



Postfeminism and Digital Conflict: Women's Freedom and Power in Social Media

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Abstract. The long journey of the concept and movement of feminism has arrived at postfeminism. With this concept, women's freedom does not start with the power of men. Since the beginning, women have become independent subjects without contact with men. However, the fact of the digital era, patriarchal power is increasingly expanding and showing posts that mean the marginalization of women in the form of visuals/captions/memes and others. This article aims to describe the counter-discourse against these various marginalizations. Seeing, observing, and analyzing the reality on social media through crisis analysis can provide a counter-discourse narrative. Observations and analyzes were carried out on the Instagram account @indonesiafeminis @mubdalah.id as well as on posts, Instagram stories, or other platforms that focus on supporting postfeminism. The post/content is in the form of resistance to restore women's power which has become a discourse on marginalization and verbal violence against women. Thus, the content of the two accounts can "straighten" the discourse that is developing in the community. In this understanding, Angela Mc Robbie, Ann Book, and even Foucault see postfeminism as freedom in all matters including discourse and hegemony. That is, women exist only for women. Referring to the reality on Instagram, the post-feminist concept produces several narratives. First, social media (Instagram) can provide a counter-discourse to eliminate the marginalization of women. Second, the post/content as a discourse in the perspective of postfeminism has returned women's freedom.

Keywords: content · critical analysis · discourse · postfeminism · social media

1 Introduction

The development of the media that makes it easier to disseminate information today is not a guarantee for the feminist movement. The public was shown a case that caught the public's attention regarding feminism in 2019. People called it the salted fish case. This case involves Galih Ginanjar (a TV serial actor) who was named a suspect for verbally sexually harassing his ex-wife, Fairuz A Rafiq. Through a digital platform on social media Youtube, Galih Ginanjar gave a statement that not only insults the sexuality of his ex-wife but also leads to hate speech caused by the subjectivity of judgment [1]. This

case can be categorized as cyber symbolic violence [2], which of course violates the ITE Law (Law on Information and Electronic Transactions) and the RUU PKS (the Draft Law on the Elimination of Sexual Violence) [3], whose impact is twice that of symbolic violence in the real world.

Understanding gender is very important because it is believed to be able to minimize violence against women which has increased since 2017. In 2018 cases of violence against women in the domestic violence (KDRT) sector reached 8,764 cases, including 1,211 cases regarding polygamy. Meanwhile, divorce cases reached 298,921 cases of litigation (submissions by the women/ wife) and 106,426 cases of Talak (divorce decision of submissions by the male/ husband). Even cases of violence against women from a personal perspective (home environment) showed the highest number, reaching 406,178 cases (Tirto. id). The data shows that the discourse on injustice against women has come a long way. Feminism with ideology and movement always gets criticism and its effect gives rise to a new concept of feminism.

First, liberal feminism as the beginning of the movement emerged by voicing justice in the field of education. Around the 18th century, many women felt that they were not getting the same level of education rights as men. The community prefers to provide higher education to men, with the consideration that they will become the head of the family.

It is not enough with liberal and radical feminism, after gaining access to the public, women still get oppression and exploitation. As company workers, women do not get the same rights as male workers. Women get lower wages with the same obligations, even though by nature they have menstrual cycles, pregnancy, and lactation. This reality makes women activists in America and Europe undertake movements through Marxist and Socialist feminism as the second wave.

Conceptually, the feminist movement is considered to begin “destabilizing” the patriarchal ideology. Although the feminist movement has not been able to overthrow the power of patriarchy globally but has spread slowly to many places. Based on a case in the entrepreneurship discourse, attempting to determine rewards and status has demonstrated a persistent but closed gender refraction that positions women as lacking and incomplete men [4].

Three waves of feminism were not effective enough to overthrow the patriarchal power that was too dominant. Beginning with radicals and progressives then liberals and centrists, feminism was considered splinter movements and reactionary counter-movements [5]. This is what gave rise to postfeminism as a response to the reconstruction of turning oppression into complete freedom.

Postfeminism is progressively gaining space when social media movements are increasingly open. Social media displays patriarchal power in all its forms. The phenomenon of male-female communicative dynamics shows the acceptance and contact of gender-specific language through social media, especially related to feminist identity. According to Lane (2015), Feminist identity also links to the existence of online discourse that seeks to reveal and criticize gender inequality [6]. Such as, mansplain is to describe men speaking to women in a patronizing manner. Instagram with its upload display, snapgram, or IGTV often shows the marginalization and oppression of women directly or indirectly [7].

