

Digital Activism Based on Cyberfeminism in the Movement of Millennial Muslimah Communities

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Abstract: - This study examines the digital activism of the official Instagram account @nasyiahjatim as a representation of young Muslim women's movements within the framework of progressive Islamic da'wah and Islamic feminism. Rather than producing content that is merely symbolic, @nasyiahjatim develops thematic campaigns on women's protection, political participation, environmental awareness, parenting, economic empowerment, and cadre development, all of which are linked to concrete social actions. The study employs two theoretical frameworks to examine this phenomenon: Jürgen Habermas's theory of the public sphere and Donna Haraway's cyborg feminism. Haraway's perspective suggests how Muslim women use digital technology as a platform for empowerment, the construction of hybrid identities, and the negotiation of religious, cultural, and contemporary values, while Habermas's theory highlights the role of social media as a digital public sphere that facilitates participation, deliberation, and opinion formation regarding matters pertaining to women and Islam. The findings indicate that @nasyiahjatim's activism represents a progressive, contextual, and collaborative model of Islamic feminism and da'wah. Digital technology is merely positioned as a platform for social praxis and ideological contestation in addition to being a tool for communication. Within this hybrid public sphere, young Muslim women emerge as producers of discourse, advocates, and catalysts for social change. In conclusion, @nasyiahjatim shows how Islamic da'wah, Islamic feminism, and digital technology can be integrated to promote sustainability, equality, and social justice while remaining grounded in Islamic values and Muhammadiyah's progressive spirit.

Key-Words: - Cyberfeminism, Digital-Activism, Islamic-Feminism, Muslimah, Millennials, Public Sphere

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1 Introduction

Patriarchal culture [1] has been deeply rooted in the social structure of Indonesian society. These patriarchal values are present in various spheres of life, ranging from the economy [2] to education [3], politics [4], and the legal system [5]. Within this system, women are often placed in subordinate positions, both in the domestic [6] and public [7] spheres. Patriarchal social constructions [8] frequently restrict women's freedom to express their identities, take roles in the public sphere [9], and participate in decision-making processes. This condition affects how women are perceived and how they perceive themselves, particularly within cultural [10], religious [11], and gender role frameworks [12].

Nevertheless, digital transformation [13] has brought fresh opportunities for the dynamics of women's movements. The digital era provides new

spaces for women to express themselves, build networks [14], and foster collective solidarity. In this context, the idea of cyberfeminism [15] emerges, an approach that views digital technology, particularly social media, as a space for women's struggle and empowerment [16]. Cyberfeminism [17] situates the Internet as an alternative arena to resist patriarchal domination [18], to voice women's identities [19], and to open opportunities for active participation without geographical or structural limitations.

In Indonesia, although Muslim women's movements affiliated with various religious organizations had existed earlier, Islamic feminism began to strengthen in the 1990s as a result of international influences. Today, digital transformation has expanded the space for women's movements, especially among the millennial generation. One of the most contemporary phenomena is the emergence of millennial Muslim communities engaged in

movements that seek to provide insights into the dynamics of gender [20], technology, and religion in Indonesia. One notable phenomenon is the rise of various Muslim women's communities on social media [21] such as TikTok, Facebook, Twitter, and Instagram that function not only as spaces for sharing Islamic knowledge and lifestyle but also as platforms where Muslim women redefine their identities and roles amid patriarchal pressures [22]. The Nasyiahjatim community in Surabaya is one of the concrete examples of this dynamic. This community consists of young Muslim women actively sharing content on hijab lifestyle, social issues, digital da'wah, events, creativity, and entrepreneurship through Instagram. The existence of this community shows how Muslim women can construct digital technology to create spaces of agency in the midst of a patriarchal society by making use of digital technology. It is through visual narrations, inspiring captions, and solidarity campaigns that this community helps shape a new image of Muslim women as not only religious [23] but also creative, critical, and powerful through visual tales, motivational messages, and solidarity activities. But it's crucial to consider if this digital environment actually serves as a platform for resistance against patriarchal ideals or if it unintentionally perpetuates the gender constructs that have been framed by dominant culture.

This research theme is closely aligned with the Eight National Priorities as stated in Asta Cita number 4 on gender equality and is also related to Sustainable Development Goal 5 (SDG 5), particularly target 5b, with the emphasis on enhancing the use of enabling technologies, particularly information and communication technology, to promote women's empowerment.

