

Audience Reception Analysis of Feminism in Difficulty Being Woman Mata Najwa 2

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Abstract

Social media exposure is impossible to avoid in this era and changes in communication behavior for individuals and groups to become more open and active. Based on Report data for 2023, there were 139 million YouTube users in Indonesia as of January 2023, which is estimated to increase to 81.82% of the population in 2026. This bombastic number is considered effective for spreading campaigns for women's rights and feelings through social media, which discusses stereotypes, gender equality, and feminism contained in Wati's 2022 research on Spreading Gender Equality Values Through YouTube. YouTube content that can accommodate it is "The Difficulty of Being a Woman Part 2" on the Najwa Shihab channel. Researchers want to find out how the media audience's reception of Najwa Shihab's content feminism using quasi-qualitative research method with reception analysis approach of the Stuart Hall encoding-decoding model and literature review. Observing and doing FGD with several informants who are included in the four Nightingale audience typologies namely audiences, media target audiences, and audiences with interactive experience. Researchers find that construction and media representation have a big impact on audience reception. The highest reception is on the difficulty being woman motion, meanwhile, the aged standard of woman married, the matters of beautifulness, and non idealistic reason of woman become leader is on negotiating. All informants refused the domestication and pregnancy plan charged to women. The audience as the people addressed is on opposite sides of every motion and the others give the diversity answers in each reading position.

Keywords:

Feminism; Audience Reception; Woman; Stereotype; YouTube.

1. Introduction

It is impossible for society in the current era to avoid exposure to media, be it mass media or social media, which ultimately causes changes in the communication behavior of individuals or groups in response to this content. The emergence of the internet became the starting point for the emergence of modern civilization in obtaining, sharing, and commenting on a phenomenon more easily and in two directions (Pamuji, 2019). The characteristics of an audience that is always dynamic with increasing technological advances ultimately contribute to a very large number of social media users. Reporting from Reportal data in 2023, it is stated that there are 167 million social media users in Indonesia, of which 153 million are users over 18 years old or around 79.5% (Yonatan, 2023). What is even more surprising is that YouTube is the most widely used social media with a total of 139 million users as of January 2023 and it is estimated that 81.82% of Indonesians will have their own social media in 2026.

Reported on the blog. slice.id website uploaded May 4, 2023, YouTube provides its own trend for 50.4% of people in Indonesia to become active users, which when described consists of 53.1% of female users and 46.9% of male users. It is recorded that 824 native Indonesian YouTubers have more than 1 million subscribers, which shows that this platform has become a good forum for creating, interacting, and creating new communities that have a positive impact on the quality of digital literacy in Indonesia (Slice, 2023). This is good news for content producers in Indonesia because the process of conveying the message will be strategic so that it reaches the minds of the audience who is exposed to it. The dissemination of information has become easier with the existence of YouTube, creating an era of globalization that ultimately encourages audiences to become more open and systematic (Wulandari, 2021).

The popularity of YouTube social media is a great opportunity for content whose development is unknown, namely about feminism. Based on the results of the discussion entitled "Celebration of Women's Media Collaboration Refuses to Die" which was held on June 3, 2023, it was stated that there was very little media specifically discussing women in both main and alternative media (Sania, 2023). In fact, by maximizing algorithms on social media, any content will easily reach the hands of the public, especially the concept of feminism itself. Social media content must present a narrative that can convince the audience with audio support and attractive visualizations so that it can bring the audience to diverse perceptions and relate to the stories and experiences experienced by each active media audience.

Gender inequality still seems very real even though in reality there have been many groups and organizations that have voiced this feminist movement since colonial times. Women are always considered to be in a lower position than men with additional negative stereotypes in the social, political, educational, economic, and household (domestic) fields which cause women to be increasingly disadvantaged (Mahardhika, 2020). Based on the Indonesian Legal Capability Index in Guaranteeing Gender Equality in the Economic Sector in 2023, it is stated that it is not yet fully guaranteed. This is reinforced by a quote from Pribudiarta secretary of the Ministry of PPPA who stated that although the 2022 target has been achieved well or even better, the problems that have been resolved are only the visible tip of the iceberg (Ahdiat, 2023).