It reaches a comparison from some accounts that wanted to give women true freedom. Postfeminism sees that the appearance of women in public spaces (including Instagram) is not meant to be an object of consumption. In its concept, postfeminism will give freedom to women who are displayed in public. The emphasis is that his appearance is not for the public, but himself. "I am beautiful so I exist". "My beauty is not for my partner, but me". "In the mirror, preening in front of the mirror is not for others, but me". So I don't care what people think about my style.

2 Research Method

Doing research with descriptive data does not mean that it does not have clear indicators and measures. However, an approach that produces an in-depth narrative is a method for exploring research problems. This research does not explain numbers or only presents statistical data, but if there are statistical data it will only be a complement and a more comprehensive explanation. Therefore, the quantitative approach does not seem appropriate to be used in this paper, because it requires a deep enough deepening and interpretation.

Research objects that are on social media are used as the basis for observations by exploring digital reality, which is a logical choice. Limited access to Instagram account owners makes interviews quite difficult to do. However, this does not make the data and analysis irresponsible. Two Instagram accounts (@indonesiafeminis and @mubadalah.id) have uploaded many posts, snapgrams, and even videos. From this, it also received a lot of responses such as comments that can be seen by the public. All of these things become data that can be used to see feminist resistance against patriarchal power. In this case, the data analysis is directed to the concept of postfeminism in the digital space.

3 Result and Discussion

3.1 Fighting Patriarchal Power Through Social Media - Instagram

Within the framework of postfeminism, it once again provides a pressure point to leave the male subject as a powerful figure. With the development of social media, postfeminism is becoming more and more visible in all kinds of activities. In this section, the movement and analysis of postfeminism are explained in two Instagram accounts @indonesiafeminis and @mubadalah.id. These two Instagram accounts can at least represent the (post)feminism movement. The postfeminism narrative is complete by taking some examples from other posts.

From the search results of these two accounts, @indonesiafeminis and @mubadalah.id are representations of the movement to achieve equality and justice for women from two perspectives. @indonesiafeminis prefers to use global feminist concepts while @mubadalah.id has a religious (Islamic) perspective. With two different perspectives, it can be the basis for Instagram users (especially followers) to provide and strengthen knowledge about women. The interpretation of religious arguments on

women has become gender biased. It has an important role in the legitimacy of domination over women [8]. So, @mubadalah.id straightens out the interpretation of religious arguments that are sometimes misunderstood.

One of Instagram account that @indonesiafeminis has the highest number of followers compared to other feminist accounts. With the number of 106k (thousand) followers, it can provide understanding to many people. Actually, besides @indonesiafeminis, there are also many other feminist Instagram accounts, including @indoradfem @lingkarstudifeminis @perempuanfeminis @jakartafeminis @feministic.id, etc.

As the owner of the most followers among other feminist accounts, @indonesiafeminis has started to build an equality movement for quite a long time. For several years, it has uploaded 5,728 posts (data on July 23, 2021). In addition to Instagram, this group also has Twitter and YouTube accounts. Besides a comprehensive campaign in Indonesia, feminists also complement several articles in online media on their website (<http://indonesiafeminis.com/>).

The existence of resistance to women's freedom is carried out with one particular topic of discussion such as "people's views on feminism in Indonesia". Usually, when this account does live streaming it is watched by about a thousand people. The explanation after this is about some of the results of @indonesiafeminist posts representing forms of resistance (Fig. 1).

Several types of posts on the @indonesiafeminis account such as husband and wife relations, LGBT issues, state policies regarding women, the concept of virginity (male/female), etc. One of them is about the role of the state regarding women which in one of his posts is discussed, Domestic Helpers. Most domestic workers are women and almost all communities have associations with female domestic workers. With data on violence against ART which is quite high, @indonesiafeminis created a group to accommodate, protect and advocate for domestic workers who are victims.

Jala PRT is a place for household assistants to get their rights according to their basic rights as workers. In this post, the Jala PRT account, which was established in 2004, has submitted a bill on the protection of domestic workers. Even though it has been established for 17 years and has done a lot of advocacy, cases of violence against domestic workers still occur (Fig. 2).

