conquered' by patriarchy.

B. Methodology

The method of the study is qualitative research, content analyses of instagram posts will be discussed by using discourse analysis Fairclough. However, the study of Indonesian feminist activism's ideology on instagram will be studied by using Spivak's theory of subaltern. The procedures in conducting the research are as followed: First, downloading instagram application on smartphone by using prepaid internet; second, choosing instagram account @_perempuan_; third, watching and comprehending all contents on its posts (from January to August 2021); fourth, categorizing the ideology from the contents; fifth, capturing the contents based on the similarities and write it on the table.

Table 1: The ideology of the content

Ideology A	Ideology B	Ideology C	Ideology D
Significances	Significances	Significances	Significances

From the data collected above, the writer analyzes by using the discourse analyses of Fairclough and enhancing by Spivak's theory of subaltern. Critical discourse analysis is a linguistic study that discusses a discourse not only from linguistic elements but also relates it to the context. The main purpose of critical discourse analysis is to open the blurring that is in the discourse. Fairclough's discourse analysis explained that discourse activities as a social practice. It caused a dialectical relationship between social practice and the process of formation of discourse, that is, discourse influences social order and social order affects the discourse. Fairclough (1989) discourse is a form of dialectics between language and social conditions. Linguistics is social, that is, linguistics cannot escape from the influence of the social environment. Temporary Social phenomena also have linguistic properties because language activities in the social context do not only become expression or reflection

of processes and practices socially, but also a part of social processes and practices. Analysis critical discourse wants to reveal language used to see injustice in society. Fairclough combines several traditions, namely linguistics, interpretive traditions, and sociology (Fairclough, 1995).

According to Neil Rogall: 'The term Subaltern [in the Subaltern Studies title] was taken from Gramsci's euphemism for the proletariat in his Prison Notebooks. However, the Subaltern Studies collective used it as a catch-all term for all groups they viewed as oppressed, the proletariat, the peasantry, women, tribal people (Green, 2011). In feminism, this concept is related to subalternity; women who can not speak because of her inferiorities therefore they need spaces to represent their voices, they need to be heard more and to be freed from all kinds of oppression they have. Spivak argued that between patriarchy and imperialism, subject-constitution and object formation, the figure of the woman disappears, not into a pristine nothingness, but into a violent shuttling which is the displaced figuration of the 'third-world woman' caught between tradition and modernization. These considerations would revise every detail of judgements that seem valid for a history of sexuality in the West: "Such would be the property of repression, that which distinguishes it from the prohibitions maintained by simple penal law: repression functions well as a sentence disappear, but also as an injunction to silence, affirmation of non-existence; and consequently, states that of all these there is nothing to say, to see, to know. The subaltern cannot speak. There is no virtue in global laundry lists with 'woman' as a pious item. Representation has not withered away. The female intellectual as intellectual has a circumscribed task which she must not disown with a flourish (Spivak in Williams dan Laurant Chrisman, 2013:102-104).

C. Results and Discussion

There are some studies that have discussed digital activism in Indonesia. Social media platforms become the target to depict some issues related to digital activism. Instagram and also other online platforms have become a fertile site to aspire people's views and mobilize them to the worldwide. For feminism, it could help voicing feminist perspectives in Indonesian online sphere. The activists initiate their movement on social media platforms as a means of creating a digital safe and comfortable place for sharing personal experiences, providing online discussion forums, promoting marches and online discussion events, responding to criticisms and oppositional standpoints, as well as conduct solidarity. The writer noted that from all contents of @_perempuan_, the discourse the feminist activism wants to share to signify their movements are the ideologies as followed:

Table 1: The ideology of the content

Sex and Gender	Sexual assault Discussions	Spreading solidarities	Women's Self Affirmation
Educating people about sex and gender	Encouraging and Educating Women to talk about Sexual Assaults	Increasing the sympathy for both women and men who feel inferior	Empowering women to know more herself correctly

