

Male Resistance to Gender Bias in Professions: Analysis of Najwa Shihab's "Enaknya Jadi Laki-Laki"

Naflah Rifqi* & Avita Aniqotul 'Athiyyah

Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia

*Corresponding Author. Email: 230204210012@student.uin-malang.ac.id

Abstract

In the professional field in particular, women still experience a lot of subordination discrimination and negative stereotypes. This was raised by the YouTube video content "Enaknya Jadi Laki-Laki" published on December 28, 2023 on the Najwa Shihab channel. However, in reality there are also disadvantages felt by men for the demands of their work and gender. Through a qualitative approach with discourse analysis, this research focuses on revealing men's resistant responses to the issues raised in the issue of gender equality in the professional field in the YouTube video. The study analyzed 1115 comments with 38.7% of the comments showing negative sentiments, and 12.37% of them expressing resistance to the claims discussed by the speakers. The results of the analysis show that this resistance appears in the form of arguments criticizing data that are considered assumptions, the presentation of 'lame' content between male and female speakers, and the need to understand the biological differences between men and women in certain job specifications, some comments also indicate the complexity of aspects to achieve true gender equality. This study makes an important contribution in understanding the dynamics of inter-gender resistance in the context of public media, especially in efforts to fight for better gender equality through information and communication that is educative and multi-perspective, so that gender mainstreaming efforts can create good equality for all parties.

Keywords: male resistance, gender bias, gender equality, media polarization, professional discrimination

1. INTRODUCTION

The complexity of gender issues continues to be a central focus of studies and a sensitive topic of debate among scholars. Criticism of feminism and the patriarchal culture that adheres to androcentrism remains a contentious subject to this day. Moreover, gender studies have expanded to include critiques of religious laws, which are often accused of not applying gender equality (Haikal & Kholid, 2024). Amidst this clamor, media polarization plays a significant role in stereotyping certain genders. This stereotyping can be seen in television series (An Nur et al., 2020; Lailatur, 2021; Ramadhina et al., 2024), online news media (Anggraeni, 2019), social media (Kamisya & Setiawan, 2024), and other forms of media. Currently, the construction of media in

cyberspace has become one of the most influential agents of socialization for the general public, reflecting the intensity with which society consumes it (Thabranji, 2022). Therefore, it is essential to ensure that gender issues presented in the media are delivered carefully and thoughtfully. Otherwise, this polarization will persist, and gender studies will remain controversial without producing significant impact.

This study focuses on one particular object, the YouTube video titled "Enaknya Jadi Laki-Laki" on Najwa Shihab's channel, which was published on December 28, 2023. It investigates the potential polarization caused by this content. Indeed, the comments section of the video reveals a variety of pro and contra opinions from netizens. The podcast video contains several key themes, one of the most vital

being gender bias in the professional sphere. Several issues of gender bias in the professional field are highlighted, including the double burden placed on women, disparities in workload, injustice in remuneration, and the limitation of career opportunities. The study identifies several key points of concern: (1) from the outset, the selection of experts and the gender composition of male and female speakers is unbalanced, (2) sensitivity is evident in the remarks made by the speakers, (3) certain data presented in the podcast are more assumptive than evidence-based, and (4) the podcast's discussions appear to corner a particular gender.

Regarding the study of gender bias in the professional field and media polarization, there are several prior studies whose research is relevant to the title of this study. The studies collectively highlight diverse aspects of gender issues across various contexts. Santoso et al. (2014) identify challenges in implementing gender mainstreaming policies to address women's marginalization, while Yuslin (2021) examines the impact of these strategies on the Gender Empowerment Index, revealing progress and persistent gaps. In the tourism sector, Syafruddin et al. (2022) uncover gender bias and efforts to empower female workers in Mandalika Special Economic Zone. Fatima and Gunawan (2024) propose strategies for achieving workplace gender equality through fair human resource management practices, complemented by Wastawa and Suwadnyana (2021), who highlight barriers to women's leadership at the village level. Nasrullah (2021) assesses Japan's gender mainstreaming efforts toward achieving the SDGs from a liberal feminist perspective, while Listia et al. (2023) uncover gender bias in government administration, specifically in human resource management in Sidoarjo Regency. Gender stereotypes are explored in literature by Sektii and Erawati (2023) in Djenar Maesa Ayu's short story and through human rights lenses by Audina (2022), focusing on equality principles. Finally, Musrichah and Baskoro (2021) analyze gender bias in the portrayal of Nyi Atikah in the *Serat Centhini Tambangraras Amongraga* using a functional systemic linguistic approach, illustrating biases in

classical Javanese texts. Together, these studies provide critical insights into gender issues, offering strategies and perspectives for addressing bias and achieving equality.