Based on the understanding of gender, those who understand will teach children all things regardless of gender. Eventhough, cooking for boys or playing ball for girls is not



Fig. 1. The Post is about Jala PRT in @indonesiafeminis 21 Juli 2021

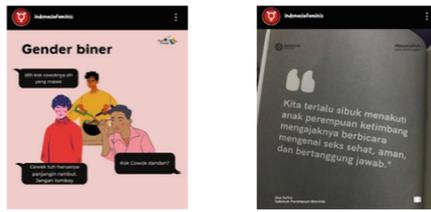


Fig. 2. Posts about gender bias in the family in account @indonesiafeminis on 12 Juli 2021



Fig. 3. Quiet post husband is not God’s representation in @indonesiafeminis on 8 April 2021

a big problem. These two behaviors are one of the habits of many families. Straightening this out, @indonesiafeminis provides the appropriate knowledge. Household assistants and the marginalization of women in the family are forms of dependence on patriarchal power. Sarah Gamble calls women in social reality the other which signifies the other because everything uses a male perspective. Other is also related to the construction of subjectivity about others [9]. Through this account, it wants to be removed.

Postfeminism has transcended feminism, including feminism in the Indonesian style, which has adapted to the culture. (Post)feminists in Indonesia, which also has a religious culture, work to eliminate misogynistic interpretations. One of them is when there is an interpretation that the husband is the representative of God so that the wife’s heaven is with the husband. Responding to this interpretation, @indonesiafeminist provides an understanding by quoting the commissioner of Komnas Perempuan (Fig. 3).

Besides as clarification, Komnas Perempuan through this post also wants to straighten out the real interpretation. The relationship between husband and wife is as a servant of God, no one is God’s representative.

Besides discussing this, @indonesiafeminis has also discussed the issue of LGBT high for most Indonesians is considered a social problem because of deviant behavior. LGBT is considered abnormal because people have relationships with the same sex. Even in one of his posts on July 13, 2021, @indonesiafeminis discussed the traces of homosexuality in Islam (Fig. 4).

The post comes from clement media which has a vision of diversity journalism through 10 images. The substance of the explanation is homosexuality in the historical interpretation of Islam. In the history of Islam, same-sex relations like that gay are strictly prohibited in Islam. Having affiliations with several media such as @kabarsejuk,



Fig. 4. Postingan tentang homoseksualitas in @indonesiafeminis July 13, 2021



Fig. 5. Posts about Islamic law regarding rape in the family in @indonesiafeminis on April 9, 2021

and @mubadalah.id, the @indonesiafeminis account builds a common vision to create equality and freedom for women. In addition to having the same vision as @indonesiafeminis, @mubadalah.id as a media account uses an Islamic perspective. This is important in the midst of Muslim-majority Indonesian culture. Then, one of the posts by @mubadalah.id which was reposted by @indonesiafeminis is about the law of cheating in marriage (Fig. 5).

Heretofore, people only know that rape occurs because there is forced sexual intercourse outside of marriage. It can't happen in a marriage. By reposting from @mubadalah.id, Instagram users are given the understanding that rape can happen in a marriage relationship. If you have sex when your wife is menstruating, sick, or in the syar'i age, the law is legal, but it is haram. For religious reasons, the wife is "obligated" to accept her husband's invitation. On that basis, @mubadalah.id explains the true interpretation.

The @indonesiafeminist account uses a lot of perspectives outside of religion, so @mubadalah.id prefers to use a religious perspective. In other words, when @mubadalah.id is selected, it can enrich the religious (Islamic) perspective in this study. Accounts @indonesiafeminis and @mubadalah.id already have 29.2K (thousand) followers, with 1124 posts (data on July 23, 2021). In the post, several themes were discussed directly, such as discussing the right to health services in the family on June 9, 2021, with the customer, K.H Husein Muhammad. This activity is quite often carried out during the Covid-19 pandemic (Fig. 6).



Fig. 6. Posts about religious lectures/da'wah activities that often marginalize women in @mubadalah.id on May 22, 2021

The theme of family is the most frequently discussed by @mubadalah.id, such as discussing rape and the wife’s obligation to obey her husband’s orders. Citing advice from Yulianti Muthmainnah, @mubadalah.id tries to get rid of that habit. Oftentimes, many preachers ask women (wives) to “submit” to men (husbands), which automatically does not create a democratic space. The relationship that is formed eventually leads the husband to become the “king”. The doctrine does not exist in Islam so @mubalah.id provides a real understanding, because many lecturers also convey via Instagram.