Reported on the kemenppa.go.id page entitled "Women's Rights to Achieve Gender Equality", it is explained that in the concept of marriage, women are disadvantaged because of the demand to marry at a young age with all the abilities they must have, such as higher education and the ability to take care of their family well. Likewise, when planning a pregnancy, women are the ones who bear the burden. Of all the birth control products available, women's birth control remains the choice because birth control for men is said to have bad effects such as pain and discomfort, changes in the color of the scrotum, and bleeding which can cause cysts as well as decreased sexual performance (Agustin, 2021).

This condition shows that the burden on women is very large. No wonder this condition makes housewives often suffer from stress and depression, which affects their emotions (Fadli, 2021). Emotional conditions like this ultimately led to a stereotype that women are more emotional than men and are not suitable for taking over household life. Even though a lot of research has shown that women's intervention in life will provide more prosperity. One of them, research conducted by Sulistiadi Dono & Faradina Alifia (2020) states that the amount of savings in households that involve the wife's intervention is 24% higher than in households that do not involve the wife in the process.

Meanwhile, based on 2021 Central Statistics Agency data, it is stated that 10.6% of women who graduated from college did not get the same job opportunities as men. The number of women's work participation is only 53.41% whereas men can reach 83.37% as of August 2022. It doesn't stop here, women are the next victims of discrimination in the form of wages that are much lower than men (Research Agency Statistics Center, 2022). This condition is influenced by the assumption that women only work in side professions. Not to mention that the prerequisite for registration for those who work is only based on physical appearance, and

not because of the skills and personal advantages they possess. On the Kompas. id page, it is stated that job vacancy advertisements explicitly demand that women who are interested in applying for jobs must appear beautiful and attractive (Poerwandari, 2022).

The difficulty of being a woman with all the burdens and demands that exist in society is something that the public should know. This is related to achieving gender equality experienced by Indonesian women which must be understood by all groups. This summary of the difficulties of being a woman in the packaging of feminism has been voiced on social media, one of which is on Najwa Shihab's YouTube account. Najwa Shihab, a figure who strongly supports feminism, even dared to take the big decision to leave the television station to build Narasi TV on YouTube (Febriani, 2023). As an alternative media that is present to review what is still covered by several groups and can be filtered, the message will be presented as attractively as possible to arouse acceptance and response from the audience. Of course, the influence of character, topic, and word choice will influence the audience's perception and reception of the content uploaded on the page of the famous Indonesian journalist, namely Najwa Shihab.

Reporting from popbela.com, Najwa Shihab founded Narasi TV in 2017 with her determination to create equality for women by involving almost half of the employees who are women and have the rank of director. This turned out to be good news because Narasi TV succeeded in attracting many audiences with real actions carried out through 3C (Content, Community, and Collaboration) which ultimately gave birth to three YouTube accounts with a high number of subscribers (Indraini, 2018). Based on research on their respective YouTube accounts, it was found that the three accounts had several subscribers, including Narasi Newsroom (1.05 million subscribers), Narasi (529 thousand subscribers), and Najwa Shihab (9.19 million subscribers) per 2 August 2023. The Najwa Shihab account is the account with the highest number of subscribers of all Narasi TV accounts, which since joining on February 28, 2017 to August 2, 2023 has uploaded approximately 2500 videos with a total of 1.369.295.283 views.

As a figure who fully supports feminism, feminist content is among the content most awaited by active media audiences. The content entitled "It's Difficult to Be a Woman - Part 2" which was uploaded on March 1, 2023, has managed to get 1.2 million views after 2 weeks of uploading the content and also became TikTok's For Your Page (FYP) for several days after it was uploaded. One of the TikTok creators who helped spread awareness and showed his response to this content was @devristaa who managed to get 2.4 million views from video

footage uploaded to Najwa Shihab's YouTube account. The response to receiving this message is shown more deeply through the public's comments in the YouTube column which are abundant and varied. If calculated as of August 2, 2023, there are thousands of comments from netizens who use YouTube.

