



Mastering Digital Media Literacy of Muslim Woman's Activists in Preventing Online Gender-Based Violence

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ABSTRACT

This article tends to analyze how Muslim women's activists, who are the members of Nasyiatul Aisyiyah and Fatayat NU in Kediri and Yogyakarta build their digital literacy to prevent violence in social media. Mainly due to the digital divide between men and women which causes imbalance and injustice when they access the digital media. The method used in data collection was semi-ethnographic, in which the researcher participated in observing research objects when carrying out activities using digital technology, interviews, and documentation on 3 members of Nasyiatul Aisyiyah and Fatayat NU both in Jogja and Kediri. The research findings show that what has been stigmatized to women so far is that they are powerless to master information and communication technology does not apply to members of Fatayat NU and Nasyiatul Aisyiyah. This research shows that women are also reliable in accessing the internet for the benefit of empowering women, especially KBGO issues. This research has provided a different understanding in seeing the phenomenon of the massive use of internet-based technology by female activists.

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INTRODUCTION

In Indonesia, the lack of access to and use of digital technology is one of the main problems in creating disparities between men and women. This fact is based on the 2019 G-20 Women 20, Ernst & Young, and Global System for Mobile Communications Association reports (Febriani, 2021). Furthermore, research from Rowntree in 2019 explained that the digital gap between women and men in owning a cell phone to access digital content was 11% (Febriani, 2021). This gap often leads to violence against women in the digital space.

Several previous studies that raised the theme of the digital divide included research on the digital divide carried out in Aotearoa New Zealand relating to how Covid-19 and lock down had an impact on the people of Aotearoa in terms of social inequality, especially in the digital world. This research used qualitative methods and as many as 85 people were used as respondents. Nowadays, many women are allowed to play an active public role, but their roles in the family still hold paramount importance, as explained in the concept called neo ibuisism. The distinction between private and public realms has sustained male dominance by “rendering power relations within the household as ‘natural’ and immune from political regulation” (Oktaviani, 2024).

Furthermore, research regarding the

impact of Covid-19 which has caused a digital divide on MSME businesses in Wales, England. A total of 110 MSMEs in Wales were respondents in this research, who then concluded and provided input to Welsh MSMEs to encourage online business activities. This is because it can improve less reliable access to digital connectivity (Morris et al., 2022). Further research is needed on the digital gap between women and men in Europe. This paper presents the gender gap in Europe in all areas of women's lives: digital skills in general, in education, in employment, in career evolution, in starting a business, and more. Various European authorities are addressing the gender digital divide and calling on member states to act (A. Perifanou & A. Economides, 2020)

As quoted from VOA Indonesia, the Minister of Women's Empowerment and Child Protection (PPPA), Bintang Puspayoga, regretted the increasing risk of cyber gender-based violence and attacking women (Tesalonica, 2021). The National Commission for Women, through direct complaint data in 2020 and data from service institutions, recorded that these cases increased from 126 cases (2019) to 510 cases (2020). This increase in cases is seen as a new pattern or way that makes women vulnerable to experiencing sexual violence (Harefa, 2021). The data shows that East Java ranked second in violence data, namely 41 cases. Then, followed by Central Java

with 33 cases (Annur, 2021)

Moreover, the pandemic which has encouraged a digital revolution, has made the impact of the Digital Divide even stronger. Community groups that face difficulties in accessing the internet are increasingly marginalized. This digital divide further exacerbates discrimination and exclusion among these groups of people. Several studies have shown that the digital divide has become increasingly pronounced during the pandemic (Zheng & Walsham, 2021). The digital divide during this pandemic also has an impact on the mental health of community groups. A study shows an increase in the rate of depression that leads to suicidal behavior in the UK (Cheshmehzangi et al., 2022). Findings like this are possible because the frequency and intensity of access to the internet increased during that time. This has led to several types of gender-based violence online.