The substance of the post is an invitation to the preachers to give religious lectures asking husbands to be responsible to their families, not to be rude, and to treat wives equally in husband-wife relationships. For a husband who is used to being like the “king” in the family, of course, this argument is disturbed. Moreover, this was conveyed by a lecturer with a religious interpretation.

Referring to postfeminism intervention in film and media studies (including social media) is the result of feminism’s involvement in media discourse. Feminists have methods of studying media languages. Moreover, postfeminism investigates the methods too in which patriarchal power is maintained and strengthened by media discourse [10]. Eventually, the involvement of postfeminism in social media aims to intervene and balance the discourse of power relations.

3.2 Post Feminism and Social Media: Concepts and Scopes

Feminism is a concept and paradigm that developed as critical thinking. The critical paradigm is a means to bypass the form of socialization and liberate society from false, irrational, and oppressive consciousness [11]. In a critical framework, seeing reality is not like the functionalism paradigm which looks fine. When creating relations between men and women, a critical approach provides a narrative of inequality and injustice. Thus, feminism will always develop according to the development of relations between men and women through a critical approach.

The concept of feminism, which is understood by the public, is also finally readjusted to a culture with a smaller space. Meanwhile, women in Arabia through the dominance and power of the very powerful patriarchy got access to drive, it has been a very big change. Feminism that grew in Arabia emerged because it saw the needs of women in other places. One thing that happens in Arabia is the hijab and ‘harem’ is always

associated with Arab women. “Harem” which has the original meaning of forbidden has taken on the connotation of “not good” when it is mentioned. So the question that arises for feminists is Is Feminism Relevant to Arab Women? [12].

However, this is not the case in a more liberal culture such as in America. Feminism in America must be able to provide the widest possible freedom for women. In the discussion of feminism in America, one of the women’s movements topic that demands gender equality in democracy and politics [13]. Culture is a basic indicator of transformation.

Likewise in Indonesia, the form of feminism is in accordance with the people’s character. In the 2003’s, the Indonesian media was excited about Inul’s tamping with “Goyang Ngebor”. He became a cultural icon. Her appearance can be seen as moral decadence (with a religious perspective or a new expression (post-authoritarianism) in celebrating the qualities of women.

However, this has not been the case in a patriarchal culture that has one straight line to apply everywhere and grants result in injustice. The difference is the form and frequency of each culture. The reality is, that feminism has not been able to solve everything. Unfinished interpretations make it possible to rewrite culture and define another perspective on feminism [14]. Concept of postfeminism was born and then no longer made patriarchy the basis of thought and consideration.

Angela Mc Robbie argues that the representation of feminism in social reality is more appropriate because there is still society’s assessment of the level of uncertainty regarding the meaning of being a woman. Thus, a filter is created for women to be in a new habitus in gender relations [9]. Furthermore, the results of post-feminism created a new subculture outside of classical feminism. Women (as subjects) are no longer dependent on the reinforcement of men in postfeminism.

Postfeminism has a perspective that is almost the same as post-structuralism, while postmodernism sees truth as not singular. Everyone has the freedom to bring out new truths. Foucault said every self has the power to give an interpretation of something true. The discourse opposes and even undermines the concept of feminism and directs women to change power relations [15]. In postfeminism, every woman has independence and freedom.

The emergence of postfeminism as a continuation of poststructuralism and postmodernism is a series of post paradigms that are defined after or after. The postmodern paradigm questions the basic assumptions to deny the possibility of finding a rational and universal context. Therefore, ideological shackles can be removed and discarded [10]. The bond between the three paradigms is also followed by the growing development of the digital world. In development, the digital world has created a digital society with a different reality. In a study, digital society spends 79% of its time on the internet every day [16].

Digital reality has moved social dynamics into a space that knows no boundaries. In this context, the community no longer recognizes territorial boundaries. Deterritorialization has undermined the geographical area that has been limiting interaction [17]. All the dynamics in this digital reality are not always balanced and fair to women. Many sentences in the form (status, twitt, story, snapgram, upload, post, etc.) directly or indirectly marginalize women. With social media, people easily have access to information, create self-profiles, and form networks [18]. For some people, this convenience is used to do

things outside the norm, including intentionally strengthening patriarchal domination, and committing sexual violence on social media.