These studies provide a broader context for understanding gender bias and media polarization, especially in the professional field. The analysis of Najwa Shihab's YouTube video and its comments section contributes to the growing body of research on gender issues, resistance to gender bias, and the influence of media in shaping public discourse. Therefore, the objective of this study is to analyze how the content of Najwa Shihab's podcast video has the potential to polarize gender ideology and to examine the forms of male resistance to gender bias through the comments on the episode "Enaknya Jadi Laki-Laki" on Najwa Shihab's YouTube channel.

2. RESEARCH METHOD

This study employs a qualitative approach with content and discourse analysis as its research methods. The primary data sources are the podcast video content and the comment section on the YouTube episode "Enaknya Jadi Laki-Laki" from Najwa Shihab's channel, published on December 28, 2023. Meanwhile, secondary sources are drawn from journals, books, or literature reviews that discuss gender bias, gender bias in the professional field, and theories related to resistance actions.

This research aims to produce two analytical outcomes: First, content analysis seeks to explore how Najwa Shihab's podcast video content has the potential to contribute to the polarization of gender ideology among the general public. Second, discourse analysis examines the responses of men who display resistance to the arguments presented by the seven speakers regarding gender bias in double burden issues, subordination, and discrimination against women in the workplace, family, or concerning the dilemma of women's professional preferences.

3. FINDINGS & DISCUSSION

3.1 Content Analysis of "Enaknya Jadi Laki-Laki"

The episode "Enaknya Jadi Laki-Laki | Mata Najwa" was first aired on December 28, 2023. Similar to the two previous episodes, this episode of Mata Najwa delves into women's issues, represented by five prominent female figures and two male comedians. The seven speakers featured in the episode are Najwa Shihab (owner of the Najwa Shihab channel), Ge Pamungkas (comedian), David Nubrianto (comedian), Rina Nose (artist), Tasya Farasya (beauty content creator), Alissa Wahid (founder of Gusdurian Network Indonesia (GNI)), and Ira Noviarti (President Director of Unilever Indonesia from 2020 to 2023).

The video has garnered 582,000 views. In the opening of the episode, Najwa Shihab explicitly stated that the title of the podcast would undoubtedly trigger polemics among netizens. She remarked:

“... hari ini akan berbeda, topiknya topik kesukaan. Topik yang sering sekali diangkat Mata Najwa. Topik soal perempuan. Sudah dua kali spesifik kita bahas topik perempuan di Mata Najwa susahnya jadi perempuan satu dan susahnya jadi perempuan dua. Kali ini kita mau bahas sesuatu yang mirip tapi kita mau Twist sedikit bukan susahnya jadi perempuan tapi ‘enaknya jadi laki-laki’. Sengaja topiknya dipilih agak-agak sensi. Gua tahu nih pasti habis ini banyak yang akan protes kanan kiri. Emang enak jadi laki-laki? Berat tahu jadi laki-laki. Gua udah tahu gua udah kebaca nih banyak netizen yang pasti akan ngomentarin judul pertama kali. Sebetulnya judulnya bukan untuk memancing sinisme apalagi untuk membentur-benturkan gender jauh dari itu cuma saya selalu merasa isu perempuan isu yang harus dibicarakan baik laki-laki oleh perempuan dan karena isu sensitif justru harus dibicarakan terbuka”

From the opening narrative, it can be understood that the issues to be discussed are indeed sensitive matters frequently experienced by Indonesian women, which, according to them, give rise to the premise "It's nice to be a man." The issues include the double burden, gender bias in women's professions, sexual harassment, negative stereotypes, and others. However, several key topics from the beginning to the end of the podcast are within the scope of professional issues that have the potential to provoke negative or opposing comments. Below is a breakdown of the content analysis categories that researchers can present to represent the arguments of the speakers:

First, the habituation of women to naturally care about domestic affairs, even when they are career women. Ira mentioned the following:

“Pas saya karir masih awal-awal kalau kita bisnis trip gitu ya, perempuan itu kalau saya bisnis trip itu mikirnya udah ini nyiapan buat meeting gimana, terus bawa apa habis itu ini seminggu harus masak apa gitu kan Terus habis itu nanti anak gimana suami kalau udah ada bisnis trip gitu, besok trip Oke bye, gitu udah. Sementara kalau kita, kalau saya harus mikirin dari mulai A sampai Z. itu enak banget kan jadi laki-laki.”