1. *Sex and Gender*

Spivak's subaltern reveals about women that need to be heard and to be known. Therefore, the subaltern native must adopt Western ways of knowing (language, thought, reasoning); because of

such Westernization, a subaltern people can never express their native ways of knowing, and, instead, must conform their native expression of knowledge to the Western, colonial ways of knowing the world. The subordinated native can be heard by the colonisers only by speaking the language of their empire; thus, intellectual and cultural filters of conformity muddle the true voice of the subaltern native. In Indonesia, sex education is mostly still taboo as well as gender education. By looking at some contents that was posted by @_perempuan_, the writer found that, the feminist activism tried to open up this issue wider and precisely. Indonesian women must be well educated from childhood to this point. The problems are not merely just because we must stick to the Eastern culture that we have but how we can start to be aware that the reality was always built by patriarchy. The male domination has conquered us until now. So, women need to accept the openness to all knowledge which are from both eastern and western. Sex and gender education are important for children, parents and Indonesian society. It will decrease the curiosity of young men who sometimes get trapped on it. Academic writings perhaps could also be the answer to increase the spirit of Indonesian feminist activism or movements. Susan Blackburn (2004:4-5) explains that not much academic literature has elaborated the relationship of Indonesian women's movements and issues in nation-state formation as well as state ideology and intervention on gender relations. The scholarships, hence, do not classify Indonesian women's movement into the first, second, third, and of course, the fourth wave which is characterized by the use of digital media as what happens in the Western contexts. Indonesian feminist activism through media would be noticed as means to conduct and create the survival moments and reactions towards all violences against women and gender relations. The Indonesian activists helped people (men and women) to voice more about the issues happening to them or to assist them to get healed from traumatic experiences, to guide them to have freedom of expression and reach justice as well. Along the elaborations, the writer noticed some issues regarding the subalternity of sex and gender discussion, the Indonesian activists @_perempuan_ described as followed:

a. *Cyber-based Gender Violences*

Cyber-based gender violences attacked technology-based gender identity. The perpetrator would spreading the sexual contents, sending pornvideo, raping and exploiting sexually that eventually destroyed the mental and phisical of the target. Through some cases discussed, the activists try to alert and educate all of us, especially women, to be aware of the cyber-world. People nowadays seem so close to it but rare to be aware of it. The victims' experience gave us some clues to it so we can know more.

b. *The visibility of Transpuan or Transpria*

In Indonesia, gender issues are still such a huge problem. The digital activists could be the agenda in spreading more knowledge about gender relation and its developments. The Internet seems naturally widely adopted by young women and girls to voice their opinions and aspirations easily as the medium is unregulated in nature and out of adult intervention compared to other media (Keller, 2012: 435). Therefore, @_perempuan_ believes that this digital site could help people to understand more about issues such as gender identity like Transpuan and Transpria and gender roles like wife and husband, man and woman, and so forth. The Indonesian feminist @_perempuan_ also invited Transpuan namely Shinta Ratri to voice more about gender identity. On their discussions, the writer concluded that there are some factors contribute in engaging women to be feminist sympathizers and feminism activists such as awareness and educations, memory collective, power relation, supportive environments. Those things are also mentioned by Swank & Fahs that educational and higher income, feminist consciousness, collective orientations and identities, perceptions of gender justice, power discontent, and social networks and mobilizing structures will influence women to become more active through feminism activists (2017:2-3).

2. *Sexual assault discussions*

At this point, the writer found that the contents reveal about how to encourage women in voicing

their trauma, releasing the bad vibes and bad energy and assisting them to get a 'new life.' Besides, the activist was also conducted some debates to reach best solution for sexual assault and educate people especially women about issues related to sexual violences. Some elaborations conducted through @_perempuan_ regarding this issue and the writer concluded as followed:

- a. *Q & A with @srikandiuii about sexual assault*
Sexual assault has been discussed along so many colleges and scholar. They give more attention on how to assist the victims.
- b. *'RUU penghapusan Kekerasan Seksual' should be banished, discussion with @swarahima*
The law in Indonesia is forced to pay more attention in solving the sexual assault.
- c. *Online gender-based violence*
There is Non-Consensual Dissemination of Intimate Image (NCII) which is described as an activity of distributing sexual photos and videos for private 'circle' or circumstances and private intentions only but then those things are suddenly distributed to the public. The victims finally got victims blaming both from the wrongdoings of NCII's perpetrators and online users.
- d. *Emasculation, Sexual Grooming, Himpathy, Unsolicited Dick Picture, and Stockholm Syndrome, and Bystander Effect are categorized as sexual violences*
Emasculation is to deprive the virility or procreative power. This punishment is given to the sexual violences' perpetrators but it seems still could not be the best solution to decrease the case of sexual violences. Government perhaps only took it as a way to reduce people's emotion and anger toward the doer. In fact, the victims need more treatments; medical attention and spiritual counseling to heal trauma. Therefore, people should be more aware that emasculation is only focused on figuring out the deterrent effect for others, meanwhile putting aside the victims.