A survey by Sloane Burke W, et al. regarding “Exploring Cyber Harassment among Women Who Use Social Media” shows unexpected results. The sample of research is 293 female respondents, she was 18 years old and described their experiences in various forms of harassment in cyberspace. 19.9% had repeatedly received obscene messages. More than 11.5% had also received pornographic messages, and 19.2% had received sexual invitations from strangers. Then in the past year, 12.5% received threats via text messages. 27.1% have been threatened online by someone they know [19]. This is also the case in Bangladesh. Men take advantage of women’s religiosity, dress, and kindness by “using weapons” of Islamic stereotypes to commit violence against women in a way that most often is verbal aggressiveness [20].

Besides harassment by direct message, it also occurs in uploads in the form of words and images that marginalize women, indeed occasionally getting replies. Postfeminism will prefer to take a start to create justice. Postfeminism sees the whole problem of women as represented through popular culture. In other words, women’s problems can be discussed in the global realm even at the level of subcultures that can be touched and lifted [21]. The concept does not start from subordination in social media, but postfeminism will reconstruct the concept of justice that has developed so far.

In several advertisements for beauty products, women’s bodies and beauty have been consumed by the public (especially men). However, social media now gives a new color to women. Women can play a more active role in business and political interests. Through social media, women can speak up. Likewise, from a psychological perspective, women can reduce stress with entertainment on social media [18].

In the concept of postfeminism, the beauty of women who appear in public is a form of expression of handwork. Women who go to the gym may find new muscles, so they can assert themselves more empowered in public spaces. Postfeminism wants women to get full freedom and freedom [10]. To be precise, the difference between feminism and postfeminism is more in how to use their perspectives.

All these concepts and movements can lead to space in social media to create a new digital reality. However, this movement with a postfeminist perspective will have a more complete meaning of freedom. Once again, interpreting beauty in social media by leaving the patriarchal power of the postfeminist perspective is freedom, not as a slave to power.

Then, the question that arises to illustrate all this, namely whether social media supports or opposes feminism, of course with a new perspective (posts)? Departing from women who understand feminism and postfeminism, social media will not always be a tool for men to oppress women. Social media is a battle space for discourse and power relations between men and women. This space can be used as a tool for feminism to rule beyond the domination of patriarchy with its postfeminism.

3.3 Instagram Post: Achieving Postfeminism Freedom

After explaining long enough about @indonesiafeminis and @mubadalah.id, then this section discusses the implications and interpretations of postfeminism. The study of

postfeminism is more in line with this reality, also because of its emergence after society became modern. Women have always been ostracized in their roles and functions, including on social media. Thus, women have to get out of the low self-image that has been constructed in society [22]. However, she also explained that postfeminism will reduce the morale of society even though there are many ideological inequalities between feminism and postfeminism to resolve.

This study (perhaps) can further strengthen the concept of postfeminism. Continuing the data narrative in the previous section, women on social media have shown themselves to be subjects who can fight against discourse and patriarchal power. The feminist movement that has been carried out so far cannot save women from challenges such as violence. Therefore, with social media (Instagram), postfeminism is here to eliminate sexism, pornography, and rape that make women victims [23].

Moreover, in the context of postfeminism, it will surely undermine the power of patriarchy which has seemed to be eternal. This is the next problem; can the existence of social media erode and even eliminate the power of patriarchy? With postfeminism, can you create freedom (minimal) in a digital space like social media?

Answering that question, the patriarchal power that appears on Instagram is more comprehensive. Before giving an interpretation of each upload to marginalize women, even forms of uploads that directly marginalize and harass women also appear a lot. Some captions/memes/posts are easily searchable in the disbursement menu. Entering keywords in Instagram searches such as Friday night, beautiful girl, whatever the girl, will appear accounts, hashtags, and posts that exploit women. Friday night the wife must want to have sex, women get angry easily, women are difficult when asked where to eat.

Most of these statements are the pride of women. However, the reality is not always like that. But, for women who are aware of not wanting to be humiliated, all of that can be reversed. The appearance of women who are beautiful and fashionable can show the paradox between active consumption and fashion feminism where women try to realize empowerment. In achievement, women move and use their bodies as political tools and bargaining chips in a capitalist economy [24].

In fact, like in Bangladesh, the incident in an Islamic country is caused by hatred of women and the deep-rooted patriarchal culture in society [20]. Social media is expected to be a free space, but social media users cannot be separated from the dominance and symbolic violence in reality. Symbolic gender-based violence on Instagram with physical insults controls the way people dress and perpetuates patriarchal values [25]. Instagram users are simply transferring old stereotypes and gender definitions to new media.