From this story, the podcast discussion introduces global data indicating that women tend to carry a workload three times greater than men. This topic is further elaborated with other stories about women's double burden, such as those experienced during the COVID-19 pandemic. Alissa Wahid explained that even when fathers worked from home (WFH), they paid less attention to domestic matters like helping children with homework, cleaning the house, and other chores unless explicitly asked to do so by their wives. Najwa added that women are always expected to handle domestic tasks, even when they also work to earn an income like men. She posed a rhetorical question, suggesting that many women expected their husbands to consciously assist with domestic tasks during the pandemic due to WFH, but in reality, this did not happen.

This patriarchal practice is then contextualized with the statement that such a culture is difficult to break because it has been passed down genealogically from parents to children, even extending to ancient times. The speakers agreed that this could be addressed by allowing younger generations to make choices, as Ira stated:

“Karena sebenarnya kita kan punya choice Ya, whether we want to continue the pattern atau kita mau break patternnya bahwa I think this is karena kan juga kita juga merefleksikan apa yang kita alamin di orang tua kita juga gitu so everybody have a choice whether you want to repeat the pattern at continue the pattern I choose to break the pattern dan anak-anak juga ngelihat contoh yang mungkin berbeda akhirnya dia aplikasikan ke generasi berikutnya.”

Tasya added that, in essence, religion (Islam) does not limit the roles and contributions of women.

This is exemplified by Sayyidati Khadijah, who was the wealthiest merchant in Mecca at the time. Tasya also emphasized that gender equality is supported by both religion and the state, as evidenced by menstruation leave and maternity leave policies. The problem, according to Tasya, is that these principles of justice and equality are not consistently enforced by men, which is why women continue to demand their rights.

Second, the supremacy of men in professions and restrictions on women's job opportunities.

This issue arises as a continuation of the previous topic. Many physically demanding jobs are designated for men, leaving little room for women to participate. Some argue that this is due to the perception that men impose restrictions on the types of jobs women can pursue. In reality, both men and women should have equal access to these opportunities, but discrimination is enforced under the pretext of "protecting" women.

One of the professions discussed was that of an astronaut, as highlighted by Ge. The restrictions on women in this field are justified by health risks, such as the increased threat of cancer due to radiation exposure in space without the Earth's atmospheric protection. Biological factors, such as menstruation, are also seen as complicating factors. Najwa, however, argued that these protection-based policies perpetuate patriarchy rather than genuinely supporting gender rights. This was supported by statements from Rina and Alissa, who said

"emang emang Kenapa perempuan harus dilindungi itu berarti ada pemikiran dari laki-laki kalau perempuan itu lemah.."

".. yang namanya kesetaraan gender itu artinya begini bukan mau disamain bukan. Kebutuhan spesifik perempuan dan kebutuhan spesifik laki-laki dua-duanya dapat tempat kalau memang ke luar angkasa itu perempuan ada tantangannya, buatlah teknologinya supaya perempuan bisa ikut berangkat ke sana. Bukan eh perempuan jangan ikut lo karena nyusain."

This heated discussion was interspersed with humor delivered by Ge and David. Ge shared that his understanding of "protecting women" stemmed from his family's teachings, while David believed that his instinct to protect his wife was due to her not being fully capable of certain tasks, like driving a car. This

led him to prohibit her from driving alone. The panelists ultimately agreed on the idea of neutrality, asserting that men and women have equal potential and the right to empower their abilities by pursuing careers in their respective fields.

Third, differences in life phases between men and women. This point highlights how women often face complex decisions between career and family life. Their traditional role as primary caregivers for children becomes a significant barrier to career advancement. This emphasizes the importance of workplace support, such as daycare facilities, so women can balance work and family life. Ira shared this reflection:

"Kalau perempuan ya dia kerja habis kerja terus dia kawin habis kawin dia punya anak...itu dia ah kesulitan tuh karena antara gua mau milih kerja atau gua mau milih ngurusin anak itu sendiri udah kompleksi sendiri. Belum lagi kalau misalnya mungkin culture Surrounding atau lingkungan atau keluarga bilang ya udah lo urusin aja anak lo dulu Nanti kalau udah gede baru habis itu kerja gitu Nah itu kan sebenarnya enggak fair buat dia"

This system creates negative stereotypes in society regarding women's capabilities and flexibility in work. This is evident in the dominance of men in specific roles, such as sales positions, which Ira illustrates:

"Di sales itu 70% lebih dari 70% itu masih cowok sales... karena ada stigma bahwa area 24 jam di jalan segala macam by nature mungkin lebih berbuat untuk laki-laki."