The objective of this research is to examine how the Nasyiahjatim community in Surabaya constructs narratives of Muslim women in digital spaces and how the practice of cyberfeminism [17] is reflected in the community's activities. This study is expected to contribute to the understanding of the role of social media as an arena of Muslim women's struggles in the digital era, particularly in the negotiation of identity, religion, and gender.

The novelty of this study lies in its focus on exploring cyberfeminism within the context of Muslim women's communities in Indonesia, particularly in how the Nasyiahjatim community in Surabaya utilizes digital technology for da'wah and women's empowerment while maintaining Islamic values. In contrast to earlier studies that primarily focused on secular feminism or women's movements in Western and Middle Eastern contexts, this study explores the strategies of Muslim women's digital

activism in balancing gender issues with Islamic teachings. Additionally, this study identifies specific challenges encountered by Muslim women's digital communities, such as limited digital literacy, social stigma, and the threat of online gender-based violence (OGBV), while also analyzing the opportunities for digital da'wah among Muslim women in the digital era. Thus, this study contributes to filling the gap in studies on cyberfeminism and Muslim women's digital communities while providing new perspectives on the role of women in digital spaces in Indonesia

2 Problem Formulation

One significant phenomenon arising in recent years is the rise of various Muslim communities on social media [21] sites like Facebook, Instagram, Twitter, and TikTok. These platforms serve not only as spaces for sharing Islamic knowledge and showing Islamic lifestyles, but also as arenas where Muslim women redefine their identities and social roles within patriarchal cultural pressures [22]. The Nasyiahjatim Community represents a concrete example of this dynamic. This community consists of young Muslim women who actively share content related to lifestyle, hijab, social activities, digital da'wah, events, creativity, and entrepreneurship through Instagram.

Nasyiahjatim's presence demonstrates how Muslim women can use digital technology to build spaces of agency within a patriarchal framework. Through visual narratives, inspirational captions, and a solidarity campaign, the community contributes to constructing new representations of Muslim women as not only religious [23] but also creative, critical, and empowered. But it's important to study more deeply whether this digital space really acts as a space of resistance against patriarchal values or if it unintentionally reinforces gender constructions that have long been shaped by dominant culture.

The purpose of this study is to investigate how the Nasyiahjatim Community constructs narratives of Muslim women in digital spaces and how cyberfeminist [17] practices are manifested in the community's activities. It is expected that this study will contribute to the understanding of the role of social media as an arena of struggle for Muslim women in the digital age, especially in dealing with the negotiation of gender, identity, and religion.

Patriarchal culture has long been deeply rooted in social structure. These patriarchal values are realized in various fields of life, including economy, education, politics, and the legal system. In such a system, women are frequently positioned in subordinate roles both in domestic and public spheres. This patriarchal social structure frequently limits women's space to

express their identities, take part in public spheres, and engage in decision-making processes. As a result, this influences how women are perceived and how they see themselves, particularly with regard to gender roles, culture, and religion.

Despite these challenges, digital transformation gives new opportunities for women's movements. In this digital age, women have more opportunities to express themselves, create networks, and foster collective solidarity. In this context, the concept of cyberfeminism comes up as an approach that sees digital technology, especially social media, as a platform of empowerment and struggle for women. Cyberfeminism positions the Internet as an alternative place for challenging patriarchal domination, expressing women's identities, and enabling active participation without structural geographic constraints.

In this wider landscape, the emergence of women's Muslim communities on social media, such as Nasyiahjatim, has become a significant phenomenon. This community demonstrates how Muslim women's identities are negotiated, articulated, and maintained through creative and cooperative digital practices.

2.1 Novelty of the Study

This study offers a distinct contribution by examining cyberfeminism within the context of Muslim communities in Indonesia, specifically focusing on how the Nasyiahjatim Community utilizes digital technology for da'wah and women's empowerment while maintaining Islamic values. Unlike previous studies that primarily emphasize secular feminism or women's movements in Western and Middle Eastern contexts, this study explores the strategies of digital activism employed by Muslim women in negotiating gender issues alongside Islamic teachings.

Furthermore, this study identifies the specific challenges encountered by digital Muslim communities, including limited digital literacy, social stigma, and the threat of online gender-based violence (OGBV), while also analyzing the opportunities offered by digital da'wah for Muslim women in the digital era. Therefore, this study addresses a notable gap in existing scholarship on cyberfeminism and digital Muslimah communities, offering new insights into the role of women within Indonesia's digital landscape.

3 Problem Solution

This study employs a qualitative netnography in order to gain an in-depth understanding of how the Nasyiahjatim community incorporates cyberfeminism into its digital activism. Netnography enables this

research to capture both the online and offline dimensions of Nasyiahjatim's digital activism. Up to now, this method has not been employed in cyberfeminism-based research.

