

**DIGITAL LITERATURE BASED ON GENDER EQUALITY (STUDY  
ON CYBERFEMINIST PHENOMENOLOGY AT THE DEPARTMENT  
OF SOCIAL SCIENCES FITK IAIN SYEKH NURJATI CIREBON)**

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***Abstract***

In this millennial era of the 21st century, the demands for skills to become students so that they master a variety of skills that are very relevant to the four pillars of life, including learning to know, learning to do, learning to be, and learning to live together, each of which contains aspects of important special skills. Activated in the learning process including critical thinking skills, problem-solving, communication skills, collaboration skills, metacognition, innovation and creation, literacy and various other skills. Improving the quality of learning supports participants in developing participation, adjusting learning personalization, prioritizing the PJBL learning model, encouraging collaboration and communication aspects, increasing student involvement and motivation, cultivating creativity and learning innovation, using appropriate learning tools, designing relevant learning activities with everyday life and the development of student center learning. One aspect of these skills is digital literacy. Digital literacy is essential to gender equality issues, especially for students in the PTKIN environment. The author examines Barry's Theory, 2012, in describing three dimensions of 21st-century learning consisting of information, communication, and ethics, as well as the social influence of gender equality aspects. The author uses qualitative research with a phenomenological approach in the Gender Equality Study lecture at the TIPS FITK Department of IAIN Syekh Nurjati Cirebon. Cyber feminists in social studies learning have a role that is exceptionally influential on Tadris IPS students from activities that take place online, including fighting for equal rights between women and men in all aspects, actively synergizing.

**Keywords:** Cyberfeminist; Digital Literacy; Social Studies.

**Preliminary**

In this modern era, information and communication technology is essential in improving and developing the community's economy. Advances in ICT provide opportunities for all parties to share information and knowledge, open development opportunities in the economic sector, and increase social interaction in a more advanced direction, especially through the technology offered (Melhem, 2009). This is why ICT is called a reliable solution to improve comprehensive development, poverty alleviation, and empowerment for marginalized groups, including women. However, so far, the use of ICT is still affected by the issue of gender bias, as stated by Melhem (2009), which explains that in developing countries, one of the obstacles faced by women is the use and access to women in utilizing ICT as a means of development and empowerment. In addition, problems with infrastructure, connectivity, and obstacles faced by women are a matter of time and cost availability because they are closely related to women in developing countries who are still shackled by patriarchal culture, including the field of education.

Levis (2011) mentions that the availability of education and training in the use of ICT provides empowerment in the field of education for women, including by opening up opportunities for women to pursue higher education. In this century, there has been a significant shift from manufacturing services to services that emphasize more on information and knowledge, including socializing aspects of gender equality through digital literacy in social studies learning in universities (Amalia, 2019).

Gender equality refers to the rights, responsibilities, and equal opportunities between women and men. In this modern era, many changes have occurred in gender equality, as in the case of Indonesian women gaining an equal position with men; for example, they are allowed to study as much as possible with the same rights as men (Marcoes, 2002).

Gender equality in education can be obtained through the following: firstly, the right to access education; secondly, the right to the education process in an environment that supports gender equality; and thirdly, the right to educational outcomes that support the achievement of justice (A'yuni, 2015). Gender equality and quality education are two things related to promoting better education as formulated by the government through MPR Decree No. IV of 1999 regarding the GBHN, which mandated the position and role of women as follows: firstly, increasing the position and role of women in the life of the nation and state through national policies carried out by institutions capable of fighting for the realization of gender equality and justice, secondly, improving the quality of the roles and independence of women's organizations by consistently maintain the values of unity and integrity as well as the historical struggle of women, to continue efforts to empower women and the welfare of families and communities. Gender inequality that occurs in the world of education needs to be addressed immediately because equality in education is needed, and women and men alike have the opportunity to advance and achieve quality education.

Efforts that can be made to fulfill gender equality, such as education, must meet each individual's or community's basic needs to obtain an education, known as gender equality-based education. The characteristics of gender equality in the field of education include: first, having the same treatment and opportunity in taking education in each gender both at the social, political, religious, and economic level, as well as public geographic location; secondly, there is equal distribution of education without gender bias, third provide study programs that are following individual interests and talents so that they can provide appropriate models and learning and are owned by each student, the four educations provide the needs and are relevant to the demands of the times so that each has the same opportunity (Hanif, 2020).