This disparity reflects gender bias in specific job roles. Jobs requiring high mobility or long working hours are often dominated by men. However, this is not because women are incapable, because of social stereotypes. In addition, it is due to expectations that label such roles as unsuitable for women.

Third, discrimination in recruitment and promotion Processes. Najwa opened this discussion by highlighting the discrimination women face when applying for jobs:

"Ketika masuk kerjaan aja tuh pertanyaan yang diajukan oleh interviewer ke calon pekerja laki-laki dan calon pekerja perempuan beda... calon pekerja perempuan kalau masih single pasti ditanya ada rencana kawin kapan."

Women are often subjected to questions about their

personal lives, such as marriage and pregnancy plans which have no bearing on their job performance. This creates an unequal playing field and disadvantages women in obtaining the same opportunities. Najwa also noted:

"Laki-laki akan dipromosikan berdasarkan potensinya perempuan baru akan dipromosikan kalau udah dibuktikan performanya."

This difference in promotion standards reflects systemic bias, where men are more likely to be promoted based on potential, while women must demonstrate their capabilities before being considered for promotion. This double burden makes it more difficult for women to gain recognition at work. Ira added that women should be allowed to balance work and family life. She argued:

"Kalau misalnya dia bisa membalans antara dia kerja sama dia punya anak Why not... ini adalah pemikiran yang sebenarnya aku tuh nggak setuju banget."

Therefore, it is crucial for institutions to raise awareness of gender equality in the workplace. Companies must establish policies that support the work-life balance of their employees and eliminate irrelevant interview questions. This includes training interviewers to adopt a fair and unbiased perspective regarding gender. As a closing remark, he stated:

"Secara natural memang pria mungkin secara natural lebih agresif perempuan itu lebih caring and compassion tapi sebenarnya ada juga stigma-stigma yang kayaknya."

The perception and stereotypes surrounding the "natural" characteristics of men and women influence how they are seen and treated in the workplace. For instance, female leaders who are assertive are often labeled as "bossy," while assertive male leaders are seen as "strong." Overcoming these stereotypes requires a cultural shift in how we view gender and leadership.

From the above analysis, it is clear that gender inequality in the workplace remains a significant issue that requires serious attention. Inclusive and fair policies, as well as changes in workplace culture, are essential to address this issue. Companies must ensure that they not only comply with formal standards but also create a supportive work environment where women can achieve their full potential without being hindered by stereotypes and discrimination.

3.2 Male Resistance to Gender Bias in "Enaknya Jadi Laki-laki"

From a total of 1,115 comments collected by the researcher, the percentage of negative sentiments reached approximately 38.7%. When narrowed down to user resistance (specifically from male users) regarding professional contexts, it accounted for around 12.37%, or 138 comments. In terms of definition, resistance refers to opposition. Based on James C. Scott's theory, resistance is a form of opposition, either overt or covert, by an individual against rules or actions imposed by others that are deemed incompatible with the existing ideology and established norms (Susilowati, 2018).

Although the video appears to highlight issues faced by women that should be brought to public attention, some arguments made by the speakers were less relevant when linked to gender issues. This is especially true when discussing biological differences, which are inherent and unlikely to be seen as 'equal.' However, the video seemingly attempts to force this equalization, prompting resistance from some male viewers in response to the narratives and settings presented in the Mata Najwa episode.

1. Criticism of the content presentation that cornering males

In the video, the composition of the panelists was 2 men and 5 women. This initial imbalance in representation affected the quality of the discussion. This concern was validated by several comments from male netizens who felt marginalized, such as:

No	Date	User	Comment
1	2024-01-04	@rockable cena	<i>"...ini panel bias banget ngomong enaknya jadi laki-laki tapi majority narsum mya perempuan, ya jadi ngga ada debat yang hidup lah."</i>

2	2024-01-15	@muham maddanial wasilularham4042	<p>“Dari awal sudah di lihatkan bahwa laki laki sudah di sudutkan, mulai dari pemilihan host laki laki yang kurang memiliki pengetahuan dan para perempuan memiliki data yang menyudutkan laki laki....”</p>
3	2023-12-29	@rosyidri dho2258	<p>“Kasian aja liat mas Ge pamungkas n Mas David terlihat tertekan dalam diskusi ini, terkesan terpaksa dalam menanggapi isu2 yang ada, dan tidak bisa bebas mengungkapkan apa yang sebenarnya dari dalam hati, tentunya mereka seperti kurang berpengalaman dalam tema ini dan yang lainnya sangat menguasai segala isu yang diangkat.”</p>

The men in the podcast appeared marginalized because most of the panelists were women, causing the debate to become less balanced. From the start, men were placed in a disadvantaged position, with a male host who was less knowledgeable and female panelists who had strong data to challenge them. Additionally, Ge Pamungkas and David looked pressured and unable to express their views freely, indicating their lack of experience and discomfort discussing the issues raised.