Sexual Grooming can happen in online spaces as well as in person, by a stranger or someone known. It involves the offender building a relationship with a child, and sometimes with their wider family, gaining their trust and a position of power over the child, in preparation for abuse. The process of grooming can take place in a matter of minutes, over one conversation, or over long periods of time, in some cases, years. Sexual grooming refers to grooming where the offender aims to sexually abuse the child. The aim of sexual grooming is to abuse or exploit in two ways:

1. Online sexual abuse. Children and young people being tricked or coerced into sexual activity over chat, video or photos.
2. A physical meeting. Persuading children and young people to meet them face to face in order to abuse them.

Grooming is also used by offenders with the aim of other forms of abuse, such as criminal exploitation or trafficking children. In all cases of grooming, it is never the child or young person's fault.

Himpathy is an excessive sympathy for male perpetrators of sexual violence. A privilege is given to them because of their popularity, their good looks, their social level and many more. This condition could afford a chance to create victims blaming because people would give more attention to the perpetrators.

Unsolicited Dick Picture happened when the relationship among young girls and young boys was getting more intimate. Usually, they intended to share some pictures to express their feelings. Unfortunately, a young girl sometimes was not aware of the danger that followed. Sending an unsolicited dick picture would be categorized as one of sexual violence. The perpetrator tried to stimulate the target to do sexual activism.

Stockholm Syndrome is a condition in which hostages develop a psychological bond and sympathy

with their captors during captivity. Stockholm Syndrome is resulted from a rather specific set of circumstances, namely the power imbalances contained in hostage-taking, kidnapping, and abusive relationships. It makes it difficult to find a large number of people who experience Stockholm Syndrome to conduct studies with any sort of power and also hard to determine trends in the development and effects of the condition. Stockholm syndrome would give a bigger chance for the perpetrators to manipulate his violences.

The bystander effect, or bystander apathy, is a social psychological theory that states that individuals are less likely to offer help to a victim when there are other people present. The victims would be worse off. Moreover, they suffer because they see many people but some of them prefer to ignore them rather than give assistance.

e. *Commodification and Promotion toward sexual assault*

A social content creator is a person responsible for creating and uploading content to social media platforms. They may create this content for fun, or they may have a job as a professional content creator; otherwise known as an influencer. A social media content creator can post on one or several platforms. They often create a content from the newest issues happened in society including the sexual assault because it will invite more attention and creating more money. This activity should be banned because they do not understand that it would increase the violence.

f. *Online redemption is manipulative*

Online Redemption from perpetrators is only a manipulative way to grasp more sympathy and create a new image or controlling damage. Besides, it usually tried to put the mistake on the victims because they assumed that they were getting trapped in the bad situation created by the victims. Therefore, we have to guide people's opinion toward the victims' conditions and still focusing on punishing the perpetrator

In Indonesia, victim blaming is always haunted. Therefore, they feel embarrassed to share their bad experiences to the world but by feminist activisms such as @_perempuan_ assist them to be more courage in expressing and understanding more about sexual assaults.

3. *Spreading solidarities*

The writer found that the contents are also discussed about how to increase the sympathy for both women and men who feel inferior and who have been the sexual assault survivor. The feminist activisms @_perempuan_ are also highlight the problems that deal with men in real life. Some cases portray how men can sometimes experience the discriminations as well as oppression; if you are male, ugly, black, and poor, you are also subaltern. They need help and more attention also because feminism issues could be so unpredictable. The point of this finding is that women and men can eventually co-exist in this world. Some points that the writer collected are as followed:

a. *#Jubaedah or Jum'at bareng berfaedah*

This activity is a weekly programme to discuss some urgent topics in developing people solidarities toward women issues but sometimes it also happened to men such as sexual assault, sexual harassment, raping, marital issues, victims blaming, and so forth. This event is always inviting speakers such as experts, survivors, activists, feminists, and many more.

b. *Dating Applications and Sex education as an urgent issue nowadays*

An online dating application is an online dating service presented through a mobile phone application, often taking advantage of a smartphone's GPS location capabilities, always on-hand presence, and easy access to digital photo galleries and mobile wallets to enhance the traditional nature of online dating. Dating applications are often not a solution for those who want to get a partner in life. Indeed, sometimes some people succeed but the rest only get trapped in the 'toxic relationship.' Therefore, @_perempuan_ emphasized how women and men could possibly be the victims of sexual perpetrators.