Terry and Gomez (2011) mention several barriers that cause many women in developing countries to experience difficulties accessing and utilizing ICT. In addition to infrastructure and connectivity problems, the obstacles faced by women are the issue of time and cost availability. This is related to the role of women in developing countries, most of whom still prioritize the role of housewives so that all time spent in their role as housewives so that all time is used to take care of the needs of children, husbands, and families. Gender equality in education is starting to increase, and technology development has an impact. However, there is still a lack of women's role in the use of technology. So the use of internet technology has not been maximized for women.

The gap in the content of information available on the internet that is not relevant to the situation and condition of women, such as the reduced local content understood by women as well as barriers to the use of language, which is relatively dominated by foreign languages. This barrier is related to the next obstacle, namely the low level of education and literacy of women in developing countries. This is caused by the lack of intensity of training on the use of ICT specifically for women (Elnaggar, 2008). Another problem is the problem of norms and public perception. Many women lack self-confidence. The power relation of knowledge states that power and knowledge are always related because power is actualized through knowledge, while knowledge will have a powerful effect. Cyber feminists as a community that is actively engaged in spreading the ideology of gender equality in social studies learning. In addition to being a forum for learning to understand gender equality for students in general, they also use social media as a strategic network to campaign for gender equality by integrating social science education with an Islamic perspective. This is part of feminist cyber about power relations and knowledge discourse that tends to be patriarchal with power relations and gender-fair know

Previous research refers to the writings of Rachael Diprose, Amalinda Savirani, Ken M. P, Setiawan, and Naomi Francis entitled Women's Collective Action and the Village Law: How Women are Driving Change and Shaping Pathways for Gender Inclusive Development in Rural Indonesia examining collaborative research under the University of Melbourne and UGM. . Research involving organizations Aisiyah, BITRA, FPL, KAPAL Perempuan Institute, Migrant CARE, PEKKA, PERMAMPU, BaKTI, Yasanti and partners YKPM, YABIKU, DAMAR Lampung, SPI Labuhan Batu, Panca Karsa Association and KPS2K concerning action and gender-inclusive movements in various remote areas in Indonesia, including empowerment activities for women with all the characteristics of their cultural background.

The second book is written by Aan Muhammad Burhanudin, Yayah Nurhidayah, and Ulfa Chaerunisa, entitled *Da'wah Regarding Gender Equality in Cherbon Feminist through Social Media Instagram @cherbonfeminist*. Instagram has many exciting features, so it can make the material presented more accessible and understandable and understandable so that many are interested in seeing it. This study explores the cyberfeminist movement in general concerning Cirebon, but the author focuses more on students of the Social Studies Department at IAIN Syekh Nurjati Cirebon.

### **Method**

This research is field research to obtain data and information related to the discussion and several books as a complement to writing. This study uses a qualitative research method with a phenomenological approach. This qualitative research includes several methodologies that focus on the interpretive use of the subject of study. Researchers describe things that happen in the field for further analysis to obtain research objectives. The data source comes from interviews with seven respondents from the Gender Studies Division of HIMASOS and 19 students majoring in cyber feminists in social studies learning at the Tadris Social Studies department of IAIN Syekh Nurjati Cirebon in addition to books and several journals that the authors refer to. Data collection techniques include in-depth interview techniques (in-depth interviews), namely the process of collecting data through questions and answers with several related parties systematically directly through the google form platform, which is distributed via WhatsApp and email. Documentation is the process of collecting data, records, archives, and photos related to activities and activities carried out by cyber feminists to complete research (Lewis, 2016).

The data analysis technique is a systematic process of collecting data to facilitate researchers in obtaining conclusions from data from interviews and documentation, analyzing data through organizing the data obtained through categories, describing data through units, analyzing important data, compiling and presenting data following research problem, then gives a conclusion that is easy to understand (Moleong, 2012). Miles and Huberman carried out the interactive model (data reduction, data presentation, conclusion drawing, verification) to analyze the research data.