There was no neutral party in this podcast, not even the host. Ideally, this should have been a space for mutual discussion. But since the topic was gender, the composition of five female panelists and two male hosts made it feel more like a rivalry. Given this situation, it's no surprise that some netizens perceived the men as being 'ganged up on,' making the concepts of gender equality and feminism seem confrontational, rather than balancing both sides equally.

2. The data presented is still assumptive and should not be generalized

In sensitive educational content like this, credible and competent sources should present valid data to ensure public understanding remains aligned with the concept of gender and its equality. However, some netizens highlighted that certain data presented by the panelists

were not entirely reliable for argumentation, as shown by the following comments:

No	Date	User	Comment
1	2024-01-04	@rockablecena	<p>“Saya ngga memungkiri influence Mbak Nana dalam dunia jurnalistik, tapi kalau udah ngomongin soal gender entah kenapa saya ngeliatnya Mbak Nana ini udah masuk ke kategori libtard sebenarnya, banyak banget bias kognitif yang diucapin sama semua orang yang ada di panel ini ... laki-laki dan perempuan itu punya naluriah masing-masing yang mana laki-laki emphasize ke logic dan perempuan ke emosi, jadi ya nggak heran semua orang yang ada di panel ini ngomongnya pake emosi semua dan ga ada supporting data yang nge back it up.”</p>
2	2024-01-01	@user-dw9sz4bk31	<p>“Benar rina nose itu, masak kata mba nana gaji ditentukan atas jenis kelamin? Gak masuk akal banget....”</p>
3	2024-01-01	@rasywa anggara8197	<p>“mmm mungkin bisa dihadirkan narasumber yg punya keilmuan ttg psikologi perbedaan wujud wanita dan laki2, spt dr. Aisyah Dahlan mba.. karena ini semua narasumbernya hy berdasarkan pengalaman ga ketemu akhirnya sumber kenapa bisa begini begitu.”</p>

Gender itself is an identity attached to a specific sex within a particular social or cultural context. Therefore, gender studies cannot be generalized across all societies. It is normative for specific communities, and social constructions vary across cultures (Audina, 2022).

Regarding the professional sector discussed in Najwa Shihab's video, the concept of the double burden or subordination of women seemed to be generalized. For example, Najwa argued:

“It's tough for women in the workplace. From the moment they enter, they face scrutiny. Promotions are hard to come by. They do the same work as men but are paid 30% less. For the same work, with the same qualifications and experience, women earn, on average, 22% less than men in Indonesia. It's really a privilege to be a man.”

This statement could mislead people who are critical of the information presented, as Najwa did not mention a specific source for this data. Moreover, the cynical phrase "*it's really a privilege to be a man*" implies that the entire Indonesian corporate ecosystem subordinates female employees, even though not all companies operate this way. However, it also sheds light on the ongoing challenges women face in achieving equity within the professional landscape, prompting further reflection on systemic barriers.

3. The concept of gender equality in the professional sphere needs reevaluation

This point emerged because the podcast discussed job preferences, where certain professions, such as astronauts, are more accessible to men. This was linked to the idea of "protecting women" to prevent undesirable outcomes. The response from the panelists suggested they did not want women to be seen as weak or limited in capability. In response to this, some netizens shared their perspectives, as seen in the following comments:

No	Date	User	Comment
1	2024-01-15	@dimasharvid5	<p><i>"Kesetaraan harus dilihat dari wewenang, tanggung jawab dan benefit... Karena you will get the same if you do the job as good as the others. 2. Ketidaksetaraan perlu dilihat dari kesempatan yang ada bukan hasilnya. Contoh jika memang mau ambil kesetaraan... dengan menganut kesetaraan.. kuli bangunan harus 50% cewek dan 50% cowok , begitu pula pekerja tambang. Sehingga dasar utamanya adalah.. kesetaraan untuk laki laki dan perempuan mendapat pendidikan dan akses informasi yang sama... selanjutnya gimana individu itu memanfaatkan nya... Karena terbukti... tidak harus cewek atau cowok jadi CEO dan yang jadi CEO pasti orang berkemampuan."</i></p>
2	2024-01-10	@kosmistro	<p><i>"Coba lah bekerja sebagai Nelayan, penambang batu bara, pekerja konstruksi gedung tinggi atau bawah tanah, petugas militer di area konflik, pengemudi truk, teknisi instalasi listrik dunia, petugas penyelamat bencana, kemudian, ada pekerja</i></p>