From several exposures to this type of violence, it is known that several Muslim activists in Indonesia who work to empower women are trying to overcome the digital divide to prevent violence in the digital space. One of them is through the halaqah of Islamic scholars and women of Nahdlatul Ulama (NU) organized by Fatayat NU. They formulate Islamic steps that are ahlus sunnah wal jamaah in providing a spiritualist ethical framework, as an effort to build women's empowerment in the rapid digitalization of media (Syariful Alam, 2021)

The same thing was also done by the young women's organization "Nasyiatul Aisyiyah" which manifested itself in

several anti-violence programs against women. The program takes the form of a women and child-friendly program, mass advocacy training at all levels of leadership, and holding an anti-violence task force against women and children (Nurfathoni, 2022)

Muhammadiyah's efforts and ideals (nasyiah.or.id, 2021). Meanwhile, Fatayat NU was born from the high attention of the founder of Nahdlatul Ulama to the position of women. Women's issues received increasing attention when KH. Hasyim Asy'ari proposed the establishment of the NU women's organization at the XIII NU Congress in Menes Banten on 11-16 June 1938 (Triono, 2022)

These facts encourage researchers to analyze the extent to which the role of these women activists, namely, Fatayat NU and Nasyiatul Aisyiyah, builds digital literacy as an effort to prevent violence against women in the digital space. The selection of the two women's organizations was based on long historical facts and their very strong influence on Muslim women in Indonesia. Nasyiatul Aisyiyah is an autonomous organization under Muhammadiyah that targets the young generation of women to be trained to become pioneers, implementers, perfecters and reformers of

Online Gender-Based Violence

Several activities that can be categorized as online gender-based violence (GBV) (Abbas Ostadtaghizadeh et al., 2023) are First, Violation of privacy in the form of activities a) Accessing,



using, manipulating and distributing personal data, photos or videos, as well as personal information and content without their knowledge and without consent; b) Doxing or digging and spreading someone's personal information, to provide access for other malicious purposes, for example harassment or intimidation in the real world. Second, Supervision and monitoring a) Monitoring, tracking and supervising online activities or offline; b) Using spyware or other technology without consent; c) Using GPS or other geolocator to track target movements; d) Stalking or stalking.

Third, Damage to reputation/credibility a) Creating and sharing incorrect personal data (e.g. social media accounts) to damage the user's reputation; b) Manipulate or create false content; c) Stealing identity and impersonation; d) Disseminating personal information to damage someone's reputation; e) Making comments or posts that are offensive, belittling or otherwise false with the intention of tarnishing someone's reputation. Fourth, harassment (which can be accompanied by offline harassment) a) Online harassment, repeated harassment through unwanted messages, attention, and/or contact; b) Direct threat of sexual or physical violence; c) Rude comments; d) Hate speech and posts on social media targeting a particular gender or sexuality; e) Incitement to physical violence; f) Online content that depicts women as

sexual objects; g) Use of indecent images to degrade women; h) Abuse, humiliate women for expressing non-normative views.

Fifth, threats of direct violence a) Trafficking in women through the use of technology, including the selection and preparation of victims (planned sexual violence); b) Sexual blackmail; c) Theft of identity, money, or property; d) Imitation or impersonation resulting in physical attacks. 6. Targeted attacks on specific communities a) Hacking websites, social media, or emails of organizations and communities with malicious intent; b) Supervision and monitoring of activities of community/organization members; c) Direct threats of violence against members of the community/organization; d) Mobbing, especially when selecting targets for intimidation or harassment by groups of people, rather than individuals; e) Disclosure of anonymized information, such as shelter addresses.

