

Arab Women's Revolution Against Patriarchy in The Cyber Feminist World

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ABSTRACT

Cyberfeminism is a phenomenon of feminist groups adapting to developments in technology, information, and communication. This phenomenon of existence is quite attractive in itself, as is how this feminist group struggles to defend their rights, especially their activities in the cyber world. The aims of this research are (1) The Rise of Women in Global Civilization, (2) Critique of Patriarchal Culture, (3) Posthuman Thinking. Posthumanism has begun to be implemented. The research method uses a qualitative type of content analysis whose data comes from five Arab feminist blog sources. This data is collected through documentation techniques and analysed using the Milles & Huberman analysis style. The results show that (1) feminist women experience development in achievements and a consistent environment for society, (2) feminist groups still carry out protests against patriarchal culture, (3) Arab feminist women can adapt to the technological, information, and communication environment in voice their arguments. This research introduces a new perspective on the critique of patriarchy, often associated with anarchic acts, demonstrations, or other threatening behaviors. Through the lens of cyberfeminism, the study highlights that criticism of patriarchal culture can be expressed positively and constructively. Data collected from various news sources illustrate actions that are appreciated by society, such as achievements, independence, and innovative breakthroughs. Consequently, this critique is no longer perceived as a threat but rather as a meaningful effort that drives change and gains broad acceptance.

Keywords: Arab Women, Cyberfeminism, Patriarchy, Revolution

INTRODUCTION

Cyberfeminism is a women's social and cultural movement that uses information and communication technology to achieve a goal, namely gender equality and women's empowerment (Annisa, 2021). Cyberfeminism seeks to

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ensure women have equal access to the use of technology and digital platforms. The women can use it to express themselves, network, and engage in various activities (Baizabal, 2023). This movement emerged in the internet era in the early 1990s, as a response to male dominance in the digital space and technology culture. In this digital era, interaction with new media opens up new opportunities for women to rise and free themselves from domination and subordination (Kadich, 2024). Cyberfeminism is an important fruit of the use of new technology to fight for equality which is more than just a theoretical study or critical study. Still, it is a real movement that offers practical solutions to liberate women from the shackles of patriarchy.

Cyberfeminism no longer discusses the presence of women in the digital world, but also the existence of women who utilize technology as a tool to achieve the desired social change (Toto & Scarinci, 2022). This movement empowers women to challenge the patriarchal structures that have long oppressed them. Additionally, cyberfeminists use information and communications technology to provide equal access, because this allows them to express themselves, network, and engage in various activities online (Jos, 2021). The existence of women in the digital world is often considered a non-inclusive activity, so cyberfeminism tries to create an inclusive digital space. In this way, we will be able to build a digital space that is free from gender discrimination, misogyny, and other harmful content. Its presence encourages positive and diverse representation of women in the internet world (Kadich, 2024). The most important thing is the presence of cyberfeminism as a challenge to gender stereotypes, where the use of information and communication technology is a dangerous tool for opposing opponents and promoting the values of equality, justice, and inclusiveness (Faisol et al., 2024). They produce digital content that elevates women's voices and fights for feminist rights.

Cyberfeminism generally highlights things related to women and technology which are tools in life to achieve goals (Kelly & McAdam, 2022). It cannot be denied that the existence of technology is of great benefit in today's world development, not just in some groups but for all groups. If we look further, we can see that educational, economic, political, and other social aspects in today's life are very dependent on the existence of technology (Rosa et al., 2024). Meanwhile, the existence of women as social creatures is a necessity whose existence should be considered and appreciated. Many theories explain that the existence of creatures must have something called social justice. In religion, it is explained that one of the elements of the creation of creatures on earth was created by God in the most just manner (Grigar & O'Sullivan, 2021). More specifically, for humans who are given reason, their creation includes aspects of justice and equality. However, in reality, women's existence is often seen as a burden that is very dependent on men. There is a disconnect in understanding the nature of creation, each of which has its advantages and disadvantages (Zheng, 2023). This is the

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highlight and focus of cyberfeminism studies, where the things that should be done receive attention, recognition, and implementation from all groups to achieve equality.