Netnography facilitates the analysis of digital representations and communication patterns throughout the community's social media platforms. This method offers a comprehensive framework for comprehending the various natures of cyberfeminist activism in this Muslim women's group.

The participants in this study are members of Nasyiahjatim Muslim community in Surabaya who actively engage with social media. These participants include community leaders, active members involved in digital campaigns, and social media followers who interact with the community's content. Through purposive sampling, three leaders were selected as research subjects: one from the da'wah department, one from the Public Policy Department, and one from the Department of Library, Information, and Digital Technology in order to understand the community's vision, communication strategies, and digital engagement practices. In addition, nine followers were selected through snowball sampling to represent the audience's perspective in interpreting and responding to the content disseminated through social media. A Focus Group Discussion (FGD) was also conducted with a total of 25 participants, consisting of both community leaders and followers, to enrich the data and facilitate collective reflection on digital communication practices within the community. The selection of informants followed a purposive sampling approach, which is commonly applied in qualitative research to obtain an in-depth understanding of social phenomena rather than statistical generalization. As explained by Michael Quinn Patton, purposive sampling emphasizes the selection of individuals who possess relevant experience and knowledge related to the research topic [24]. In this study, the three administrators served as key informants and content creators who have a comprehensive understanding of the organization's communication objectives and social media strategies, while the nine followers represented the audience's interpretive perspective. The number of informants was determined based on the principle of data saturation within the Grounded Theory tradition developed by [25], interviews were conducted gradually until the information obtained showed repetitive patterns and no longer generated significant new themes, indicating that a total of twelve informants was sufficient to provide a comprehensive understanding of the organization's digital communication process from both the

perspective of content creators and audience interpretation.

In order to complement the qualitative netnographic approach, this study employs a Q-sort framework as an analytical tool for examining inhibition and aggression in digital interactions. The degree to which individuals restrict their self-expression is operationalized as inhibition. Self-censorship influenced by cultural or religious factors and restricted involvement (limited commenting, passive participation) are examples of observable markers of inhibition. On the other hand, aggressiveness is reflected in active resistance, critical comments, or assertive advocacy within digital spaces. Although the Q-sort is not the primary research instrument of the study, it provides a useful lens for categorizing participants' behavioral tendencies in relation to gender discourse and digital activism. The distribution results descriptively show that approximately 78% of participants were classified in the inhibition group, as shown in more cautious participation patterns when expressing opinions in social media. In contrast, about 22% exhibited aggressive inclinations, demonstrated by more active engagement such as posting comments, sharing advocacy-related content, and participating in discussions on gender issues and women's empowerment.

3.1 History of @nasyiahjatim

The Instagram account @nasyiahjatim was established under the Communication and Information Department (Kominfo) of the Regional Leadership of Nasyyiatul Aisyiyah, East Java, created during the 2016 and 2020 administrative period. Initially, the account served as a new medium to introduce Nasyyiahjatim to the public, particularly Muhammadiyah youth and the wider community. However, the momentum of its development was shaped by unexpected challenges. When the COVID-19 pandemic struck in 2020, almost all social, organizational, and cadre-based activities shifted fully online. During this exceptional time, Kominfo's mandate was extended until 2022, and Instagram became the digital frontline, ensuring that public engagement, cadre training, and da'wah continued despite severe limitations on face-to-face interactions.

After the pandemic, a structural reorganization took place, and account management was transferred to the Department of Library, Information, and Digital Technology. This transition reflected a broader orientation, positioning Nasyyiahjatim as more progressive and forward-thinking in its use of digital media, and Instagram was strategically selected due to

its popularity among younger audiences and its broad reach.

The account has three main functions: (1) as a digital da'wah platform that communicates inclusive and progressive Islamic values grounded in the Muhammadiyah–Aisyiyah tradition; (2) as a digital archive that systematically documents organizational activities in an accessible manner; and (3) as a publication medium that promotes organizational agendas, encourages participation, and enhances public engagement. Beyond these roles, Instagram has evolved into a platform for advocacy and education, with creative campaigns that address issues such as political participation, women's protection, environmental awareness, parenting, digital literacy, and economic empowerment.

Digital activism during the pandemic is greatly dependent on webinars, Instagram Live sessions, and creative campaigns. In the post-epidemic period, these initiatives developed into a hybrid model that integrates online and offline activities such as study circles, cadre training, social charity, environmental projects, and political education. Importantly, nearly all offline initiatives are recorded online, guaranteeing a strong continuity between digital narratives and real-life praxis.