Meanwhile, Komnas Perempuan Commissioner Veryanto Sitohang explained that there are 9 forms of online gender-based violence, including: 1. Cyber Hacking, illegal use of technology to obtain information or damage the victim's reputation. 2. Cyber Harassment, the use of technology to contact, frighten or threaten victims. 3. Impersonation, is the use of technology to assume another person's identity to access personal information, embarrass, insult or create fake documents. 4. Cyber Recruitment, the use of technology to lead victims into

detrimental or dangerous situations. 5. Cyber Stalking, the use of technology to stalk or trace victims. 6. Malicious Distribution, the use of technology to spread content to damage reputation. 7. Revenge Porn, the use of technology for revenge by distributing pornographic photos or videos. 8. Sexting, and sending pornographic images or videos. 9. Morphing, the use of technology to change images or videos to damage reputation. (KOMNASPEREMPUAN, 2014)

Digital Divide

The Digital Divide itself can be defined as a form of inequality found in the digital media space. Redefined by the UN (United Nations) as a phenomenon of inequality between groups of people who have internet access and groups who do not (UN, 2021). The inequality referred to by the UN is something that is considered important to discuss because of its potential to give rise to new forms of inequality in society.

Regarding the Digital Divide, there are several models used to explain this phenomenon. Initial studies tried to classify this digital divide into four spaces. The first space is mental which is related to differences that arise due to the interests and attractions of groups of people who have internet access and those who do not. Second is Material where this gap is shown by the gap in ownership of devices to access the internet. Third are skills that show gaps in the psychological context of the two

different groups. Lastly is the space of use which is defined as the frequency and intensity of use (Dijk & Hacker, 2003)

However, Manuel Castells describes digital differences as inequality in internet access because internet access is a requirement to eliminate inequality in society (Castells, 2002). Van Dijk (2006) offers an additional definition, the "digital divide," which is the difference in access to information technology (ICT). Initially, the term "digital divide" referred to gaps in access to computers, but as the internet developed rapidly and widely in society, this term changed to include gaps in access to the internet as well (Van Dijk, 2006). Furthermore, Van Dijk and Hacker's concept in 2003 regarding the digital divide was then developed by Lythretis, Singh and El Kassar who completed these four digital divide categories into nine categories. The nine categories developed by Lythretis are socio demographics, socio-economic, personal elements, social support, type of technology, training, rights and large-scale consequences (Lythretis et al., 2022).

There is not much literature discussing online gender-based violence, so it is expected that the study of digital divide mapping on women will be enriching, especially in the Islamic world and the Asian context. Apart from that, it further adds to the repertoire of efforts to prevent violence against women in the digital space, represented by members of the two largest Islamic organizations in Indonesia. Researchers added



background variables for the region of origin of Nasyyatul Aisyiyah and Fatayat NU, namely the Yogyakarta and Kediri regions, so that the results are contextual. The selection of the two cities was based on differences in religiosity characteristics between the two. So far, Yogyakarta is known as an area with a strong Javanese aroma which makes it open to the rituals of Hindu and Buddhist heritage, such as: Selamatan, ngruwat, penance, offerings and so on (Relin, 2020). Meanwhile, Kediri is known as an area with a strong Islamic color because it is surrounded by dozens of Islamic boarding schools with various schools of thought. Therefore, this research aims to determine the digital divide mapping among Nasyyatul Aisyiyah and Fatayat NU members in Yogyakarta and Kediri as an effort to prevent violence in the Digital Space.

In connection with this explanation, this research aims to examine the formation of digital literacy among Muslim women as an effort to prevent violence in the digital space (Study of Women Members of Nasyyatul Aisyiyah and Fatayat in Yogyakarta and Kediri). By comparing practices related to the use of digital media among Nasyyatul Aisyiyah and Fatayat members, this research. It is hoped that it will make an important contribution to studies on the digital divide phenomenon, which has not been widely done in Indonesia, especially studies with a comparative approach.

Digital Media Literacy

Under the topic Toward Gender Equity Online, Google did research in 2019 for several nations, including Indonesia, which revealed that the cost of internet connection is going down. Digital literacy is necessary to close the disparity in digital access between men and women, as there are overlaps in this area (KOMINFO, 2022). However, more than just honing interpretative skills, media literacy encompasses a range of digital production abilities, such as "the ability to create, to be critical, and to contribute as well as to consume" digital information (Flew, 2014). Moreover, the social and cultural competencies that are built are known as new media or digital media literacy enhanced in networking and founded in classical literacy (writing and reading), research abilities, and media criticism and analysis capabilities.