If you look at cyberfeminism in life, of course, many incidents attract public attention and can be used as lessons. Especially those that are close to our lives. For example, in today's digital space, whether through Instagram, Blogs, Twitter, Tik-Tok, or other social media applications, there are lots of social media posts or statuses that express the main elements of equality for women (Faisol et al., 2024). If we remember again, there were many real actions carried out by this group of women in fighting for equality. In 2017, social media caused a stir with the hashtag MeToo (#MeToo) as a response to increasingly widespread sexual harassment and misogyny. Apart from that, in the not-so-distant past, many digital campaigns such as (#Timesup #BlackLivesMatter, and so on) have begun to emerge which indicate the values that this group wants to uphold and be heard (Putra & Hambali, 2023). Simply put, they want fair equality and do not consider women only as tools to be used for evil and also for things that involve harm. Of course, the existence of this phenomenon that is close to our lives can provide evidence that cyberfeminism is true. (Kelly & McAdam, 2022a). In addition, cases that violate elements of equality are increasingly being pushed through because very few are willing to defend them. Thus far, the existence of women's groups in this aspect is very important to reflect the need for improvements and even changes in stereotypes of social life.

Cyberfeminism, based on the data that the researchers found, also quite vividly reflects the values of the struggle undertaken by feminist groups in advocating for their rights, especially in today's digital world (Rosa et al., 2024). Cyberfeminism can occur because of the rise of women in global civilization, criticism of patriarchal culture, and posthumanism thought, where in the aspects of women's empowerment in the digital world and the real world demonstrated by Arab women (Fasoli, 2021). In the economic sector women can dominate in various jobs, primarily work as a garden farmer, trade as it happens in Belil. Many women dream of becoming soccer players, no longer making it an impossible dream. There are already women who are selecting the national team to represent their country in the women's football championship in Jeddah. In addition, in terms of literacy and the world of writing, the presence of women can break the stigma that women cannot do man's activities. This is evidenced by a writing by Najia Ali Rashid Al Kharji published by the Sharjah Department of Culture in 2018. Al Kharji stated that Mona' speech against patriarchal culture impressed the public and received thousands of views and shares on social networking sites in Mauritania and Western Sahara. Mona defended the rights of women who

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are bound by patriarchal culture and the use of social media platforms like Instagram and Twitter to loudly voice issues of equality rights.

To examine in detail cyberfeminism among the Arab women mentioned above, the researchers employ the theory of cyberfeminism or cyborg from Donna J. Haraway's perspective. This theory focuses on the experiences of women in the realm of information and communication technology. Cyborg is understood as a hybrid of humans and technology, essentially serves as a tool for the defense of equality rights. The experiences of feminist groups have become more prevalent, forms of resistance have begun to emerge by utilizing digital platforms. In essence, Haraway also divides the values of this struggle into three major aspects: (1) the awakening of women in global civilization, (2) criticism of patriarchal culture, and (3) posthuman thought. Thus, the categorization of cyberfeminism can be more clearly understood. Moreover, if we understand the concept being conveyed the existence of cyberfeminism serves as a tool to advocate for, demonstrate, and assert that the form of equality must be implemented.

Several studies have addressed this cyberfeminism topic, including research by Eva Fatimah & Imas Istiani on the Cinderella syndrome in working women (Fatimah & Istiani, 2021), Betul Aydin & Ozge Misirli & Soner Atakan on online psycho-instructional models for women victims of cyberbullying and harassment (Kopecký & Szotkowski, 2017), Catarina Godinho & Cristina Soeiro & Alexandre Quintas & Joana Couceiro on cyber aggression, personality, and genetics (Cebollero-Salinas et al., 2022), Niko Fediyanto & Vidya Mandarani & Yuli Astutik on Cyber Literature as an alternative community for female writers in Sidoarjo: a sociological perspective in literature (Fediyanto et al., 2021), Moratanch & Srimathi & Sujitha & Tharani M on the surveillance of cyberbullying concerning women's safety on social media (Moratanch, 2023), Jay Kumar Bhongale on crimes against women in the cyber world, and Gargi Sarkar & Sandeep K. Shukla on the analysis of cybercrime behavior: paving the way for effective policing strategies (Sarkar & Shukla, 2023).

The previous study above has similarities and differences with this research. The similarity lies in the theme, which is the phenomenon of cyberfeminism, and the object of study, which is women (Fatimah & Istiani, 2021; Kopecký & Szotkowski, 2017). In addition, the similarity in this research is the use of cyberfeminism studies based on the perspective of Donna J. Haraway (Fediyanto et al., 2021; Moratanch, 2023). The difference lies in the focus of cyberfeminism, which discusses the unpacking of various perspectives that have not been specifically addressed by other researchers,

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including (1) the rise of women in the global arena as a form of protest against all kinds of arguments that belittle them, (2) women's critique of patriarchal culture, which is a distinctive characteristic of feminist groups, and (3) posthumanist thinking that is inherent to feminists. By utilizing various functions of information and communication technology in life, as well as their protests against the masculine, patriarchal character. In addition to the specific aspects mentioned above, what distinguishes this research from previous studies is the explanation regarding the state and characteristics of feminist groups in the current digital era. Meanwhile, previous researches have focused more on discussing only specific problems or conflicts and not comprehensively (Sarkar & Shukla, 2023). The presence of this study makes the explanation of cyberfeminism more general and easier to analyze in depth.