Furthermore, this study focuses on student social media, including Facebook, Twitter, and Instagram, of individuals and the social student association (HIMASOS). The research was conducted over three months, from July 2022 to October 2022, by first conducting direct observations of several groups on the Facebook, Instagram, and Twitter platforms. Based on

direct observation found 26 sources are willing to be interviewed in depth according to the research topic.

## **Results and Discussion**

### **1. Digital Literacy**

The ITE Law defines electronic documents as actions that utilize computers, computer networks, or other electronic media. This implies that the act of storing, editing, and disseminating electronic information is seen as every electronic transaction regulated by electronic documents. In short, the ITE Law defines electronic documents as any electronic information that is transacted electronically. This means electronic transactions against electronic information that produce electronic documents. The electronic document is any electronic information that is created, forwarded, sent, received, or stored in analog, digital, electromagnetic, optical, or similar forms that can be seen, displayed, and or heard through a computer or electronic system, including but not limited to writing, sound, images, maps, designs, photographs or the like, letters, signs, numbers, access codes, symbols or perforations that have meaning or meaning or can be understood by people who can understand.

With the increasing number and massive use of digital technology, many cyber crimes have emerged on the Facebook, WhatsApp, Instagram, Twitter, and Tiner platforms. One of the causes, including the spread of online gender-based violence cases, is more due to citizens' lack of digital literacy in understanding the characteristics of the virtual world. In addition, the lack of digital literacy often makes netizens careless on social media. For example, oversharing behavior will make someone careless in uploading a variety of personal content when doing activities at home, photos, and personal documents that are not suitable for distribution on social media, so it often triggers cyber or cyber violence. Some aspects of literacy in social studies learning at the Social Sciences Tadris Department include the following:

Information literacy includes the ability to access, evaluate and use information, which is very important to master now. Information literacy significantly influences acquiring other skills needed in the 21st century. Media literacy is owned by someone when someone uses process skills such as awareness, analysis, reflection, and action to access, analyze, evaluate and produce messages in the form of media, creating an understanding of the role of the media in society and building essential skills from research information and self-expression. Media literacy includes the ability to convey messages from oneself and to influence and inform others.

Learning media as teaching and learning process aids are used to stimulate students' thoughts, feelings, attention, and abilities or skills so that they can encourage the learning

process to occur in students. Learning media is an inseparable part of learning activities in schools which are creative and systematic efforts to create experiences to help each other in the student learning process. The functions of learning media include firstly clarifying messages so that they are not too verbalized, secondly overcoming the limitations of space, energy, time, and senses, thirdly creating a passion for learning, more direct interaction between students and learning resources, fourth enabling students to learn independently according to their visual talents and abilities, auditory and kinesthetic, the five give the same stimulus, equate experience and give rise to the same perception.

**Table 1. Cyber Feminist Media in Social Studies Learning**

No.	Jenis Media	Instrumen Media
1.	Print	reference books and lecture support, modules, brochures, leaflets, pictures
2.	Audio	Audio cassette, community radio broadcast, CD, telephone
3.	Audio Print	Audio cassette with writing
4.	Silent audio-visual projection	Audio frame (slide) file
5.	Visual projection still	Overhead transparency (OHT), Film Frame (slides)
6.	Silent film	motion visuals
7.	Audio Visual Motion	Audio Visual motion, sound motion film, video/VCD, television
8.	Computer/PC	CAI (computer-assisted learning media), CBI (computer-based learning)
9.	Physical Objects	Real Objects, specimen models
10.	Humans and the environment	Lecturers, librarians, archivists, laboratory assistants

Information, communication, and technology (ICT) literacy includes the ability to access, organize, integrate, evaluate, and create information through the use of digital communication technology. In addition, ICT literacy focuses on higher-order thinking skills in considering information, media, and technology in the surrounding environment.