Therefore, these five digital media abilities are necessary for society to have in order to solve problems and communicate effectively (Hobbs, 2010) They are: (1) Access: locating and adequately utilizing media and technological resources, as well as disseminating pertinent information to others; (2) Analyze and Evaluate: understanding messages and applying critical thinking to assess their validity, plausibility, and point of view while taking into account any possible ramifications; (3) Create: putting creativity and self-expression to use while keeping an eye on the goal, target audience, and available methods; (4)



Contemplate: integrating ethical concepts and social responsibility into one's own identity, lived experience, communication style, and conduct; and (5) Act: engaging in local, regional, national, and international community involvement as well as working both independently and cooperatively to exchange knowledge and find solutions to issues in the home, workplace, and community in general.

In this research context, mastering these five abilities becomes something significant to build among Muslim women activists. Since they have to educate society, especially those who adhere. Hopefully, there will be no more cases of gender-based violence online due to the digital media literacy they have mastered.

METHODOLOGY

This research can be categorized as empirical research with a qualitative fieldwork type (fieldwork or research) and a socio-ethnographic approach. This kind of research strengthens observations to explore phenomena from the perspective of the subject being studied to a better understanding of the phenomenon being studied. In this regard, researchers pay attention to various daily behaviors and communication phenomena that surround them so that they can be described, interpreted, and understood as to what is happening and how these things can happen (Scheibel, 2009). In

qualitative research, the researcher's job is to try to understand the study participants' ideas and emotions. This is a difficult task since it requires you to ask people to discuss topics that could be highly sensitive to them. At times, the participant finds it easy to revisit prior memories, while at other times, the experiences being examined are still quite fresh in their minds. Protecting participants and their data is the researcher's top priority, regardless of how the data are gathered. (Sutton & Austin, 2015)

Furthermore, this research took as its subjects the members of Nasyiatul Aisyiyah and Fatayat in Yogyakarta (Table 1) and Kediri (Table 2), which are places that have multicultural characteristics in the context of everyday life. Observations and in-depth interviews with 3 members of Nasyiatul Aisyiyah and 3 members of Fatayat were used as the main data collection techniques. The research objective is to describe well and in-depth the subjects studied in interaction with the media and the surrounding environment. This data from the surrounding Technique also refers to the type of semi-ethnographic research that is used as a guide. Therefore, field notes are crucial to the data collection that will be carried out.

To complete the research data, a document study is used as secondary data collection to complete knowledge, understanding, and interpretation of the phenomena



captured during the research until the end. Data processing and analysis are carried out by going through the processes of data review, reduction, temporary abstraction, categorization, and coding simultaneously in the entire process (Moleong, 2007). Along

with this, the existing data is described, interpreted, compared, and triangulated to determine the validity of the data that has been collected. The aim is to obtain higher-quality data to show the actual conditions that occur in the field.

Table. 1: Yogyakarta Research Resource Data

| No | Name | Organization | Position |
|----|------------------------|--------------------|--|
| 1 | Yusnita Ike Christiani | Fatayat | Yogyakarta Regional Manager |
| 2 | Nurul Atiqah | Fatayat | Deputy Secretary 2 of the Yogyakarta Regional Management |
| 3 | Nurlaili Fatayati | Fatayat | Daily Management of NU Gunungkidul |
| 4 | Nabilah Amaliah | Nasyiatul Aisyiyah | General Secretary of PWNA |
| 5 | Intarti | Nasyiatul Aisyiyah | KIK Media Administrative |
| 6 | Hanifa Surahman | Nasyiatul Aisyiyah | Head of PWNA |

Source: Author's procession

Table. 2 Data from Kediri Research Sources

| No. | Name | Organization | Position |
|-----|----------------------|--------------------|------------------------------|
| 1. | Amalia Mustikawati | Fatayat | Member of Fatayat |
| 2. | Dewi Nurma Ambarwati | Fatayat | Member of Fatayat |
| 3. | Janua Nur Anisyah | Fatayat | Member of Fatayat |
| 4. | Linda Rosita | Nasyiatul Aisyiyah | Member of Nasyiatul Aisyiyah |
| 5. | Lusi Andayani | Nasyiatul Aisyiyah | Member of Nasyiatul Aisyiyah |
| 6. | AR | Nasyiatul Aisyiyah | Member of Nasyiatul Aisyiyah |