Based on the similarities and differences between this study and previous studies mentioned above, the position of this study is to contribute to the findings of earlier studies on the aspect of cyberfeminism, which is more open now, like adaptation by feminist groups to developments in technology, information, and communication. This phenomenon of existence is quite attractive in itself, as is how this feminist group struggles to defend their rights, especially their activities in the cyber world. The aims of this study are: (1) to reveal the values or evidence of women's awakening in the development of the global world, (2) to provide concrete evidence of the criticism of patriarchal culture that is still emerging, and (3) to uncover posthumanism issue regarding Arab women's hygiene into the digital world based on the perspective of Donna J. Haraway.

METHOD

This type of research uses qualitative content analysis methods. This approach is used by researchers to enhance the study of cyberfeminism concepts among Arab women in a collection of blogs, utilizing the perspective of Donna J. Haraway.

Content analysis is a research method that involves an in-depth discussion of a particular issue within written or printed information in mass media content. As found in the content of blogs, which the researchers have identified as material for analysis of cyberfeminism, this study is relevant to the content analysis approach. The data source is a collection of several social media contents in a blog originating from Arab such as: (1) Sarah, with the article titled "Militarization and Women's Economic Activities in Sudan," published in May 2024 by Towards Feminist Awareness; (2) Khallej, with the

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article “The Emirati Women’s Story... Unforgettable Creative Imprints,” published on the Gulf blog in November 2023; (3) Ragheb Melli, with the article “Digital Arab Feminism... A Non-Trending Issue,” published on the New Arab blog in July 2022; (4) Ronnie Vitalia, with the article “From Sudanese Women to Sahrawi Women: A Struggle That Shines and Does Not Burn,” published on the Towards Feminist Awareness blog in April 2021; (5) a personal blog document titled “Barbie Facing Male Preaching,” published on the Towards Feminist Awareness blog on September 16, 2023.

The data collection technique is through documentation. It can be interpreted as a data collection technique through written materials published by the institutions that are the subjects of the study. The researchers collected written materials in the form of blog content published by several Arab feminist bloggers. Then, the researchers interpreted the data and classified it using theory, preliminary studies, and personal interpretations, which are then used as additional research.

The data analysis technique consists of three stages: (1) reducing data by selecting the obtained data, (2) presenting data by interpreting the data that has been obtained, and (3) verifying data with theory and preliminary studies as well as the researchers’ interpretation.

FINDINGS AND DISCUSSION

A. The Rise of Women in Global Civilization

Women, in terms of criticism against patriarchal culture, are also depicted with various developments in the social, cultural, and technological civilization aspects that are occurring. Civilizations that emerged are largely marked by the role of women in various social orders that are quite influential, even though the presence of men in their struggle values is not visible (Yasmin et al., 2020). They do not pay much attention to the existence, criticism, or arguments of the masculine group. Among their goals is to become free individuals who are not regarded as inferior in this cyber era (Afandi, 2020; K.C. & Whetstone, 2024). Thus, along with the massive use of technology as a tool of civilization increasingly gives rise to a more structured and recognized cyberfeminism. Here is the data that researchers found:

1. وعند الحديث عن الاقتصاد لابد أن نقف على تواجد النساء في الحقل الاقتصادي، فعبر تاريخ السودان لطالما تواجدت النساء في القطاع غير الرسمي بشكل كبير. تفاقم هذا الوضع في ظل النزاعات ليشمل انضمام فئات جديدة

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لهذا القطاع، لاسيما العاملات في القطاعات الرسمية قبل الحرب. وتتضمن الأعمال غير الرسمية، الأعمال الرعائية المأجورة وغير المأجورة أيضًا.

Meaning: "When discussing the economy, we must focus on the presence of women in the economic field. Throughout the history of Sudan, women have largely always been present in the informal sector. This situation is exacerbated by the conflict involving new groups that have joined this sector, particularly women who were working in the formal sector before the war. Informal work also includes paid and unpaid caregiving jobs (Adam, 2024)."

In general, women have undergone a transition in the economic sector, often occupying informal positions in the workforce. This certainly makes some women feel a sense of imbalance. In fact, in the nursing world, for example, some are not paid at all. However, one thing that needs to be the focus of attention is that the presence of women in the economic sector has a significant impact on the process of societal development. This is evidenced by the presence of female workers in both the formal and informal economic sectors.