The sources' varied backgrounds in content made the discussion even more interesting, including Anang Hermansyah, Denny Sumargo, Onadio Leonardo, and Rocky Gerung. The discussion about feminism is discussed thoroughly to make the audience aware that although women have obtained equal rights in the fields of education and work, in reality, inequality and discrimination in social construction still occur. Not to mention the addition of various stereotypes that have emerged so that women's burden increases and when the facts are distorted, if this happens to men, then they are not necessarily able to get through it. Issues regarding stereotypes, subordination, and marginalization which have never been separated from social life and still haunt women from time to time are the points of emphasis that need to be raised among the public. Through this method, individuals are expected to be able to place women fairly through a campaign that has been widely echoed by the public, one of which is the government by launching Law No. 12 of 2022 concerning the Crime of Sexual Violence.

Therefore, researchers want to examine further the public's response to the content created on Najwa Shihab's account in the Narasi program entitled "The Difficulty of Being a Woman - Part 2" because the issues discussed are not issues that only women must understand but men too. The challenges faced by women will not be solved if men are not involved and conscious enough to think about it. To measure the extent to which audiences perceive the message content in Najwa Shihab's YouTube content regarding feminism based on the encoding-decoding process that occurs while enjoying the content, it is based on analyzing comments and responses to the reception of the messages that have been presented, which can be done by analyzing the reception of active media audiences.

2. Method

This research refers to a quasi-qualitative approach originating from the postpositivism paradigm design which requires elaboration on the use of theory to discover problems, phenomena, and social systems without prioritizing meaning. With the Simple Research Design (SRD) approach, researchers carry out five stages, namely social context and research question, literature review, research method and data collection, data analysis, and reporting. To begin with, researchers will look for the right theory as a basis for research and this will be followed by determining the right method for collecting data. The next stage is data search and analysis

based on theory. Then after completion, the researcher will check the validity of the data from the draft report so that the researcher's research can be accounted for.

The data source for this research uses primary data which comes from direct data which shows real data obtained based on Focus Group Discussion (FGD) activities and joint observations with informants by Nightingale and Ross's (2003) typology guide in the book "Media and Audiences" namely the audience (audience as the people assembled), the media target audience (audience as the people addressed), the audience with interactive experiences (audience as happening). The research subjects here are people at Ciputra University Surabaya who are registered as active YouTube users as well as academics in the age range of 16-64 years, both men and women. Informants are also required to have watched the content of the broadcast and are domiciled in the city of Surabaya. The main criteria that researchers use as a reference is someone who is in the research area, knows the content of media content, can argue well, feels the impact of the content, or is involved in the problems discussed in the content (Haryono, 2020). To strengthen it, researchers used literature as secondary data.

To collect this data, researchers used a reception analysis method by paying attention to the encoding-decoding process of the audience while enjoying the content. The researcher prepared video clips per motion to be shown and asked the informant to tell his point of view on the message conveyed in the discussion broadcast on Najwa Shihab's YouTube content. The data obtained is in the form of voice recordings which will later be transcribed and reduced in content by the researcher by summarizing and sorting the main data items according to the themes and research patterns that have been prepared. Which will ultimately be collected in the presentation of data reading positions into dominant hegemonic, negotiated position, and oppositional positions.

3. Findings and Discussion

In the process of receiving a message, several stages must be passed until the message can be identified by the audience, namely through the encoding and decoding process. In this case, Najwa Shihab on the Mata Najwa YouTube show makes messages with certain codes in the form of presenting feminist motions that still show contradictions in practice. The value of women raised by Najwa Shihab is even more interesting because of the male respondents she chose to find out the extent of acceptance of feminism among men. This broadcast finally undergoes a decoding process, which is the physical translation in a new form by the audience and becomes a reference for the reproduction of messages in the next encoding process. After conducting FGDs and observations on 6 informants, namely MA and KH (audience as

happening), EN and ES (audience as people assembled), KN and JE (audience as the people addressed). The following findings were found:

3.1. Dominant-Hegemonic Position on the Difficulty of Being a Woman, Emotional Levels, and Women's Beauty Standards

Based on the FGDs that have been conducted by researchers, the motion regarding the approval of the difficulty of being a woman is the first motion in the content entitled "Susahnya Jadi Perempuan Part 2" which is in the dominant hegemonic position category. The acceptance of this feminist construction is the impact of the existence of frames of relevance or similarities that are felt either from experiences or stories that have been obtained, both in the protective paternalism sector (women must be guarded and led by men based on their will), antipatriarchy (avoiding the arrangement that the position of men is always above women), and unity (unity in homogenizing feminist goals in achieving gender equality). Audiences become a legitimized discourse over time for the media exposure they absorb (Schroeder, 2017). The FGD results also show the conformity of audience reception regarding statements and agreements about the difficulty of being a woman based on the experiences of the informants. There were 4 out of 6 informants who agreed with the motion with various arguments, namely JE, KH, MA, and KN. All four expressed their agreement because of their daily experiences of seeing their mothers and close female relatives under pressure from inside and outside the home. The environmental and social background around them also contributed to the fact that the double burden in the village shows the difficulty of being a woman.

Meanwhile, in the second motion, namely about the higher emotional level of women than men, one of the female informants, EN, also agreed. Although the actual encoding aimed by Najwa Shihab is to influence the audience this emotional level does not have a bad impact because women can regulate their emotions and even lead to a higher level of family welfare (Iskandar and Maizar, 2020). EN realizes that women are much more emotional than men, but here it is also explained that emotions are the best solution for her not to hurt and disturb anyone near her. EN briefly refuted ES's opinion that men do not have the space to vent their emotions like women.

The last motion agreed by the next two informants is about beauty standards that are still the main standard in women's lives compared to their abilities and skills. In this motion, it is not only the frame of relevance that has an influence on message reception but also the frameworks of knowledge that each informant has. The relevance referred to here is how this informant has more closeness to understanding from the psychological side of women for their

educational background, as well as their position as children who understand the busyness of a mother who is both a worker and a family housekeeper. It appears here that KN responds to this motion as something that does happen and is indirectly legitimized by the society based on her experience. Meanwhile, ES stated that the motion presented and exemplified by Najwa Shihab is the impact of women's sensitivity, which is related to the previous motion about women's emotional level. Therefore, it can be concluded that the decoding ability of each informant who is in the dominant hegemonic position is mostly influenced by the highest pragmatic factor, namely the individual experience of the informant as well as the closest people and the environment around the informant. In addition, the relevance of this woman's motion to her mother, wife, and female friends, experience in the world of work as well as the logical framework of thinking also influence the process of receiving messages that cannot be evenly distributed between one informant and another (Morissan, 2018).

3.2. Negotiated Position on the Motion: It's Difficult to Be a Woman, Marriage Age Standards, Emotional Levels, Not Ideal Leadership, and Women's Beauty Standards

A qualified educational background does not automatically encourage audiences to immediately agree with the exposure aired by the media. The critical education paradigm instructs audiences to have an awareness of reality as a complex and intertwined whole (Giroux and Arronawitz, 2020). This condition also applies to the mindset of audiences in understanding motions about the difficulty of being a woman, the placement of marriage age limits for women, the level of emotion and the ideality of women's leadership, and the assessment of beauty that is in a higher position than its ability which ultimately brings some informants to the negotiated-position. In this position, the audience accepts the message well but refuses to apply it to certain concepts due to cultural differences. Therefore, in this concept, beliefs are at the highest level for audiences in understanding media messages rather than knowledge (Alatas & Sutanto, 2019).

It is evident that the response to the motion regarding the validation of the difficulty of being a woman by Najwa Shihab through the media still experiences a reception bias that has not been fully accepted by the audience. The audience's assumptions in understanding the content are still not fully understood and only a few points are highlighted by the informants. ES as a male informant who is married and is an active YouTube user stated that he could not validate this, namely the difficulty of being a woman. However, the answer during the observation that his wife's work is very hard both at home and in the world of work, shows that

technology still has opportunities for women to become a platform for achieving gender equality that can be obtained with proper media construction management. Direct voices by rectifying stereotypes and justifications through ecological relationships (effective communication between communicators and communicants) should also be done to achieve the gender equality that is dreamed of (Alatas & Sutanto, 2019).