Source: Author's procession



RESULTS AND DISCUSSIONS

Digital Literacy addresses the first level of inequality, which focuses on gaps in internet access

As with the movements carried out by these two organizations to increase women's empowerment through media, researchers discover the fact that the cadres of these organizations can access digital technology and media thoroughly. Not only are they good at using mobile phones, cadres are also able to access media via laptops, computers, or tablets. In terms of use, Yusnita from Fatayat Yogyakarta explains that "Everything is operated for the internet. Laptop for accessing websites that require detailed reading. Tablet for relaxing reading, opening YouTube, replying to WhatsApp, Facebook, and Instagram, as well as making or receiving phone calls.

Initially, the cellphone was just for backup, but in the future, I will use it for business." Almost the same as Yusnita, all cadres also operate their digital devices for internet access, only for slightly different purposes. "I often access the internet to look for information about education and open Google Scholar. "Also Instagram, Facebook and Twitter," said Nurlaily. As if to emphasize Janua's statement, "Often, since accessing the internet is a necessity and demand at work because without the internet it hinders work." The use of digital tools in everyday life can be said to be important; its use can reach a fairly long duration if accumulated.

Meanwhile, all three of the Fatayat Members in Kediri also have access to the internet. They use the internet using wifi

and quota on mobile phones, computers/laptops, and tablets. They access the internet anywhere, not just at home. Likewise, Nasyiatul Aisyiyah members also access it from home and office and also on the road when they need a road map using GPS. Regarding the type of device used, each participant answered that they used a cell phone more often than other types of devices. Laptops are in second place as devices that are frequently used, while tablets are devices that are rarely used. For example, Linda said that she uses a cell phone for daily needs and communication, a tablet for video access or entertainment for watching films and a laptop for work purposes.

On the one hand, this fact is quite encouraging, that Indonesian women have the freedom to own devices and can use them freely. For example, Women can start or grow their microenterprises while working from home with the help of digital technology, which offers various advantages (Srivastava, R., & Manzar, 2013). To supplement their household income, women have more opportunities to work as entrepreneurs thanks to the Internet (Suwana & Lily, 2017). On the other hand, this adds to the concern since Indonesia is known as a country with a high number of gadget usage (Machmud, 2018), particularly for accessing social media whose benefits are unclear. The drawback is that this ease of use encourages the dissemination of false information. (Prianto et al., 2021)

Due to the long duration of use, there is a wide variety of information that can be accessed by Nasyiatul Aisyiyah and Fatayat NU cadres both in Jogja and



Kediri. As stated by Indriastuti in her article (2018), the presence of digital technology, in this case the internet, can eliminate cultural barriers and also personal barriers. The presence of digital technology can eliminate cultural barriers and personal obstacles (Indriastuti, 2018). Women no longer have to feel awkward about conveying their political aspirations because technology puts the political world in its grasp.

The internet as part of digital technology is a tool that can be used to strengthen the practice of democracy. One of them is regarding online gender-based violence commonly called OGBV. Online Gender Based Violence (OGBV) itself cannot be avoided. The main factor that hampers the process of resolving OGBV cases is gender inequality, which creates the root problem of gender-based violence, both in the real world and online. Apart from that, the absence of a law regulating OGBV is the main factor hampering the process of resolving the case (Adkiras et al., 2021).