2. في محلية "بليل" بجنوب دارفور كان أغلب العاملين/ات بالمزارع "مزارع البصل" من النساء. حيث تعمل النساء على اقتلاع البصل من الأحواض بأسعار زهيدة. وفي مقابلة لي مع عاملة في مزارع "بليل" بتاريخ 5 فبراير 2023 ذكرت أن سعر اقتلاع الحوض الواحد 300 جنيه، ونسبة لعمرها فلن تقوى الانحناء لأنها تعاني الآلام في الظهر، فهي تعمل بمعدل 1_3 أحواض في اليوم.

Meaning: "In the "Belil" region of South Darfur, most of the workers in the "onion plantations" are women. Where women work pulling onions from the pond at a low price. In my interview with a worker at the "Balil" farm on February 5, 2023, he mentioned that the price for removing one pelvis is 300 pounds, and considering his age, he would not be able to bend down due to suffering from back pain (Adam, 2024)."

Women in the Belil area of South Darfur bring a unique color to the workforce, as they make up the majority of onion farm workers. Nevertheless, they sell the results of their harvest at a low price. Some are even selling it for 300 pounds, while another aspect that needs to be considered is that some workers can no longer handle the job due to their old age. However, in such circumstances, the women appear not to rely too

heavily on the roles of men, proving that they also possess abilities in that area.

3. تم استدعائي للمنتخب الوطني في يناير/كانون الثاني 2024 للمشاركة في بطولة اتحاد غرب آسيا لكرة القدم في جدة بالمملكة العربية السعودية. كنت أشعر بالفخر لأنني قادرة على تمثيل بلدي مع المنتخب الوطني، على الرغم من أنني أيضاً أسعى جاهدة لرفع علم بلدي عندما ألعب في أسبانيا. لقد كنت أمارس اللعبة منذ 15 عاماً ولا أستطيع الانتظار لاكتشاف الفرص التي يحملها لي المستقبل!

Meaning: "I was called up to the national team in January 2024 to participate in the West Asian Football Federation Championship in Jeddah, Saudi Arabia, even though I also... I strive to raise the flag of my country when I play in Spain." "I have been playing this game for 15 years and I can't wait to see what opportunities the future holds for me! (FIFA, 2024)."

The world of sports is certainly a very interesting field to follow, including for women. A female football player admitted that she was once called up to the national team for the Asian Football Federation championship in Jeddah, Saudi Arabia. She also elevates the role of women in the world of sports. The stigma that only men can play football can be broken with the presence of women as players as well.

4. وهو أمر يشير إلى تزايد عدد المؤلفات من النساء في الدولة، واهتمام المرأة بصورة عامة بالأدب، وبالسرد بصورة خاصة؛ حيث إن القصة القصيرة هي الفن صاحب المكانة الكبيرة في منطقة الخليج؛ إذ برزت العديد من الأسماء والنجوم التي لمعت في سماء الكتابة القصصية بعد انتشار وازدهار فن القصة القصيرة منذ بداية القرن التاسع عشر، فالقصة حقل أدبي انتشر في المنطقة العربية وبصورة خاصة في مصر، وبرزت أسماء صارت لها مكانتها، لينتقل الإغراء بكتابة القصة إلى منطقة الخليج

Meaning: "This indicates the increasing number of female authors in the country and women's general interest in literature, particularly in narrative forms. The short story holds a significant place in the Gulf region, where many names and stars have shone in the realm of storytelling following the spread and flourishing of short story art since the early nineteenth century. The short story is a literary field that has spread in the Arab region,

particularly in Egypt, where names emerged that gained prominence, leading to the allure of writing stories moving to the Gulf region. The results and discussion should be presented in the same part, clearly and briefly (Alkhalej, 2023).”

Data (1), (2), (3), and (4) indicated that women play a significant role in the economic field, especially in the informal sector, which is already dominated by women, including in the onion plantations in South Darfur, where they work despite facing various challenges. It is clear that although the cyberfeminism we know has diversity in the classification of each individual (Abdlgalil, 2018). The women who garden in the onion fields of South Darfur have a different interpretation of defining diversity and joy within cyberfeminism. Therefore, they prefer gardening as a form of their critique against patriarchy, demonstrating that they are capable of rising above the limitations imposed on them (Petrey, 2022). This reflects how cyberfeminism can mobilize women to confront economic discrimination through technology and work. In this context, cyborgs become a symbol of resistance against essentialism by blurring the boundaries between humans and technology (Kelly & McAdam, 2022). Cyberfeminism critiques patriarchal culture and opposes gender norms by utilizing technology as a social medium to advocate for gender equality and promote objective ideas relevant to the values of the digital world (Seear & Mulcahy, 2024).