To be precise, the power of patriarchy could be read with the possibility of not being completely lost. However, the existence of discourse resistance from consistent accounts can provide a counterbalance. The loss of patriarchal power. So social media (Instagram) is no longer only controlled by patriarchal power. That way Instagram users (netizens) can easily have many perspectives. This can further strengthen poststructuralism by not only legitimizing one truth.

The second question seems easier to answer and implement. Instagram for women (feminists) is a space of freedom. Although not all women get true freedom, digital space at least provides a different (equal and free) space. Postfeminism in the media era, including social media, has found its time. Postfeminism has even forced the media to

produce something to celebrate new (post) feminism [27]. In the explanation, Rosalind Gill claims that we have transcended postfeminism in the media, even the idea can be offered to critics of feminist culture to further deepen the concept. Next, the big question is *Are We Post-Post-feminist? New Feminist Visibilities in Postfeminist Times*.

The revival is shown by many uploads on accounts such as @indonesiafeminis and @mubadalah.id and other accounts. These accounts make Instagram space to celebrate freedom. When women take selfies and upload them on Instagram, for postfeminism it is not for public consumption. Selfies are easily accepted by popular culture. These activities can be used as material to further exploit postfeminism related to sexuality and women's empowerment [28]. In this context, a Selfie is any form of self-portrait anytime and anywhere. The more interesting the selfie is from the activity, location, or style, the meanings that appear will be diverse, including postfeminism analysis.

Women with a post(new) feminist perspective are increasingly finding their freedom, especially on social media (Instagram). Uploading any photo on Instagram will be reviewed by postfeminism as a form of activity celebrating equality. In principle, that would be true unless the posts directly attack women. Therefore, many uploads have also appeared in various forms against attacks.

Instagram can be a space to be more liberating, especially for ingrained postfeminist activists. One of the taglines that finally emerged was "I am beautiful, I will be independent". The concept of beauty has changed which previously was a myth created by capitalists. However, postfeminists argue that can create a new concept of beauty. Her transformation shifts to beautiful with a method and self-directed. Referring to Rosemarie Tong, postfeminism is synonymous with new women (such as "new beauty"), namely by adopting masculinity and still maintaining love, tenderness, and sharing [27]. Although, the character is not absolute but can further strengthen the power of women by becoming more masculine.

Creating awareness (post) of feminism on Instagram can work fully, starting with women who understand that they have the right (to) fight if they get injustice and violence. Then, postfeminism and postmodernism can rely on the concept of self-awareness or critical reflection as a tool to provide information and increase understanding [10]. Critical awareness and reflection can increase the ability to construct discourses of freedom.

Becoming social media into a post-feminized space can give women greater freedom and power, then what about women who accept what they are? Can they not do postfeminism? It seems we can use a postfeminist perspective when the New Zealand media creates a construction of a mother as prime minister. The media questioned how her position had two roles, namely the prime minister and the mother who had just given birth. With all the realities, Jacinda Ardern can become one of the postfeminist figures with political feminism as a mother and prime minister [29].

Finally arriving at this discussion, feminism which has gone through many processes and dynamics can find a new concept, namely postfeminism. As a continuation as well as a reflection of feminism which has not been very successful, postfeminism has transformed into soft activism on social media, especially Instagram. Through an account with a feminist vision, this movement is increasingly growing against the power of patriarchy. Seeing that Instagram knows no class, this postfeminism movement can be accessed by everyone.

4 Conclusion

One of the functions of social media such as Instagram was created to provide space for accessing information. Instagram with all its features is not always used as it should or as mere entertainment. Seeing a lot of discourse, power, and social construction creates and leads to exploitation and even abuse of women. The patriarchal power has used Instagram to further strengthen its power. But on the other hand, feminists take steps by also maximizing this space and constructing new power with the concept of postfeminism.

Among others, the producers are @indonesiafeminis and @mubadalah.id. Both use global and religious perspectives to create a postfeminist construction with the result of women's freedom. Through the broadcasting uploads and discussions, a "real" narrative creating that is beyond the power of the patriarchy. The basic concept of postfeminism to leave the culture of masculinity has been realized by the transformation to become a ruler for himself. In case that's true, there might be diction that can represent it all in the end, "male or female is not important but the most thing is all about me for me".

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