bangunan yg membangun rumah anda, pekerja konstruksi jalan aspal yg anda pakai setiap hari, pekerja ekspedisi yang mengangkat alat berat utk mendistribusikan kebutuhan anda anda semua setiap hari. Kalau wanita Mau bekerja di bidang tersebut, barulah kita bicara kesetaraan."

Many netizens argue that professional gender equality should focus on equal access to education, information, and opportunities. But, they argue, differences in biological and physical capabilities must also be acknowledged. Professions that rely heavily on physical strength, like mining or construction, are predominantly male-dominated. This biological difference is seen as a factor that makes it challenging to achieve absolute equality in all professional fields. Furthermore, some netizens highlighted the inconsistency of gender equality demands. While feminist campaigns call for equal treatment, they argue that, in crisis situations (like war or maritime disasters), men are expected to sacrifice themselves for women and children.

So, in the professional realm, male commenters in the YouTube video generally shared the following views on gender equality: (1) Equality is about competence — Women can achieve high-ranking positions and equal pay if they prove their competence. (2) Biological differences matter — Men have greater physical strength and durability, making them better suited for certain physical professions. (3) Equality should be fair across all aspects — If women demand equality in corporate jobs, they should also accept it in physically demanding jobs. (4) Crises highlight inequality — Men often sacrifice for women in emergencies, contradicting calls for equal treatment. These perspectives illustrate a broader debate on gender roles and how equality is interpreted within the professional realm.

3.3 Establishing a middle ground on the sensitivity between the gender terms 'equal,' 'fair,' and 'equitable'

Based on the descriptions above, it can be understood that both men and women face significant social pressures from their environment. Yet, education and

an open mindset can help reduce gender-based injustice at individual and societal levels (Bem, 1993; Eagly & Wood, 2012; Hyde, 2005). Furthermore, fostering awareness and dialogue about these pressures can create opportunities for collaborative efforts to promote equality and mutual respect.

In public spaces, especially in professional fields, women often experience gender bias based on physical and biological characteristics present from birth. While these differences should not inherently lead to injustice, they frequently trigger inequality and discrimination (Fatima & Gunawan, 2024). Data shows that the percentage of women in 2022 was 53.41%, which increased to 54.52% in 2023 (Tingkat Partisipasi Angkatan Kerja Menurut Jenis Kelamin, 2021-2023, 2024). This significant growth deserves attention to ensure that company stakeholders and work supervisors uphold the rights of employees regardless of their gender.

Gender mainstreaming (PUG) is a strategy to achieve gender equality and justice in all aspects of life through inclusive policies and programs. This approach considers the experiences, needs, and challenges of men, women, and vulnerable groups like children, the elderly, people with disabilities, and economically disadvantaged communities. Gender empowerment occurs at all stages of policy and program development, from planning to evaluation (Santosa, 2016).

Gender equality ensures that men and women have equal opportunities and rights in politics, economy, social and cultural life, education, and national security. It also promotes balanced access to development outcomes (Santosa, 2016). According to (Khoirunnisa, 2024), gender equality and justice are achieved when men and women experience equal access, participation, control, and benefits (APKM). Access means the ability to utilize resources, services, information, and employment opportunities to enable full participation in society. Participation means the active involvement of men and women in decision-making related to the use of family resources. Control means the management and control of resources by men and women equally, including jointly registered

property. Benefits means every family member should equally benefit from family activities.

Gender justice, distinct from gender equality, refers to fair treatment of men and women in the national development process. This concept considers the experiences, needs, and obstacles faced by each gender so they can access, participate in, control, and benefit from resources (Santosa, 2016). By addressing these differences, gender justice seeks to dismantle systemic inequities and promote a more inclusive and equitable society.