The next gender inequality also applies to differences in the treatment of marriage age limits for women. The origin of the culture of marrying young, which is then handled by the regulation of the age of marriage suggested by BKKBN, cannot be said to be the right solution. This is because the stipulation of a certain age also makes the community based on this age for women to get married. Here MA and ES both provide reasons regarding this certain age standard as a good and bad thing. MA believes that a marriage must be based on the ultimate goal, namely to have offspring or happiness together. This is also validated by ES who stated that the real limitation of women is to return to their nature, where pregnancy is the main factor why women have strict considerations so that it eventually becomes a culture carried by society to this day.

In addition to age-related limitations, women are also considered more emotional than men. This social construction has existed since Western culture identified men as figures full of knowledge and women who are full of emotions as well as intuition (Alatas & Sutanto, 2019). To set the record straight, Najwa Shihab explained that women's emotions and intuition are not entirely negative. However, it turns out that the intention and interest of the audience are more directed towards the emotional side of women that men should also have. Of course, this is influenced by frameworks of knowledge (knowledge that each gender has its own emotions with varying levels of expressiveness) and relations of consumption (patterns of watching shows about women and managing emotions from Najwa Shihab's channel directly or from other social media content to support understanding in the content motion) which finally built in ES, who was the only informant who negotiated with this motion. ES said that women's habit of staying at home makes their emotional side more developed than their logic. Meanwhile, the work environment also supports the statement that men are strictly prohibited from showing their emotions. This construction shows that gender differences really occur and are still maintained today, especially in Asian countries (Rokhmansyah, 2016).

The existence of patriarchy that is still maintained is actually able to be conveyed constructively through this Mata Najwa broadcast. The combination of facts that continue to be conveyed during the message provides understanding for audiences who are still confined to a culture that produces a reading of the "negotiated" position (Morissan, 2018). During the FGD process, EN explained her acceptance of the motion using the word "depends" which indicates an indecision influenced by knowledge and work environment. MA stated that regardless of the strata formed between beauty and expertise, both are important as they become points for attention during work communication.

3.3. Oppositional Position on the Motion: It's Difficult to Be a Woman, Marriage Age Standards, Emotional Levels, Not Ideal Leadership, Beauty Standards, Domestic Obligations and Women's Pregnancy

In addition to finding agreement with the motion for some informants and negotiated positions, there are two other motions that informants refuse to continue in Indonesian culture, namely regarding the obligation of domestic duties and pregnancy planning for women. This indicates that feminism spread in the new social media, namely, YouTube, has a considerable acceptance effect on audiences so that stereotypes and deviant cultures of marginality such as women workers who are considered to violate their nature as household managers at home are slowly starting to fade and it is normal for women to work even though salaries and positions are still below men (Research by the Central Bureau of Statistics, 2022).

The first motion in the rejection position is about the difficulty of being a woman, which was rejected by one of the female informants, EN. In contrast to other female informants who consider being a woman to be difficult because of existing expectations and demands. What EN feels is a contradiction with research conducted by Wati (2022) that generally the feminism movement is aimed at rebelling against men and against social institutions regarding domestic life and women's rebellion to deny their nature, which is generally only in the scope of women and rejected by the wider community. Here EN states that whatever has happened to women is something to be grateful for and enjoyed so that it feels light throughout.

On the motion regarding the age limit of marriage for women which has become a mandatory culture and it is strange if it is violated, it was found that nowadays women have more courage to speak out both on social media and in direct meetings with men in a discussion, namely this Najwa Shihab content. Four people reject this stereotype, including EN, JE, KH, and KN. Of all the informants, three women rejected the motion and one man became the target

of feminism education, showing that YouTube has successfully become a mediator in to fight for women's rights. EN stated that the ribs of women have been prepared by God and in this day and age if it is related to logic why women who have been highly educated should be required to get married immediately when they can reach higher? KH responded that it is true that the culture of women's marriage age still occurs and is required in social life. Meanwhile, KN responded to her agreement with EN that it is not the time for women to get married at a relatively young age considering the family economy that needs to be prepared is greater as the times develop. JE also added that it is very difficult to leave this stereotype because of the culture that is still embedded in the previous genes.