The role of women is also becoming more prominent in sports, as demonstrated by female soccer players who play for the national team, dispelling the stigma that only men can play soccer. The various developments occurring among women, both in social and cultural aspects as well as current social tendencies, represent their critique of patriarchy, while also serving as evidence of women’s resurgence (Rosa et al., 2024). The cyber world has become a significant reason for women to freely voice their desires and rights. In addition to the news about the rise of women in the world of sports, the stories of Emirati women involved in intellectual fields are also gaining attention for the empowerment of women where they mobilize women in the fight against discrimination and advocates for gender equality through the realm of intellectual cyberspace. In line with this, the research by Kelly and McAdam (2022) stated that among the aspects of the view on cyberfeminism is the reorganization of feminist politics, where everyone can access various practices and ideologies of feminism that contradict traditional boundaries (Kelly & McAdam, 2022). Donna Haraway states that the rise of women is largely based on their critique of patriarchy (Swain et al., 2024). Women experience what is called the struggle in technological civilization with various significant social orders, even though they care about the presence of men in their values of struggle. Women advocate for freedom and do not view feminists as inferior, especially in today’s technological world. Because of this, cyberfeminism will be more structured and recognized in its existence.

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The feminist movement's connection to the awakening in social structures is a very natural aspect of societal dynamics. It is because fundamentally, humans want their rights to be fulfilled to be considered present. Even sometimes in their struggle, they will surely overlook certain aspects to achieve their goals. Moreover, in today's modern world, it allows everyone, especially feminists, to voice their arguments through social media platforms. It cannot be denied that the world has undergone what is known as the advancement of time. Therefore, feminists have proven to be increasingly able to grow and possess a spirit of exploration freely due to those achievements. On the other hand, the presence of cyber in the world of feminism can bring a new dimension to the development of a group that seeks recognition. If the classical era, with all its limitations, was able to prove that they could succeed in the economic field through their small efforts, then modern feminists can leverage technology to advance further.

B. Critique of Patriarchal Culture

Patriarchal culture is a value system that prioritizes the strength of masculinity and places women in a subordinate position, which has a very complex impact on their aspirations and career choices. Haraway sees the roots of patriarchy as deeper and embedded in the reading of the world within scientific discourse (Damayanti et al., 2024). It signifies that the tradition of 'Western' knowledge and politics is laden with racism, capitalism dominated by men, the tradition of the exploitation of nature, and so on (Greenhough, 2024). Haraway invites us to critique existing norms and to view knowledge from various perspectives, including those often overlooked by patriarchal culture.

5. أثار خطاب منى صلاح إعجاب المجتمع، وحصد آلاف المشاهدات والمشاركات في مواقع التواصل الاجتماعي في موريتانيا والصحراء الغربية، لأنه خطاب يقتات على وجود النساء داخل هرميات مسحوقة، فكان هناك ارتياح كبير في مهاجمتهن ووصفهن بأوصاف قذحية لمجرد أنهن لا يمثلن النموذج المثالي للمرأة المنسجمة والمدافعة عن السلطة الذكورية.

Meaning: "Mona Salah's speech impressed the public, garnering thousands of views and shares on social media in Mauritania and Western Sahara, as it was a speech that utilized the presence of women in an oppressed hierarchy, with a slanderous description simply because it did not represent the ideal model of a harmonious woman who defends authority (Barbie, 2023)."

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The speech delivered by Mona, a feminist activist depicted the situation of an oppressed society that is accused merely of defending authority and its arguments. In reality, many share Mona's events and speeches on social media sites in Mauritania and Western Sahara. The speech is their critique of patriarchal policies.

6. تُمثل منى نموذج السيف المسلط على رقاب النساء في المجتمع الأبوي، المرأة المدافعة عن العنف الأبوي والسلطة على النساء، وتحويلهن لآلات تخدم رجال العائلة، وتدافع عن أغلال النظام الأبوي بوصفها أغلالاً سماوية وغير قابلة للمساس إلا من الهراطقة والمنحلات والفاسدات.

Meaning: "Mona represents the sword model that hangs around the neck of women in a patriarchal society, women who defend the violence and power of patriarchy over women, transforming them into machines that serve men in the family, and upholding the shackles of the patriarchal system as heavenly and untouchable except by heresy, depraved individuals, and corrupt women (Barbie, 2023)."

Mona represents all women in the shackles they feel towards her. Thus, this voice presents the argument that they desire freedom. They believe that the shackles of this patriarchal system will only lead them to receive various kinds of insults that diminish their status as women.