What is unique in @nasyiahjatim is its integration of online and offline activism. Every post, hashtag, and caption is not merely symbolic in nature but connected to tangible action, which strengthens the originality and credibility of their digital activism. In this sense, @nasyiahjatim not only occupies digital space in a hybrid arena where Islamic da'wah, social advocacy, and youth-oriented empowerment intersect in progressive and socially grounded ways.

3.2 Digital Activism of @nasyiahjatim

@nasyiahjatim's activism is focused on thematic campaigns that combine gender awareness with Islamic values. The 16 Days of Activism Against Gender-Based Violence is one of the most significant aspects. This campaign illustrates how digital strategies strengthen collective voices. Through coordinated hashtags and creative competitions, Nasyyiatul Aisyiyah branches across different regions contributed local expressions of anti-violence advocacy. According to Rimba, the campaign expanded visibility beyond local communities to a national audience. Erfin added that the simultaneous use of hashtags created massification of the movement, showing the strategic use of algorithms to strengthen women's voices without street demonstrations.

This campaign also addresses political participation. Through initiatives such as Bijak

Memilih, Nasyiahjatim cooperated with other communities to encourage women and youth to engage in elections. Through the use of Instagram, the campaign extended beyond the organization's members to reach broader audiences, especially young voters. This represents a form of cyberfeminism in which digital citizenship is gender-inclusive and encourages moving from passive spectators to active political engagement.

In addition, the community conducts legal rights, such as spreading knowledge about the Law on Sexual Violence Eradication (UU TPKS). By doing webinars and posting content on Instagram, they transform legal discourse into knowledge accessible to grassroots audiences. This aligns with the second wave of cyberfeminism, which shifts from representation toward structural change and advocacy.

Parenting content is another recurring theme. These posts give emphasis on the role of mothers as children's first educators while encouraging fathers to take part actively in childbearing. This reframing of parenting represents Islamic feminism's effort to reinterpret traditional domestic roles as collaborative responsibilities, moving beyond the assumption that childcare belongs solely to women

Environmental concerns also play a significant role. Nasyiahjatim incorporates ecological consciousness into their activism by advocating for trash management and environmentally friendly living. Diah stated that environmental content inspires women to support government programs on environmental sustainability. This illustrates an eco-cyberfeminist's perspective in which women integrate ecology, religion, and technology to create sustainable practices.

Lastly, economic empowerment is highlighted through posts that encourage women to start businesses and engage in entrepreneurship. In particular, Anna stressed that women are not only family breadwinners but also drivers of economic growth. Instagram becomes a platform for fostering women's economic independence through training, market access, and group support, in line with Muhammadiyah's ethos of self-reliance and social contribution.

3.3 Follower Responses

In the modern digital age, Instagram has become a vital space for Muslim women to express themselves, share knowledge, and mobilize for social change. In the Nasyiahjatim community in Surabaya, responses to posts via likes, comments, and discussion reflect not only casual interaction but also meaningful participation aligned with cyberfeminist principles. These interactions show how women use digital

platforms to support, foster solidarity, and reinforce their roles in the digital public spaces. A follower's response to one of Nasyiahjatim's post is presented in Figure 1.



Fig. 1: A follower's comment on one of the posts shared by Nasyiahjatim
Source: Instagram @nasyiahjatim

One striking example is the admiration and support expressed in comments on posts featuring a character "Bu Lis," who is recognized due to her activism in child protection. Comment like "create a safer world for women and children" demonstrates a collective awareness of the importance of inclusive spaces. From a cyberfeminist's standpoint, these seemingly small interactions represent powerful affirmations of solidarity, proving that activism need not always take the shape of large-scale campaigns but can also be fostered through everyday digital expressions.

Environmental concern has gradually become one of the central pillars of Nasyiahjatim's digital activism, giving rise to what can be described as a form of eco-cyberfeminism. Instead of treating environmental issues merely as conditional concerns, the community positions them as part of women's ethical and spiritual responsibilities, integrating ecological awareness with Islamic values and digital creativity. Campaigns that promote simple practices like reducing household waste or turning organic materials into compost are presented not merely as lifestyle choices but also as

acts of faith and social responsibility. These initiatives bridge the relationship between women, nature, and technology while reaffirming the role of Muslim women as stewards of society and the environment. Concerning with the Nasyiahjatim's post on environmental issues, see Figure 2.