Indonesia has taken steps to implement PUG through various regulations, such as Law Number 17 of 2007 concerning the 2005-2025 National Long-Term Development Plan (RPJPN) (Santosa, 2016). Also Law No. 13 of 2003 regulates gender equality as stated in Chapter III, Articles 5 and 6. Article 5 stipulates that "every person who works has equal opportunities without discrimination in employment." Similarly, Article 6 emphasizes the right of "every worker or employee to be treated equally without discrimination by the employer" (Law No. 13 of 2003 - Employment). This means that all individuals, regardless of gender, ethnicity, race, religion, political views, or disability, are entitled to equal rights, opportunities, and treatment in the workplace without discrimination in any area. The goal is to create a safe, harmonious, and prosperous work environment (Fatima & Gunawan, 2024). However, its implementation still requires strengthening.

That one educational effort is the podcast initiative by Najwa Shihab, which discusses women's issues in a contemporary manner and has already settled and reached so many audiences. But however, the title "Enaknya jadi Laki-laki" sparked resistance from some audiences, who questioned its implications. This shows that both men and women need to be aware of the concept of gender equality and justice within the larger framework of PUG especially in social media. Joint discussions and efforts are necessary to formulate strategies that do not harm or marginalize either party. So this sensitivity can meet the middle ground. no more gender-related polarization that is rampant in social media but new contemporary

concepts that are relevant to the welfare of the rights of each gender.

4. CONCLUSION & RECOMMENDATION

The episode “Enaknya Jadi Laki | Mata Najwa” broadcast on December 28, 2023 raised gender issues, especially women's equality in various aspects of professional life. Seven interviewees, including Najwa Shihab, discussed the challenges and biases faced by women, such as double burden and discrimination in recruitment and promotion. Najwa Shihab underlined the sensitivity of this topic, while Ira Noviarti and Alissa Wahid highlighted the domestic burdens that women have to carry despite working full-time. The discussion also raised that workplace discrimination often starts in the recruitment process, and that cultural change and inclusive policies are needed to achieve true gender equality.

Of the 1115 comments on the video, 38.7% were negative, with 12.37% showing male resistance to gender issues in the professional sphere. This resistance is resistance to arguments that are deemed inappropriate. Gender inequality in the video can be seen from the strong dominance of female sources in the data, causing discomfort for male sources. Netizens' criticism of the data as assumptions, as well as the biological differences between men and women

in work, show that equality must take into account equally heavy abilities and responsibilities. Achieving gender equality and justice requires education, a change in mindset, and the implementation of Gender Mainstreaming (PUG) strategies that are fair to all genders.

This study makes an important contribution to understanding the dynamics of inter-gender resistance in the context of public media. It highlights the role of educational and multi-perspective communication in advancing gender equality. By supporting gender mainstreaming efforts, the study aims to foster equitable outcomes for all parties involved.

REFERENCES

An Nur, F., Audyana, A., & Gurniawati, R. (2020). Ketidakadilan gender pada acara TV Sinema Indosiar: Telaah perspektif struktural Giddens. *Jurnal Riset Komunikasi*, 3(1). <https://doi.org/10.24329/jurkom.v3i1.109>

Anggraeni, N. D. (2019). Ketimpangan gender pada kasus incest dalam pemberitaan media dalam jaringan (Analisis wacana bahasa). *Jurnal Dimensi*, 8(1). <https://doi.org/10.33373/dms.v8i1.1857>

Audina, D. J. (2022). Kesetaraan gender dalam perspektif hak asasi manusia. *Nomos: Jurnal Penelitian Ilmu Hukum*, 2(4), 148–154. <https://doi.org/10.56393/nomos.v1i6.602>

Bem, S. L. (1993). *The lenses of gender: Transforming the debate on sexual inequality*. Yale University Press.

Eagly, A. H., & Wood, W. (2012). Social role theory. In *Handbook of theories of social psychology* (pp. 458–476). SAGE Publications Ltd. <https://doi.org/10.4135/9781446249222.n49>

Fatima, S. C., & Gunawan, A. (2024). Kesetaraan gender di tempat kerja serta langkah-langkah untuk memastikan keadilan dalam MSDM. *Jurnal Ekonomi dan Bisnis Digital*, 1(3), 396–400.