## 2. Cyber Feminist

The discovery of technology in communication and information brought people to a new era of cultural history. New media has changed, as stated by Samuel (2010) in New Media, Cultural Studies and Critical Theory after Postmodernism which states that currently, society is in a paradoxical condition of a combination of social automation and individual autonomy. This is one of the consequences of the discovery of new media, which impacts the formation of automodernity to describe the stages of a new culture. Automodernity is a reaction to the postmodern emphasis on social and cultural conflict by commemorating the individual's

autonomous ability to exploit unregulated and automated social systems. New media provides a frame of mind for every human being who wants to free himself from all forms of rules that limit his space of movement and wants to be free from all kinds of rules that are often unavoidable. Negatively, the growth of this new media can generate libertarian and anti-social views.

In the new media era, every individual or social, cultural, economic, and political group must convince themselves to interact actively with new media, expressing individual or group identity and, more importantly, how each group uses new media as a communication platform to carry out empowerment or self-liberation to celebrate the autonomous individuals' ability with organized power among women with demands for inclusion in the modern sense of equality. New media has a vital role in cultivating social movements that have played in the rethinking of modernity and the formation of contemporary society.

Feminism is a women's liberation movement that seeks to fight the subordination of women by applying new media to essential issues, and cyberfeminism is a significant result of that application. Dictionary of Media Studies (2006) explains that Cyberfeminism is "The study of new technology and its effect on women's issues." Cyberfeminism was coined by Sadie Plant (1994) to describe the work of feminists interested in the theory, criticism, and exploitation of the internet, cyberspace, and new media technologies in general by including primarily young women from middle-class backgrounds, such as academics. Gamble (2010) calls the computer a utopian liberation berl

Cyberfeminism is a theoretical and critical study that has become a praxis movement with a utopian offer for women's liberation from patriarchal domination. Interaction with new media provides a new vehicle for women to rise to free themselves from domination and subordination. New media is more neutral and does not take sides with masculinity. New media is becoming a big area with a cyberspace destination where technological processes are gendered through empowering women with techno-cultural media.

The results of surveys, observations, and interviews in the field show that most Cyber feminists argue that women are naturally aligned in the use of new media because women and new media are similar by nature, self-replicating systems that are related and connected. Computers and the internet, which are believed to be close to masculine, should be seen as a place for women and the internet to engage in new forms of work where women are freed from traditional constraints and able to experiment with identities and find new avenues to claim power and authority. Cyberspace is a space used as a space to seize opportunities to advance themselves and challenge male authority.

Cyberfeminism in the Department of Social Sciences Tadris has tried to design Web sites and other electronic online spaces both synchronously and asynchronously that will counter the dominant gender construction, including empowering women everywhere. Cyberfeminists understand new media as a feminist issue, so they are interested in the possibility of activism and research through the internet, which is understood as the belief that women must take over and use cyber technology appropriately to empower themselves. Cyberfeminism refers to how feminists (cyberfeminists) use new media as a vehicle to empower themselves and free themselves from male-dominated discourses. Cyberfeminists can also be an alternative to how women should use new media for empowerment to achieve gender equality.

Michel Foucault interprets power as a practice in a scope where many strategic positions are seen as diverse relations as networks with strategic scope, that understanding power is not only about what and who is in power but also how power operates or in what way power is operated. In this context, power operates positively and productively. The form of power is not visible, so power operates unconsciously and is not perceived by individuals as actual practice. Power can be known and felt through its effects as a form of knowledge or authoritative discourse regime, which in turn gives birth to a patriarchal definition of changing the mentality of each individual—matters related to the division of labor that discriminate against sexuality, efficiency, and tradition. The diversity of relationships from the implementation of the exercise of power includes the following: first, power moves from various points of relations that continue to move, both powers come from below, and third, resistance is present in every affirmation of power.

Foucault said that power is always actualized through knowledge, and knowledge has a powerful effect that presents consequences for knowing the power of power, so there is a need for research related to the production of knowledge that underlies power because every power is structured and realized through specific knowledge and discourses that produce certain truths or knowledge that have specific effects power. Truth is produced by each power through which audiences are led to follow the established truth. All places where power takes place are places of knowledge. Religion is a place of knowledge, the most influential knowledge-power production institution, and plays a significant role in regulating each individual and society in terms of behavior, language, and dress, including rites that lead to respectful and submissive attitudes as the goal of the power strategy.