This content has significantly affected its flowers. Lah, for example, explained how this content inspired her to see women as active contributors to ecological sustainability: "Environmental issues inspire me because women have a significant role in supporting government programs such as 'go green.' For example, reducing waste and turning organic materials into fertilizer is very inspiring." Her testimony shows how digital narratives can be transferred into daily practice and personal beliefs. Here, eco-cyberfeminism is not merely an abstract academic idea but a lived experience that enables women to move beyond passive awareness and become advocates, educators, and innovators in ecological issues.



Fig. 2: Nasyiahjatim's post on environmental issues
Source: Instagram @nasyiahjatim

This shows how women move beyond being passive recipients of ecological campaigns to be active advocates, educators, and innovators in ecological practices. Campaign slogans such as "Tag your friend who wants to start composting!" demonstrate the participatory and horizontal nature of women's movements in the digital sphere.

Nasyiahjatim has attempted to revitalize the meaning and practice of da'wah by delivering messages which are fresh, contextual, and interactive. Their Instagram posts blend Qur'anic verses and Hadith with captivating visual design, approachable language, and obvious connection to modern social situations, in contrast to traditional sermons that are frequently marked by one-way communication. The idea of da'wah bil hikmah, conveying Islam with knowledge, sensitivity, and contextual awareness, is embodied in this approach, making religious teachings relatable to their audiences' everyday lives rather than abstract. This is illustrated in Figure 3.



Fig. 3: Nasyiahjatim's post concerning Islamic da'wah

Source: Instagram @nasyiahjatim

The effectiveness of this approach is reflected in the testimony of followers. For example, Isna explained how taking part in an online Qur'an study run by Nasyiahjatim provided her with "new perspectives and insights" that influenced her daily choices and inspired her to do better. Her analysis demonstrates how, in the digital age, da'wah is not just about transmitting doctrine but also about addressing women's spiritual needs and societal issues in ways that resonate with the millennial generation's cultural sensitivities.

Beyond spiritual significance, the community strongly emphasizes the protection and empowerment of women. Posts give emphasis that women should be seen as passive objects, but as active subjects with full rights to participation, safety, and dignity. Jihan noted how digital platforms reinforced concerns about gender-based violence, explaining that while "many people didn't really care" when laws on violence against women were debated, "through social media, women's rights can be voiced, and survivors of violence can be supported." Similarly, Ezif pointed to the emotional and universal appeal of these campaigns, giving a comment that "the most interesting content for me is about equality and women's empowerment. It resonates globally and creates emotional engagement among women." Figure 4 presents a Nasyiahjatim post concerning women's protection.

These voices demonstrate how Islamic da'wah, when translated into digital form, merges with the ideals of Islamic feminism. The combination of religious values, creative media, and global solidarity changes social media into a medium where women's rights are articulated not only as legal or political demands but also as moral and spiritual imperatives deeply rooted in the ethical tradition of Islam.



Fig. 4: Nasyiahjatim post about women's protection
Source: Instagram @nasyiahjatim

These testimonies illuminate how Islamic feminism is being reinterpreted in digital contexts, where protection and empowerment are framed not only as modern legal or political issues but as values strongly ingrained in the moral and spiritual principles of justice. In this regard, @nasyiahjatim does not isolate digital activism from religious identity; rather, it integrates both to strengthen women's agency.

One of the most significant areas in which this becomes clear is women's empowerment through technology. For a large number of followers, content that emphasizes the relationship between women and technology is greatly meaningful. Asmid, for example, expressed that such posts provide "concrete opportunities for women to grow and speak out in fields like technology, where representation is still limited." She furthermore added that social media "can be a positive tool for social change". In a similar vein, Hasna found a very inspiring initiative of digital training. She described how she learned about entrepreneurship and acquired fresh perspectives on digital marketing. For Danik, digital tools themselves were empowering, as she stated: "Women really need technology to develop careers and talents. Social media helps women voice their concerns and even earn income. I personally felt motivated and represented."

These reflections highlight the essence of cyberfeminism in its practices. It's not merely about enabling women to access technology; but about transforming digital spaces into representation, recognition, and opportunity. Women are not positioned as passive users, but as active agents who form discourse, construct knowledge, and establish social and economic paths through their engagement with technology.

What is equally important is the theme of economic empowerment, serving as a foundation of Nasyiahjatim's online activism. Posts consistently encourage women to seek entrepreneurship, frame financial independence as a source of power and dignity not only for individual women, their families, but also for and society at large. Anna articulated this clearly, emphasizing that "content about women's economic empowerment is very relevant today. Women are not just companions in the family but also drivers of the economy. With training and community support, they can be independent without neglecting their main roles." Women's economic empowerment addressed by a post of Nasyiahjatim is shown in Figure 5.