The data (5) and (6) show how harshly women criticize the patriarchal culture, which is perceived to be deeply rooted and has become a shackled burden for those who are often belittled by the masculine. Essentially, patriarchal culture is a system that prioritizes masculine values and places women in a subordinate position (Grigar & O'Sullivan, 2021). Meanwhile, the data shows that the protest carried out by Mona is an expression of the aspiration for justice. Mona delivered a speech that quite well represents the feminist movement to dare to speak out. She used her speech as a tool or stance in favour of the feminists oppressed by the hierarchical system in patriarchal culture. In addition, she expressed the concerns that exist by considering that all this time they have felt like they were shackled by the constraints of patriarchy. They only received mistakes that ended in insults and humiliation (Buongiorno & Chiamonte, 2024)

In this digital era, the internet has become a new space for women to voice their opinions against the resistance to patriarchy. Cyberfeminism is a feminist movement that utilizes technology as a tool for communication and information (Yan, 2024). The rise of cyberfeminism is supported by several factors, including the increasing awareness of gender issues. Through online platforms, women can connect with others across different parts of the

world. Cyberfeminism provides a safe and inclusive space where individuals can express themselves freely without fear. In addition, cyberfeminism uses social media to challenge harmful gender stereotypes against women (Woods, 2021). Thus, the existence of cyberfeminism is highly regarded among women with the increasing gender issues in media articles, blogs, and so on. They are striving to organize online movements that demand political and social change.

Cyberfeminism is a movement that continues to evolve and adapt to the changing times (Irshad & Yasmin, 2022). In the process of its development, positive encouragement is needed to create diversity and equality, which is certainly a hope. Criticism of patriarchal culture is certainly useful for the development of social diversity, where they demand equality. Haraway speaks about the roots of patriarchy in the tradition of science stemming from the politics of fire (Engelmann et al., 2022). This is what will become the absolute content for feminists (Weldon et al., 2023). Patriarchal culture is a value system that prioritizes the strength of masculinity and places women in a subordinate position, which has a very complex impact on their aspirations and career choices. Haraway sees the roots of patriarchy as deeper and embedded in the reading of the world within scientific discourse (Damayanti et al. 2024). It indicates that the tradition of 'Western' knowledge and politics is laden with feminism, capitalism dominated by men, the tradition of environmental exploitation, and so on (Daniele, 2023). Thus far, Haraway invites us to critique existing norms and to view knowledge from various perspectives, including those often overlooked by patriarchal culture.

Criticism of certain patriarchal cultures becomes an important material for reflection, especially for the masculine gender. Criticism arises due to the suspicion of mistakes that occur during social interactions in society. Although criticism and insults are different, we can measure them objectively. These demands arise so that feminist individuals can be free from the shackles of patriarchal rules that bind their lives.

C. Posthuman Thinking

The posthuman era is understood when we no longer feel the need to distinguish between humans and nature. Indirectly, this means that the categories of humanity and nature, even the existence of God will no longer have much impact or influence on global affairs. Haraway invites us to think about the relationships between humans, machines, and other beings more inclusively. This shows how important it is to maintain balance in thinking and acting in this digital age (Graham 1999). This is a sign that we are truly transitioning from the condition of human existence to posthuman. The role of humans and nature are greatly influenced and even replaced by artificial intelligence created by humans themselves (Wynne-Hughes, 2023).

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Arab women have utilized the digital space and created a vast arena for themselves to express their opinions and concerns about the issues that matter most to them. They use new media as a platform to discuss various issues, ideas, and trends to expose violations and various forms of violence, as they take advantage of platforms (Facebook, Instagram, Twitter, TikTok...) and YouTube, in addition to websites, blogs, and other means that allow women to express their opinions and engage in discussions (Melli, 2022).

7. لقد استغلّت المرأة العربية الفضاءات الرقمية فأوجدت لنفسها مساحة كبيرة للتعبير عن آرائها وانشغالاتها حول القضايا الأكثر اهتماماً لها، فالتحذت من وسائل الإعلام الجديد منصةً للتحدث عن مختلف هذه القضايا والأفكار والتوجهات، والكشف عن الانتهاكات وأشكال العنف المتعددة، حيث استفادت من منصات (فيسبوك ، إنستغرام، تويتر، تيك توك...) ويوتيوب، إضافةً إلى المواقع الإلكترونية والمدونات وغيرها من الوسائل التي سمحت للمرأة بالتعبير عن آرائها ومناقشة قضاياها بجرأة ودون الخوف من المحاسبة.

Meaning: “Arab women have utilized the digital space and created a vast arena for themselves to express their opinions and concerns about the issues that matter most to them. They use new media as a platform to discuss various issues, ideas, and trends to expose violations and various forms of violence, as they take advantage of platforms (Facebook, Instagram, Twitter, TikTok...) and YouTube, in addition to websites, blogs, and other means that allow women to express their opinions and engage in discussions (Melli, 2022).”