If this is viewed from a legal perspective, then the OGBV resolution mechanism can be implemented in two ways, namely through the criminal and non-criminal systems. The construction design of the OGBV legal settlement mechanism includes defining the OGBV criminal act; second, completing OGBV quickly; and third, providing gender-equitable education to law enforcers; fourth, increasing the police cyber unit; and fifth, providing assistance to victims and additional crimes (Adkiras et al., 2021)

Furthermore, The rapid development

of technology and the rapid flow of globalization as well as the increasingly massive use of media bring their own challenges, especially for women. It is a shame that OGBV has not been fully intensified in its socialization. Many Nasyiatul Aisyiyah and Fatayat NU cadres know about OGBV but only know about violence, bullying of women, and the distribution of inappropriate content in new media. "Online gender-based violence is violence that often occurs without us even realizing it. Since the violence is not physically harmful but more of mental or psychological damage to the victim, anyone, at any time, can become one of them. "If OGBV is allowed to continue, it may have physical effects such as a bad quality of life and even suicide" (Lusi, Nasyiatul Aisyiyah Kediri). Lusi explained what she knew about OGBV. Without digital technology and new media, there would have been many cases of violence against women, especially with the existence of renewable technology and media.

The COVID-19 pandemic phenomenon that occurred at that time increased new technology and media use. This also encourages more and more violence against women through digital/online spaces. In the American context, the literature indicates that the following factors were most significant in influencing the incidence of GBV against women during the COVID-19 pandemic: alcohol and substance abuse by sexual partners and spouses; the digital gap in e-learning and access to social networks; age and level of e-literacy; gender inequality and patriarchal social norms; women's



employment in the private and informal sectors; police failure to investigate cases of GBV and not prosecute criminals; woman's unemployment and women's economic dependence on men; woman's employment; woman's employment; woman's employment; woman's employment; gender inequality and patriarchal social norms; women's employment in the private and informal sectors; women's employment in the private and informal sectors; woman's employment, lack of fundamental government restrictions, the belief that violent relationships and the family are the norm for violence against women, past abusive relationships, reliance on children, men's threats to kill women and children, and the lack of prosecution of internet criminals (Abbas Ostadtaghizadeh et al., 2023)

Digital Literacy in Overcoming Unequal Internet Skills and Use

Since digital literacy is the foundation for knowledge, it has become urgent for everyone (Setyo, 2021). It is when the ability to manage information from sources like radio, newspapers, and television is known as media literacy. (Andiyansari & Sukmawati, 2021) Thus, when Online Gender-Based Violence (OBGV) is increasingly becoming a concern for many groups. This is proven by the statements of Nasyyiatul Aisyiyah and Fatayat NU cadres who knew about this topic. Many of them try to find out about this independently by searching via Google or other media, in fact, these OBGV cases often pass through or are perched on new media that we often access, such as Instagram and other social media platforms.

Even though the Nasyyiatul Aisyiyah and Fatayat NU cadres know about OBGV, the information they get, for example about how to report and assist victims, can still be said to be lacking, this is confirmed by Nurul's statement "I've read that there is protection for victims of violence, but I forgot what access to it". However, regarding information regarding the types of OBGV, these female activists are relatively more informed. On average, they actively search on the Internet and also from seminars and technical activities organized by organizations. As stated by Lusi and Janua, "Not only from the internet but also in seminars or technical guidance held by organizations or agencies" (Lusi, Nasyyiatul Aisyiyah Kediri). While Janua answered, "Get information online through seminars held by the organization" (Janua, Nasyyiatul Aisyiyah Kediri),.

If it is related to the digital media literacy movement in Indonesia, it is related to the problem-solution-result logic which is the storyline of digital media literacy in Indonesia, namely the profile and behavior of internet users (such as trust in data, use of social media), the development of e-commerce, digital security and crime, digital radicalism, basic literacy competencies, national competitiveness, and the online mass media industry are data sources that are often used by actors to create problem narratives. Although they differ in determining the target group, the actors propose the same solution, namely strengthening LD. These solutions will result in reduced digital crime, improved digital economy, increased knowledge, digital skills, and digital control. In addition, practices for using information and



communication technology will emerge based on three principles: security (healthy and safe), economic principles (powerful, useful, and productive), and socio-cultural principles (civilized, ethical, meaningful, and dignified).