In this case, digital activism serves as an inspiration and practical guidance by promoting economic literacy, entrepreneurial training, and a narrative of independence. @nasyiahjatim contributes to reframing women's roles in ways that align with Islamic values by advancing broader ideals of social justice and gender equality.



Fig. 5: Nasyiahjatim's post addressing women's economic empowerment
Source: Instagram @nasyiahjatim

This dynamic shows a pragmatic form of cyberfeminism in which traditional roles are not rejected but reinterpreted as sources of power. Women's economic empowerment is framed as a part of their larger social contribution to strengthen families and, eventually, the nation. This kind of framing demonstrates how digital activism rooted in Islamic values may interpret gender roles in progressive ways that culturally resonate.

Parenting also becomes a central theme. Posts by @nasyiahjatim highlight mothers as the first educators while encouraging fathers to share equal responsibility, promoting a more balanced vision of family life. For many followers, this content is valuable precisely because of its practical relevance. As Isna noted: "For me, the most interesting content is the one relevant to daily life. As a mother, it helps me learn good parenting." Nasyiahjatim's post showing parenting issues is presented in Figure 6.

In this sense, parenting content functions not only as advice but also as guidance for shaping a resilient,

morally grounded, and Qur'anic generation. @nasyiahjatim expands cyberfeminism beyond theory into the daily realities of family and community life.



Fig. 6: Nasyiahjatim's post addressing parenting issues

Source: Instagram @nasyiahjatim

Parenting is presented not merely as caregiving but as a foundation for and realizing a Qur'anic and resilient generation. In this framing, women's domestic roles gain broader recognition, illustrating how Islamic values and digital media intersect in shaping both family and community well-being.

At the same time, community members remain aware of the risks of digital engagement. As Diah cautioned, "Social media can awaken and amplify women's voices, but we must also be careful about its overuse. Women should be selective and able to distinguish between real information, hoaxes, and provocations." These reflections highlight the importance of digital literacy, which @nasyiahjatim actively advocates. For them, social media is not only an activism space but also a classroom for growing critical awareness and responsible participation.

3.4 NVivo Analysis

In NVivo, clusters and hierarchies are interpreted to understand the relationships and dominance of themes within qualitative data. A dendrogram or cluster map, which illustrates the degree of similarity between codes, documents, or individuals, is commonly used to represent cluster analysis. The closer elements are to one another, the more similar their data patterns or narratives are. The hierarchy chart, on the other hand, presents the structure of categories and subcategories in the form of layered boxes. Each box's size represents the number of references or the coding intensity of a specific theme; the larger the box, the more frequently the subject appears in the data. Through this visualization, researchers may identify the most dominant theme and see how linkages between concepts are generated throughout

qualitative data analysis. Figure 7 shows the Cluster Diagram.

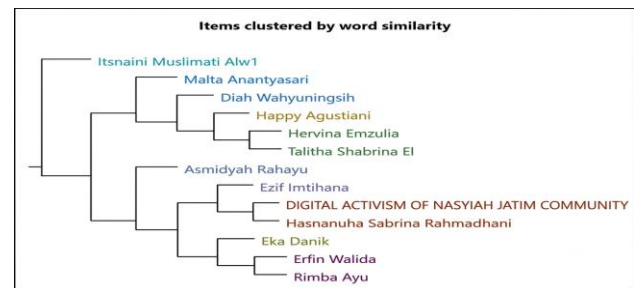


Fig. 7: Cluster Diagram

Source: NVivo Qualitative Data Analysis

The use of NVivo software in this present study offers significant insights about how qualitative data are organized, visualized, and interpreted to express thematic patterns. Based on linguistic commonalities in their narratives, fifteen objects are grouped as informants or data sources in the cluster diagram, which depicts the relationships between respondents. Two major clusters emerged: the first included names such as Itsnaini Muslimati Alwi, Malta Anantyasari, Diah Wahyuningsih, Happy Agustiani, Hervina Emzulia, and Talitha Shabrina El, who shared similar diction and themes, suggesting shared perspectives or experiences. The second cluster contained Asmidyah Rahayu, Rimba Ayu, Hasnanuha Sabrina Rahmadhani, Ezif Imtihana, and others, closely associated with "digital activism" and community engagement. In order to facilitate systematic theme analysis, these clusters are essential for identifying coding references, creating preliminary subject categories, and facilitating systematic thematic analysis. When delineated using radial hierarchy diagram (radar chart), it is pointed out that there are three main themes emerging from the Instagram-related dataset: the history of Instagram, its scope, and user characteristics. For detailed visualization, see Figure 8.