In the evolving culture of feminism over time, Arab women still utilize digital spaces as an effective way to ensure their voices are heard and considered. It is not uncommon for them to align with trending topics or issues to use as material in their social media content as a means to effectively utilize technology.

The voices of women have remained loud and resonant in this creative field for decades, evident in the production of Emirati narratives. The role of women has emerged clearly and significantly in the rise of this literary art and its various stages of development and different stations (Alkhalej, 2023).

8. حيث ظل صوت المرأة عالياً ومسموعاً في غمار هذا الميدان الإبداعي عبر عقود ممتدة، وهو الأمر الذي يبدو واضحاً في الإنتاج القصصي الإماراتي، فلقد برز

دور المرأة واضحاً وكبيراً في نشأة هذا الفن الأدبي ومراحل تطوره المختلفة ومحطاته المتنوعة.

Meaning: “The voices of women have remained loud and resonant in this creative field for decades, evident in the production of Emirati narratives. The role of women has emerged clearly and significantly in the rise of this literary art and its various stages of development and different stations (Alkhalej, 2023).”

The voices of women continue to echo everywhere as they keep making the latest breakthroughs through various stages of development at different stations. This is evident in the production of Arabic narratives. They seem to continuously seek flaws in various lines and fields to find a way to be considered equal to men.

In data (7) and (8), it is depicted that there is a phenomenon focused on post-humanity, where the role of technology is very significant in the process of human development, primarily how feminists can adapt and even change traditional patterns to modern ones. That is why cyberfeminism can be born and applied (Sugianti, 2020; Weldon et al., 2023). Posthumanism also adds a unique dimension for Arab feminists by providing them with alternative options to further develop and be heard through the existing technological patterns. Arab women are utilizing various media platforms to navigate the changing times they face (Buongiorno & Chiaramonte, 2024). They wish to express their freedom of expression through platforms like YouTube, TikTok, blogs, and others without feeling a significant threat. In addition, the production of Emirati narratives provides space for women to experience progress and development in terms of technology (Greenhough, 2024). From this context, the awareness of feminists emerged to be more active in utilizing existing technology.

Posthumanist thought offers a new perspective in understanding women's critiques of patriarchal culture within the scope of cyberfeminism. Posthumanist thinking challenges anthropocentric ideas and emphasizes the interconnectedness between humans, nature, and technology (Grigar & O'Sullivan, 2021). This perspective allows for a more critical and complex analysis of how patriarchal culture is embedded in social structures and technology. Posthumanism also certainly faces the challenge of anthropocentrism in cyberfeminism, where classical feminism often gets trapped in that framework placing humans at the center of the universe. This perspective limits the analysis of cyberfeminism regarding patriarchal culture, focusing solely on women's experiences as human beings without considering their relationship with technology and nature. On the other hand, when referring to the concept, posthumanism opposes anthropocentrism and emphasizes the interconnectedness between humans, nature, and technology (Duggan & Peeren, 2020).

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Like the concepts in posthumanism, there will be impacts from its implementation, which could catalyse a more radical and transformative movement (Fatimah & Istiani, 2021). Thus, it will increase the likelihood of more just and equitable alternatives occurring. For example, the posthumanism movement in cyberfeminism encourages the development of more inclusive technology that empowers women. In addition, it can become an agent of change in online culture to create a safer and more positive space for women. In previous studies, we can explore real examples of “Posthumanist” thought in cyberfeminism. Among them are the projection of the Cyborg Manifesto by Donna Haraway, where technology serves as a tool for exploring women’s identities in the digital age and challenges traditional gender norms (Wynne-Hughes, 2023). In addition, there is also the Queer Coding movement, which uses computer code as a tool to create online spaces that are inclusive and free from gender discrimination. The social media platform “Mastodon,” designed for privacy and community, provides a space for women to network and interact without the pressure of patriarchal norms (Grigar & O’Sullivan, 2021).

Posthumanism offers the greatest opportunity for transformation, allowing for changes that can keep pace with the rapidly evolving times, while opposing traditionalist thinking that tends to be monotonous and even declines in quality (K.C. & Whetstone, 2024). The existence of posthumanism serves as a mediator for the collaboration between the modern and the classical to synergize in creating something new and evolving. Classical traditions often focus on women’s experiences, which are constrained by limitations that analyze patriarchal culture in the digital age (Cebollero-Salinas et al., 2022). On the other hand, posthumanist thought paves the way for a more comprehensive critique, even building fairer and more equitable alternatives (Kadich, 2024). In conclusion, posthumanist thought serves as an important tool for cyberfeminism to understand and combat patriarchal culture in the digital era.