Durkheim (1965) mentions that there is a link between education and the industrial world concerning the workforce, so schools play a role in preparing a skilled workforce by



teaching each skill in the world of work. Changes in the role of institutions indicate that active subjects influence the practice of education in society. Foucault calls the subject power, while Nourdieu calls it symbolic power and domination. In its development, power has various forms, and many parties influence the practice of education

Social studies education as a social system is related to power and identifying actors influencing education. Bourdieu uses the concept of symbolic power as a force that constructs reality. Capital or capital is a source of power. Individuals with this capital have the power to dominate the social system even though, in terms of numbers, the in-dividend has a small amount of capital, so in practice, it is the minority group that has the power. Minority groups carry out habitus socialization, namely a series of norms, values, lifestyles, or tendencies that guide a person's behavior through implicit socialization so that groups that imitate social habits imitate without realizing it. Bordieu (1977) mentions that, in practice, campuses carry out social reproduction functions when campuses serve the needs of the upper class or dominant class and are used by the upper class to maintain the position and dominance of the lower class.

Cultural experience is correlated with student achievement, and campuses in modern society are fragmented based on separate knowledge. Foucault describes an example of how power has changed the way people view the discourse on sexuality. Power plays a role in changing the way people view the discourse on sexuality. Power plays a role in changing human thinking about sexuality and positioning sexuality as a boundary between what is allowed and what is forbidden, what is right and what is wrong, what is expected and what is unequal, and what is taboo and what is allowed. Discourse on sexuality is included in the curriculum even though previous pressure from power has tabooed sexuality in public. Furthermore, sexuality is the subject of discussion in the realm of education.

The initial step of the ICT utilization framework in the TIPS FITK Department of IAIN Sheikh Nurjati. First, identifying needs and mapping problems is done by understanding and obtaining data related to potential, both existing problems related to the use of ICT, and finding possibles.

### 3. Cyber Feminism in Social Studies Learning

Social and cross-cultural skills are part of social studies learning skills in the 21st century that allow students to interact effectively with others (e.g., knowing when to listen and speak and how to treat themselves with respect in a professional manner, work effectively on gender equality in Social studies learning, educating the younger generation among students regarding the study of gender equality, as well as facilitating for anyone who wants to learn together related to the perspective of gender equality. So, in all aspects, actively synergize with

various communities, organizations, and institutions in social and humanitarian movements, honest insight, and raise awareness of the younger generation about how Islam discusses the perspective of gender justice and educates the younger generation regarding Islamic studies. Some Cyber Feminist activities in the Social Sciences Tadris Department are summarized in the following table:

<b>Table 2. HIMASOS Gender Studies Division Cyber Feminist Activities</b>				
No.	Media	Activity	Beneficiary	Receiver
1.	PowerPoint	Gender Study	Educate and broaden students' knowledge about the gender	Social Sciences Tadris students
2.	Interview Papers	Mini Recordings of Research	Can find out students' perspectives on sexual violence in the scope of the campus	Students of the Faculty of Tarbiyah and Teacher Training IAIN Syekh Nurjati Cirebon
3.	Google Meet and Streaming Youtube	Youtube Interactive Dialogue	Adding insight, relations, educating related to gender understanding, and being able to have an active dialogue with general students of IAIN Sheikh Nurjati Cirebon	General students of IAIN Sheikh Nurjati Cirebon
4.	PowerPoint	Counseling of Rector's Decree	Provide understanding for students about sexual violence and criminal acts related to the case.	Social Sciences Tadris students

## **Conclusion**

Cyber feminists in social studies learning have a role that is exceptionally influential on Tadris Social Studies students from activities that take place online, including fighting for equal rights between women and men in all aspects, actively synergizing. Understanding the perspective of gender equality and fighting for women's rights and position in the educational environment is certainly not easy because some people think that knowledge of gender is a Western product. At the same time, the basis of our culture is Eastern culture. Cyber feminists have a role in shaping the gender equality movement in line with the thoughts and goals to be achieved. Together, they carry out a campaign to educate the social sciences department's younger generation (students) about Islam and gender equality through joint learning, discussions, joint studies, workshops, and seminars. Online activities through various social

media such as Facebook, Twitter, Instagram, and YouTube keep this movement growing at any time.

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