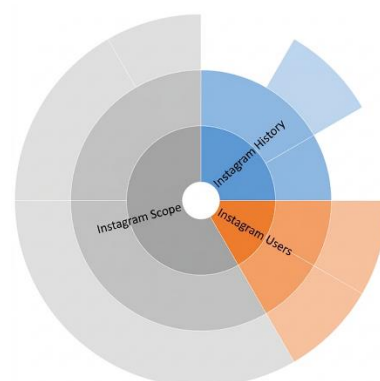


Fig. 8: Radial Hierarchy Diagram

Source: NVivo Qualitative Data Analysis

These dominant terms attest to the fact that discourse about women's active participation in digital spaces is not merely as users but also as subjects forming changes. Terms like "community," "generation," and "cadre" refer to regeneration in the movement, in which younger Muslim women emerge as agents of change and digital content creators. The frequent appearance of "Instagram" and "@nasyiahjatim" reflects the centrality of the platform as a tool for campaigns, identity-building, and advocacy.

As a whole, NVivo analysis offers a conceptual and technical mapping of how women, especially in @nasyiahjatim, use Instagram to articulate Islamic values, negotiate identity, and seek empowerment. This software helps visualize linguistic and thematic structures that underlie the data, explaining that digital platforms have become an integral part of women's activism in the religious and social context. This analysis shows that the digital domain serves as an empowering public space where women assert agency, build solidarity, and reform collective identities.

3.5 Discussion

Digital activism done by @nasyiahjatim can be seen as a type of modern Islamic feminist praxis that makes use of technology as its main platform. Campaigns range from issues of women's protection [26], Islamic preaching, women's involvement in politics [27], environmental issues [28], parenting [29], women's economic empowerment, and strengthening the role of young female cadres. These varied problems show the movement's wide spectrum. Visual narratives presented through posters, videos, and social media captions also serve not only as symbolic communication, but also as a digital arena where millennial Muslim women's identities [21] are represented and struggled

From the standpoint of Islamic feminism [30], this practice can be interpreted as a progressive understanding of women's roles. Islamic feminism does not appear as the replication of Western feminist discourse, but as a movement rooted in the principles of justice and equality in Islam. This positions women as active subjects, instead of as objects, either in domestic or public space. Through digital platforms, Nasyiahjatim cadres show that Muslim women can appear confident, speak critically, and still uphold the Islamic values that become part of their identity.

Analyzed through Donna Haraway's framework, particularly her well-known essay "A Cyborg Manifesto" (1985), @nasyiahjatim's use of social media can be understood as a practice of cyborg feminism. Haraway rejected traditional dichotomies such as human/machine, male/female,

public/domestic and proposed the concept of the "cyborg" as a metaphor for hybrid, fluid identities unbound by patriarchy or gender essentialism. In this framework, technology is not merely a neutral instrument but a field for identity formation capable of dismantling structures of domination.

However, in contrast to Haraway's vision of breaking away from patriarchal structures, Nasyiahjatim's digital practices present a distinctive configuration. The use of technology does not break away from community, tradition, or even gender structures within Muhammadiyah. Instead, it brings out the role of men [31] as allies within cyberfeminism. In this context, men are positioned as partners who assist women's empowerment and digital da'wah. This male assistance reflects an alternative masculinity in which Muhammadiyah males bolster women's public responsibilities by providing structural resources, organizational support, and legitimacy. Their presence improves the movement's effectiveness because gender equality is now viewed as a problem for women but as a collective agenda of the Muslim community. Therefore, Nasyiahjatim's cyberfeminism is not merely about women who fight men's domination but also about women and men who make a new relationship based on collaboration, reciprocity and da'wah.

This model also expands Haraway's notion of the cyborg. While Haraway imagined the cyborg as a post-gender identity free from patriarchy, Nasyiahjatim demonstrates an "Islamic cyborg," combining technology, da'wah values, and cross-gender collective work. In this sense, men are not negated but included as partners in creating a more egalitarian and productive digital sphere consistent with Islamic principles.

Through this arrangement, Nasyiahjatim offers a distinctive model in the field of cyberfeminism studies: a digital movement that not only reinforces women's voices but also builds a bridge of collaboration with men under a religious, social, and technological framework. The outcome is a type of activism that responds to modernity's challenges without losing connection to Islamic values and the collective spirit of Muhammadiyah.