The discussion of the issue of the Arab Women’s Revolution Against Patriarchy in the Digital World through the lens of Donna J. Haraway’s Cyberfeminism provides a comprehensive understanding that the condition of women needs to be a concern for all social groups (Yasmin et al., 2020). There is defense, voices, and even actions they take, it creates a reality that the world of women is experiencing social pressure. What they have done so far has had a positive impact on the development of the world today. The space for freedom in expressing and creating is always demonstrated by them to achieve equality (Annisa, 2021). However, in reality, the criticisms from experts regarding cyberfeminism cannot be simply overlooked. In essence, criticism serves as a fortress or boundary for anyone to behave normally, prioritize social justice, and also foster harmony in social interactions, whether through social media or in direct community engagement (Toto & Scarinci, 2022).

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Table 1:
findings of the analysis of cyberfeminism elements based on the views of Donna J. Haraway

Cyberfeminism Unsure	Data	Analysis Result
The Rise of Women in Global Civilization	Data 1,2,3,4	Women are increasingly playing an important role in the economy, agriculture, sports, and literature. Although still facing gender inequality.
Critique of Patriarchal Culture	Data 5 dan 6	Criticism of patriarchal culture has gained widespread support and highlights women's struggle against oppressive hierarchies.
Posthumanism Thinking	Data 7 dan 8	Technology provides a space to express opinions and contribute to the field of literature, highlighting the importance of the relationship between humans and technology.

The Arab Women's Revolution Against Patriarchy in the Digital World through a Review of Donna J. Haraway's Cyberfeminism provides a comprehensive understanding that women should be regarded within the social order, both in terms of ideas, concepts, and contributions in the form of labor, as long as they do not violate certain societal norms. However, they are certainly not free from criticism. Among the criticisms of cyberfeminism, which serves as a platform for women's voices from Haraway's perspective, is that this approach relies too heavily on Technological Essentialism (Grigar & O'Sullivan, 2021). This dependence on feminist critiques of technology leads to misconceptions about the critical state of feminism in the real world, because the issues that arise in these two worlds feel similar, yet they are different. Cyberfeminism is too universal in its approach to both, which is what makes it subject to criticism. The issues present in social media tend to be subjective and emotional because they are based solely on individual perspectives (K.C. & Whetstone, 2024). Meanwhile, problems in the real world tend to be addressed objectively. Because in the real world, everyone can feel the existing problems and can express them easily, which makes it not difficult for people to become brutal or even anarchic. Unlike criticism on social media, people tend to be subjective because not everyone can access information about it. Even to simply respond or criticize, one must adhere to certain norms in social media (Petrey, 2022). This is also the criticism that the lack of structural analysis in technology not taken into account by this theory. Technology and media should not only be used for argumentation but should also foster an attitude of appreciating differences, avoiding coercion, and other important aspects that need to be considered. In addition, the presence of social media is not free from political issues and also economic issues, which are interconnected in every problem. Because in societal issues, there is certainly intervention from the government that acts as a guarantor for the

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welfare of the people (Kelly & McAdam, 2022). However, this theory still prioritizes their visions, without considering other aspects that arise from the visions they build for a country.

CONCLUSION

Cyberfeminism is a combination of the feminist movement with technology, particularly in the realm of social media. This study concludes the formulated problem, namely (1) In the era of cyborg technology, women experience a significant awakening through their roles in society, with the achievements they have made, so that the arguments of the feminist group are heard and not overlooked. (2) Although the world is experiencing development, criticism of patriarchal culture by masculine groups still exists. This is what drives feminist groups to continue their critique as their absolute argument. (3) There is existence of posthumanist thought. It is evident that feminist communities do not see the advancement of information and communication technology as an obstacle to voicing their rights; rather, they leverage the state of information and communication technology as a stepping stone for the progress of the feminist movement globally.

The existence of humans on Earth is certainly endowed with their respective rights. With the freedom to think, express opinions, and behave, this also applies to feminists globally. However, it is also important to understand that there are aspects for adherents of a religion that make this approach an alternative way of thinking, which may conflict with religious values so that they can hold on to the applicable religious principles. It can also be understood globally that the existence of movements like feminism is a response to the injustices or inequalities experienced in social life. If we have clear rules, principles, and methods for living a righteous life, then we should live harmoniously as social beings. This study was conducted diligently, yet there are limitations to the researchers' ability to present data and arguments.

The cyberfeminism discussed in this study is limited to aspects of resurgence, critique of patriarchal culture, and the posthumanist thoughts of feminist groups. Therefore, the researchers expressed gratitude for the acknowledgment of their shortcomings, and it is the researchers' great hope that this study can be beneficial and can be continued with more specific and sustainable research, which could cover aspects such as politics, crime, and others.

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