Hyde, J. S. (2005). The gender similarities hypothesis. *American Psychologist*, 60(6), 581–592. <https://doi.org/10.1037/0003-066X.60.6.581>

Kamisya, A. N., & Setiawan, R. (2024). Konstruksi identitas gender pada remaja pengguna media sosial Twitter. *Edu Sociata (Jurnal Pendidikan Sosiologi)*, 7(1), 162–173. <https://doi.org/10.33627/es.v7i1.1976>

Khoirunnisa, A. (2024). Dinamika feminism dan perubahan sosial. *Jurnal Media Akademik (JMA)*, 2(3), 1–16. <https://doi.org/10.62281>

Lailatur. (2021). Stereotip gender di media: Representasi atlet besi perempuan pada drama *Weightlifting Fairy Kim Bok Joo*. *Translitera: Jurnal Kajian Komunikasi dan Studi Media*, 10(2), 14–26. <https://doi.org/10.35457/translitera.v10i2.1336>

Listia, S., Kusuma, K. A., & Abadiyah, R. (2023). Bias gender pada pengelolaan sumber daya manusia di Kantor Sekretariat Daerah Sidoarjo. *Management Studies and Research Journal*, 4(5), 7513–7522.

Musrichah, A. P. A., & Baskoro, B. R. S. (2021). Bias gender dalam cerita ulama Nyi Atikah (Pendekatan linguistik sistemik fungsional teks suntingan Serat Centhini Tambangrasa Amongraga Jilid II). *Madah: Jurnal Bahasa dan Sastra*, 12(2), 223–236. <https://doi.org/10.31503/madah.v12i2.387>

Nasrullah, I. D. (2021). Pengarusutamaan gender di Jepang untuk mencapai SDG's (Sustainable Development Goals) dalam perspektif feminism liberal. *Journal of Feminism and Gender Studies*, 1(2), 132. <https://doi.org/10.19184/jfgs.v1i2.25281>

Ramadhina, A. M. S., Wibowo, K. A., & Rahmawan, D. (2024). Representasi media berdasarkan gender pada karakter serial animasi *Avatar: The Last Airbender*. *Jurnal Harkat: Media Komunikasi Gender*, 20(1), 65–74. <https://doi.org/10.15408/harkat.v20i1.39702>

Roqy Haikal, & Kholid, A. (2024). Analisis interpretasi gender dalam Al-Qur'an: Kajian atas buku *Argumen Kesetaraan Gender dalam Al-Qur'an* karya Nasaruddin Umar. *Madaniyah*, 13(2), 274–293. <https://doi.org/10.58410/madaniyah.v13i2.801>

Santosa, W. M. (2016). *Penelitian dan pengarusutamaan gender: Sebuah pengantar*. LIPI Press.

Santoso, W. M., Kemasarakatan, P., & Kebudayaan, D. (2014). Problematika kebijakan pengarusutamaan gender dalam mengatasi marjinalisasi perempuan. *Jurnal Masyarakat & Budaya*, 16(3), 411–426.

Sekti, G., & Erawati, W. (2023). Stereotipe gender dalam cerita pendek *Saya di Mata Sebagian Orang* karya Djenar Maesa Ayu (Kajian feminism). *ICONITIES (International Conference on Islamic Civilization and Humanities*, 623–636.

Susilowati, E. Z. (2018). Resistensi perempuan dalam kumpulan cerita *Tandak* karya Royyan Julian (Teori resistensi-James C. Scott). *Bapala*, 5(2), 1–11.

Syafruddin, I., M., & Suryanti, N. N. (2022). Bias gender dan pemberdayaan pekerja perempuan pada destinasi wisata kawasan ekonomi khusus (KEK) Mandalika Lombok. *Konferensi Nasional Sosiologi IX APSSI 2022 Balikpapan*, 445–449.

Thabrani, A. (2022). Konflik kepentingan: Konstruksi media massa pada kasus ketidakadilan gender (Analisis teori relasi kekuasaan dan pengetahuan *Power and Knowledge* dari Michel Foucault). *Jurnal Kolaborasi Resolusi Konflik*, 4(2), 154. <https://doi.org/10.24198/jkrk.v4i2.40041>

Tingkat partisipasi angkatan kerja menurut jenis kelamin, 2021–2023. (2024). *Badan Pusat Statistik*. <https://www.bps.go.id/statistics-table/2/MjIwMCMY/tingkat-partisipasi-angkatan-kerja-menurut-jenis-kelamin.html>

Wastawa, I. W., & Suwadnyana, I. W. (2021). Bias gender kapamangkuan di Desa Mengesta Kecamatan Penebel Kabupaten Tabanan. *Jurnal Penelitian Agama Hindu*, 5(2), 54–72. <https://doi.org/10.37329/jpah.v5i2.1273>

Yuslin, H. (2021). Pembuktian strategi pengarusutamaan gender (PuG): Analisis capaian indeks pemberdayaan gender di Indonesia. *Jurnal Ekonomi dan Statistik Indonesia*, 1(3), 162–170. <https://doi.org/10.11594/jesi.01.03.04>