This practice underscores two key points. First, technology functions as a tool of empowerment [32], in line with Haraway's idea that new media can expand women's capacities to resist subordination. Second, unlike Haraway's thesis that emphasizes detachment from tradition, @nasyiahjatim demonstrates that technology can be utilized without severing roots from religious and social communities. In fact, in this practice, the identity of millennial

Muslim women is further strengthened: they appear as “Islamic cyborgs,” fusing modern technology with da’wah values, organizational tradition, and communal support.

As a result, @nasyiahjatim introduces a new paradigm in gender and technology studies, demonstrating that Muslim women's digital activism not only adopts Western or postmodern feminist paradigms, but also produces a unique kind of cyborg feminism based on Islam but open to equality. This practice broadens our comprehension of how technology can function as a field of struggle and a place for a collective identity beyond traditional borders of religion, culture, and modernity.

Nasyiahjatim's posts on digital life further demonstrate awareness that social media has become a strategic arena for da’wah, education, and social activism. The digital world is not only used as an information channel, but also as a new public space for young Muhammadiyah women. Through interesting visual, communicative language, and relevant issues, Nasyiahjatim changes social media to become an arena of the representation of identity, empowerment, and advocacy.

The results of this study indicate that education through digital media can strengthen women's empowerment, increase knowledge, skills, and income. This finding also supports El Neel and Al Mulhim's research on 357 respondents in Saudi Arabia [33] that training/skills development improves women's latent abilities and provides them with the skills and awareness needed to fully contribute to the job market and achieve economic independence.

From [34] theory of the public sphere, social media can be viewed as a digital public space where people converse, argue, and form collective opinions. In this framework, Nasyiahjatim's posts are not merely normative da’wah but also part of a process of building public opinion about Muslim women, equality, and social issues. Young Muhammadiyah women serve as discursive agents in this context, offering an alternative voice that is frequently ignored in traditional public spaces.

Other related studies also suggest that digital platforms play important roles in enabling feminist communities to mobilize collective action, spread gender awareness, and strengthen participatory activism in online spaces. Advances in technology have recently made it possible for victims of violence to look for an online environment that provides a space free from threats of sexual and gender-based violence. As a response, various social movements initiated by individuals and organized groups have arisen to carry out collective campaigns to address these issues. Jakarta Feminist, for instance, uses

Instagram's @JakartaFeminist account to promote cyberfeminist initiatives by holding digital programs, education classes, and online advocacy campaigns. The findings show that these cyberfeminist practices are rooted in collaborative actions that integrate offline and online activities through the use of new media, with campaigns and programs linked together in line with the issues being addressed to support survivors and victims. Through the strategic use of hashtags and digital content, Jakarta Feminist also seeks to expand networks and encourage broader online participation in gender advocacy [35].

Moreover, the digital public sphere allows for broader, faster, and cross-geographical participation. Using Instagram as a deliberative platform, Nasyiahjatim opens a forum for deliberation, interaction, and the mobilization of more egalitarian movements. This is in line with Habermas's ideal that public spaces need to be logical, inclusive, and focused on common interests. While digital spaces also pose risks such as misinformation and algorithmic bias, Nasyiahjatim seeks to address them through digital literacy, helping ensure that the public sphere remains healthy and productive.

4 Conclusion

@nasyiahjatim's digital activism demonstrates how young Muslim women use technology not only as a means of communication but also as an arena of identity struggle and social transformation. According to Haraway's theory, this practice reflects cyborg feminism, in which Muslim women combine Islamic values with digital technology to construct hybrid, progressive, and empowered identities. Nasyiahjatim illustrates that technology is not a neutral tool, but a medium of empowerment that enables women to assert active roles in the public spheres while remaining rooted in faith.

From Habermas's perspective, Nasyiahjatim's social media activities can be understood as part of the digital public sphere: a discursive arena for participation, public opinion formation, and amplification of previously marginalized women's voices. In this way, Nasyiahjatim not only produces normative da’wah but also fosters an inclusive deliberative space where equality, justice, and social responsibility can be collectively pursued.

By drawing on the theories of Haraway and Habermas, we can conclude that Nasyiahjatim's digital activism represents a progressive form of da’wah that positions technology as a “hybrid public sphere.” On one hand, it produces an Islamic cyborg identity that merges faith, technology, and women's

modern identities. Conversely, it establishes a digital public sphere that facilitates participation, dialogue, and advocacy across gender. This configuration positions Nasyiahjatim is positioned as a real-life illustration of how Islam, feminism, and technology can work as a living example of how Islam, feminism, and technology can work together to create a more just, egalitarian, and human society.

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Conflict of Interest

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