As for the members of Nasyyatul Aisyiyah Yogyakarta, they get it from sites or applications provided by the internet which are used to search for this information, Intarti from Nasyyatul Aisyiyah Jogja answers from the website <https://www.kemenppa.go.id> And <https://ngerti.hukum.id>. Meanwhile, Nabila uses Instagram and TikTok while Hanifa answers by using Google, Tribunnews.com, Detik.com, Kompas.com, aptika, Kominfo.go.id. This is in line with the result of some studies, which show that social media platforms have become effective weapons in the fight against this type of violence, offering avenues for support, advocacy, and awareness-raising and making it possible for people and groups to exchange data, anecdotes, and resources around gender violence (Miller & Demirbilek, 2023)

Digital Media Literacy in Attitudes Towards Technology

The existence of these practices which are categorized as GBV makes us realize how important it is to use technology wisely. Technology and the internet can be said to play the most important role in the current era. Many components of society are very interested in this, as are Nasyyatul Aisyiyah dan Fatayat NU cadres. Yusnita, a Fatayat NU cadre, said that the reason for her interest in the internet is "Because the internet provides more colorful and varied

information. Plus, the availability of applications has increased knowledge and skills. Including online training, which is very easy to access via YouTube nowadays." According to them, internet access is cheap and easy to learn, but some say internet access is expensive and sometimes there are still many signal problems. Apart from causing online gender-based crimes to increase, we can also use the internet as a forum to find information on OBGV cases and how to prevent them, As Nurlaily said "Yes, for preventive measures, it is possible. I know a lot of issues through technology. The presence of communities is also very helpful." According to Amalia, the internet is also very helpful for her, "Because on sites related to OBGV, the public is explained and educated to understand, prevent and report things related to OBGV completely.

The members of Nasyyatul Aisyiyah Yogyakarta, Intarti, Nabila, and Hanifa answered almost similarly that technology which is the internet is helpful to seek information and enjoy entertainment. They kind of represent well-educated women, who are information literate, in line with the research findings about relationships between the Internet and women's bargaining power. There is variation in the beneficial impact of Internet use on women's negotiating power, particularly when it comes to rural women as opposed to their metropolitan counterparts. This is explained by the fact that rural women may use the internet to their advantage to obtain a wealth of new knowledge on market opportunities and gender equality (Li & Lu, 2024)



CONCLUSION

It turns out that what has been stigmatized towards women, namely that they lack power in mastering information and communication technology, does not occur to members of Fatayat NU and Nasyiatul Aisyiyah both in Yogyakarta and Kedoro. This research shows that women are also reliable in accessing the internet for women's empowerment, especially KBGO issues.

This research has provided a different understanding in seeing the phenomenon of the massive use of internet-based technology by women activists. The internet is like a double-edged sword, which on the one hand provides extraordinary benefits and on the other hand triggers an increase in KBGO cases. The context and reasons for interpreting the use of technology can be better understood from a positive perspective, namely educating women and protecting women. A world that tends to see women as domestic creatures and positions women as objects is tried to be refuted by six female activists from Fatayat NU and Nasyiatul Aisyiyah. They accommodate Boudieu's idea that women have agency. Women have the choice and attitude to show themselves as full subjects of life. And that these female Muslim activists have expertly created social movements centered around digital literacy.

This paper is still limited by a small sample size so more diverse comparisons cannot be made. Comparisons in discovering women's problems are very much needed, apart from providing in-depth

understanding, they are also used to formulate policies that are right on target for Indonesian women. In line with this, further research is needed to accommodate diverse samples and locations to formulate a policy that better addresses women's interests.

CREDIT AUTHORSHIP

CONTRIBUTION STATEMENT

Prima Ayu Rizky Mahanani and Fatma Dian Pratiwi: Writing-Conceptual Draft, Methodology, Data curation, Processing Data, Compiling Data, Editing, Reviewing. **Fartika Ifriqia:** Data Collection, Data curation, Draft Compilation, Investigation, Methodology, **Niken Puspitasari:** Data collection, Editing.

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