The belief that new social media has a role to liberate domination (injustice that occurs due to domination over the power possessed which results in exploitation and oppression of women), subordination (limitation of opportunities and rights should be on certain individuals or groups to be at a lower level), and patriarchy (full authority for men as the sole ruler over women) one of which is shown by the rejection of stereotypes regarding the level of emotion of women who are considered very high, causing women to be inappropriate to lead and manage life in the family. In this motion, four informants namely JE, KH, MA, and KN rejected the stereotype for almost the same reason, namely that the stereotype that women appear more emotional is indeed due to women's ability to express emotions better than men supported by their respective subjectivity.

The previous motion about women's perceived higher levels of emotion and their negative impact correlates with the next motion, which is about the notion that women are not ideal leaders in life. Although it has been proven in research that home life involving wives has a greater percentage of success, it has not been accepted by a wide audience. The process of interpreting information through the five senses called perception according to Hall (1973), which is owned by humans, works almost optimally by influencing five informants, namely ES, JE, KH, MA, and KN. They stated that ideal and not should be returned to the context of the problem. In addition, the assessment of whether or not someone is ideal at work should also be emphasized on competence, not gender. The closeness of the problem in the environment with this educational background caused almost all informants to reject stereotypes about women not being ideal leaders (Pascarina, 2019).

The plight of these women in the world of work also received a very high response, especially on the motion about women's beauty being considered more important than their skills. Here, the three female informants acknowledge the stereotype exists and reject that it happens and becomes a culture. EN explained that beauty alone is not enough to provide comfort while interacting with others because knowledge and how women behave become the point of someone's attention in communication. KH correlated the motion that it is still a culture through existing media shows where female guest stars will be required to the latest and best fashion styles in their class. Meanwhile, when men use past styles, no problems occur. The demand to look good is still a burden based on JE's experience that women's skills are underestimated.

Najwa Shihab also reviewed the motion about domestic affairs being the duty of women only. The authoritarian nature of men is apparently constructed in such a way in the new social media. Fortunately, Najwa Shihab provided education on this matter and was successfully accepted by all informants. The informants' experiences, educational background, and family environment in which they grew up influence their mindset in responding to and rejecting this stereotype. ES emphasized that her education and daily behavior have shown that she strongly rejects this motion. EN also added that when men are willing to help women, it adds to the great interest and appreciation given by women for men. Meanwhile, in the motion on the burden of pregnancy planning for women, all informants rejected the motion and gave various reasons ranging from the willingness to carry out contraception for men, the importance of communication with partners, and the media construction that must be changed immediately. KH stated that there needs to be more in-depth education about male contraception so that everyone is aware of the innovation.

3.4. Reception of Motions Based on Audience Typology

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According to Nightingale and Ross (2003), it is explained that the type of audience as happening typology which correlates with interactive experiences makes the audience become more active and provide responses that are highly expected by the encoder. It was proven that MA and KH had watched the show twice and had subscribed for more than one year. Audiences with this typology are not only influenced by the motion brought because of the similarity of experience or urgency with themselves and those closest to them but also by existing figures who make the message of media construction very well (Shattuc, 2014). Viewers with the as-happening audience typology tend to be more critical and do not provide spontaneous responses like the main target of this show. Both dominant hegemonic, negotiated, and oppositional positions have their respective portions. What is unique about the reading position data is dominant hegemonic, MA and KH provide arguments and produce reading positions on the same motion, namely the difficulty of being a woman regardless of their gender. As an informant in the same audience typology, MA as a man confirmed the difficulty of being a woman by recounting how difficult it was for his mother and older sister to bear the burden and expectations of being a perfect village woman and was validated by the gesture of nodding his head and lifting his chin closer to the content. when the words “women can endure pain” appeared”. The same thing happened with KH, where women agreed to the motion because there were many restrictions placed on women that did not apply to men, accompanied by nods during the playing of this motion. However, here, KH, as a member of the feminist group, does not provide negotiated arguments, which is different from MA, who is a man, so he still provides negotiated arguments regarding the age of marriage for women and the level of beauty which is considered more important for women than skill. The different family backgrounds of the two informants did not influence their perspective on maintaining cultural stereotypes of Indonesian women. The analytical skills supported by their position as students make this audience more critical of something.