Sex Education is high quality teaching and learning about a broad variety of topics related to sex, sexuality, and sexual reproduction, exploring values and beliefs about those topics and gaining the skills that are needed to navigate relationships and manage one's own sexual health. Sex education may take place in schools, in community settings, or online. Planned Parenthood believes that parents play a critical and central role in providing sex education. It would help us to understand how to treat our body or others correctly. Therefore, perhaps it would also decrease the sexual assaults for both men and women.

4. *Women's self affirmation*

This part shows us how @_perempuan_ could assist women reinventing themselves after the trauma. We often heard that there is a case of women committing suicides because of love or lack of confidence after bullying. There are also women who get plastic surgery continuously, using whitening creams every second and never stop comparing herself to others because they think they were born 'unlucky'. This happens because they are always inferior. They need to know about herself correctly. Women should understand male standards, male-orienteds, and male dominations which always haunt them. Self affirmation means the act of affirming one's own worthiness and value as an individual for beneficial effect (such as increasing one's confidence or raising self-esteem). Self-affirmation could help women to overcome obstacles and to get better by recalling moments in their lives they were proud of or by educating them about their meaning, their functions, their bodies, their strength and so forth. The writer found the example as followed:

a. *Female Circumcision or Female Genital Mutilation (FGM)*

The writer noticed that the discussion about the female circumcision becomes an appropriate example to elaborate more about how women in Indonesia should educate herself correctly regarding to her body and her life. Female genital mutilation (FGM) still happened until now in Indonesia. FGM comprises all procedures that involve partial or total removal of the external female genitalia, or other injury to the female genital organs for non-medical reasons or no health benefits only harm. The practice is mostly carried out by traditional circumcisers, who often play other central roles in communities, such as attending childbirths. In many settings, health care providers perform FGM due to the belief that the procedure is safer when medicalized. WHO strongly urges health care providers not to perform FGM. FGM is recognized internationally as a violation of the human rights of girls and women. It reflects deep-rooted inequality between the sexes, and constitutes an extreme form of discrimination against women. It is nearly always carried out on minors and is a violation of the rights of children. The practice also violates a person's rights to health, security and physical integrity, the right to be free from torture and cruel, inhuman or degrading treatment, and the right to life when the procedure results in death. Usually, it is cultural and social factors for performing FGM. The main problem is, it is our body and every woman has their own right toward her own body. Therefore, after understanding the issue, perhaps we can really stop it now.

b. *Catcalling*

Catcalling is not a compliment, it is harassment. What men need to understand is that catcalling is not cute, funny, or complimenting. It's degrading, demeaning, and disgusting. It lets women know they are being objectified and looked at as nothing more than a piece of meat. It makes women feel as though they have no rights or values. Women are not dogs to be whistled at and they are not sexual objects. Women are more than their looks. Women have the right to be treated with as much respect and dignity when walking down the street as any man. Women deserve to feel safe and get respect correctly.

D. Conclusion

Some scholars have discussed about feminist digital activism in Indonesia but the studies about feminist activism on social media from Sipvak and Fairclough's perspective have rare to be conducted. Instagram and perhaps other online platforms have become a precious site for the public to aspire, create and mobilize their views including voicing feminist perspectives in Indonesian online sphere. The activists initiate the movement on social media which functions as a means of creating a digital safe place for women to get freedom of expression. @perempuan_ is one of feminist activism on instagram that provides us an online discussion forum, promoting marches and offline discussion events, responding to criticisms and oppositional standpoints, as well as conducting and publishing research toward the victims of sexual assault. The development of feminist personalities on Instagram sphere of Indonesia is also supported by the literacies of the activists and their social-educational background. Their writing skills, digital literacy and adaptability in the technological saturation era have earned the feminist personalities online. Therefore, the writer concluded that the campaigns of feminist activism of @perempuan_ from January-August 2021 are about four insightful points. The activists tried to voice the subalternity from the victims and elaborate more about some discourse related to sex and sexuality. The feminist discussed thoroughly about Sex and Gender, Sexual Assault Discussions, Spreading Solidarities and Women's self affirmation. The writer also assumed that sexual violences that also become the major issue can be categorized from three aspects; Visual, Verbal and Physic.

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