Indirectly, from these two reading positions, it was found that the relationship between technology and gender shows that the essentialist group (views that technology can liberate women from gender injustice even though it is utopian) and the ecologist (a more rationalist group sees that technology can liberate women from domestic work and increase career, education, and intellectual) who view that new social media can increase women's ability to have a career, have high knowledge, and be free from gender inequality has been proven from the actions and responses of each informant (Alatas & Sutanto, 2019). In the final audience typology, namely the audience as the people assembled, it was found that EN and ES, who were also counted as experts who knew and had been directly involved in marriage and the condition of women as a whole, were not immediately read in the oppositional reading of the motion. EN provides validation that whether it is difficult or not, whether it is a burden or not, the justification given to women is a destiny that can only be lived and grateful for. EN also rejected the motion about the difficulty of being a woman, which was validated by other male and female informants. Meanwhile, ES as a man gave an affirmative response to the motion that women's beauty was considered more important than skill on the grounds of women's sensitivity in responding to this phenomenon. The rest of EN and ES gave negotiated responses to the motion about the difficulty of being a woman, the ideal age of marriage for women, the high level of emotionality of women, and the substance of not being ideal for women as leaders. Thus, it can be concluded that minimal viewing intensity and the condition of not subscribing also affect a person's acceptance. However, this does not reduce the efficiency of cyberfeminism because several stereotypes are also rejected.

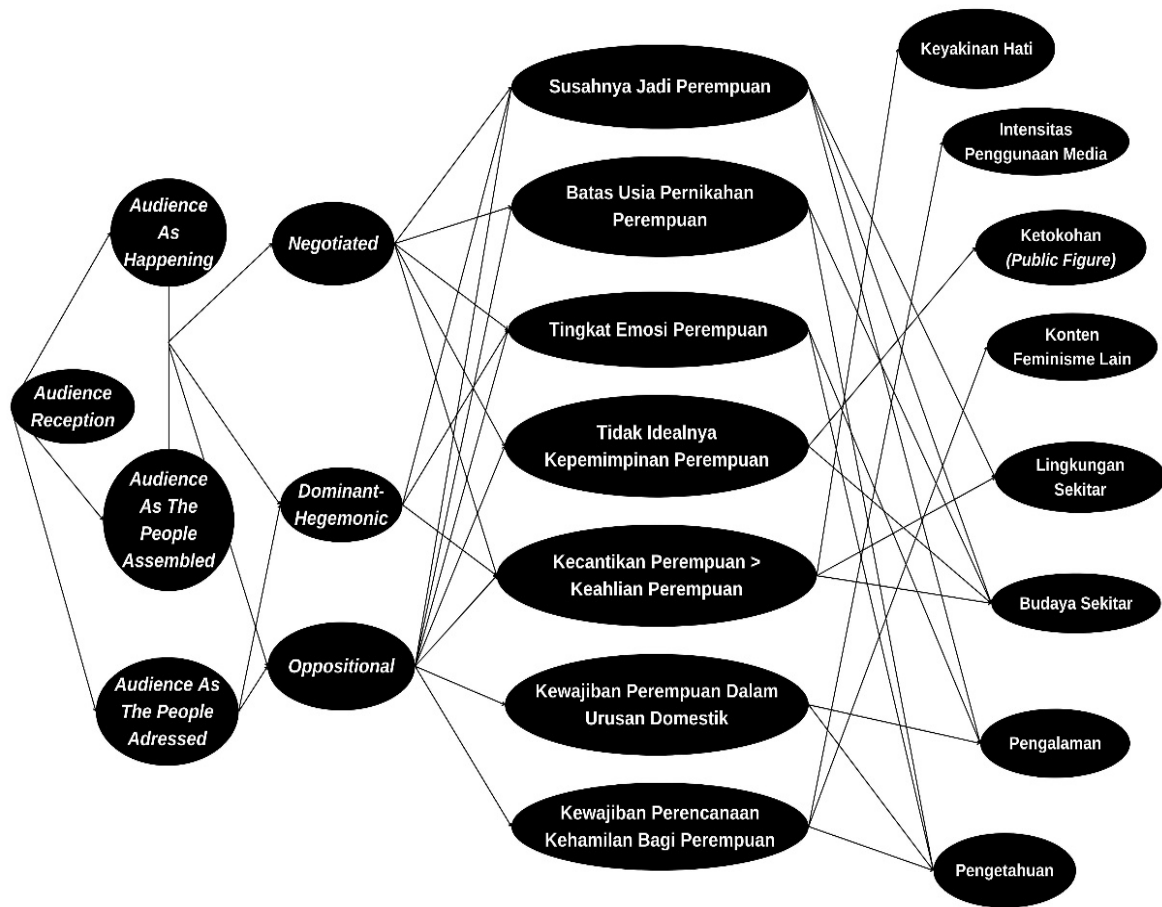


Figure 1. Audience Reading Position Analysis
Source: Researcher, 2023

4. Conclusion

The representation and construction carried out by the encoder regarding women in the media have a big influence on the arguments and actions given. The closeness of the female informants to the motion being discussed and directly experienced by them made them acknowledge that there were similar realities that had occurred and had not been fairly implied for women (Pascarina, 2019). Analysis of the reception that occurred with each informant can generally show that the audience in Najwa Shihab's target audience typology (audience as the people addressed) gave a firm response accepting and rejecting the motions presented. Meanwhile, the audience typology of audience as the people assembled and audience as happening shows the diversity of position readings which are divided into three based on Hall's (1973) theory, namely dominant-hegemonic, negotiated, and oppositional position.

This is influenced by technical infrastructure (intensity of YouTube use), relations of production (public figures, involved sources, and other feminist content), as well as frameworks

of knowledge (conscience, surrounding environment, experience, knowledge, and surrounding culture).

Based on the analysis of the research results, it can be concluded that Najwa Shihab's YouTube account is a new social media that has a big opportunity to spread the value of gender equality (Wati, 2022). Even though the content was not completely acceptable and ultimately implemented according to the encoder's plan, the response signal from the decoder which generally showed rejection of the motion shows that Najwa Shihab was successful in educating the audience through the talk show content he constructed. Because, of the seven motions discussed throughout the content, the motion regarding the difficulties of being a woman was successfully accepted by four of the six informants.

Meanwhile, other motions were successfully rejected by the informant where these conditions were by the encoding expected by the encoder with a background of various factors. Like discussions in general, the pros and cons that emerge both in discussions and in media comment columns show that cyberfeminism has the potential to simultaneously provide oppression for women or actual liberation that can be achieved through this kind of education (Alatas & Sutanto, 2019).

This condition is indicated by the highest acceptance of the motion that it is difficult to be a woman, which is driven by the surrounding environment, surrounding culture, and the experience of the informant. Apart from that, some motions have been understood but are difficult to change in Indonesian culture, namely limiting the ideal age for women to marry, ideal women to be leaders based on their emotional level, and beauty which is considered more important than skill in being in a negotiated position because of encouragement. From the surrounding culture, knowledge, and character which ultimately influence the heart's beliefs and there is confusion in the acceptance and reciprocity of the motion.

Meanwhile, all informants firmly rejected the double burden placed on women for domestication and pregnancy planning in domestic life which was noted to be influenced by the presence of other feminist content as well as high media intensity and had been absorbed by each informant supported by the environment, experience, and knowledge possessed. It is this framework of thinking that ultimately gives the effect that feminists want, namely that equality is something that must be realized in the activities of all genders.

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