



Gender-Based Discriminatory Speech via the Close the Door Podcast and Its Implications for Learning in Schools

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ABSTRACT

This study aims to describe: 1) the linguistic aspects of gender-based discriminatory speech; 2) the conceptual aspects of gender-based discriminatory speech; 3) the contextual aspects of gender-based discriminatory speech contained in the Close the Door podcast edition of July 3, 2024, via YouTube social media; 4) the implications of the research results for learning in junior high schools. This study uses a qualitative descriptive method. Data were collected using observation guidelines based on time triangulation. Data analysis was carried out through the stages of data grouping, compiling and interpreting the results of data analysis, concluding the results of data analysis, and presenting the results, discussion and conclusions of the study. The results of the study: 1) linguistic aspects consist of diction (21 data) and language style (sarcasm and irony) (10 data); 2) conceptual aspects consist of gender stereotypes (19 data), marginalization (8 data), subordination (14 data), and objectification (12 data); 3) contextual aspects consist of situational, cultural, and media contexts; each containing 21 data; 4) concrete implications for learning practices in junior high schools, (1) strengthening critical thinking in Indonesian language subjects, (2) integration of the independent curriculum and the Pancasila student profile project (P5), (3) digital media literacy learning and (4) creating an inclusive and gender-responsive classroom ecosystem. Based on a theoretical and comprehensive analysis of the content of the Close the Door podcast edition of July 3, 2024, this research on gender-based discriminatory speech can be concluded through four main pillars: based on the three aspects that form it and the implications for learning in junior high schools.

Keywords : gender-based discriminatory speech, close the door, podcast, implications for learning

Ujaran Diskriminatif Berbasis Gender melalui Podcast Close the Door dan Implikasi terhadap Pembelajaran di Sekolah

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan: 1) aspek linguistik ujaran diskriminatif berbasis gender; 2) aspek konseptual ujaran diskriminatif berbasis gender; 3) aspek kontekstual ujaran diskriminatif berbasis gender yang terdapat dalam *podcast Close the Door* edisi 3 Juli 2024 melalui media sosial Youtube; 4) implikasi hasil penelitian terhadap pembelajaran di SMP. Penelitian ini menggunakan metode deskriptif kualitatif. Data dikumpulkan menggunakan pedoman observasi berbasis triangulasi waktu. Analisis data dilakukan dengan tahapan pengelompokan data, penyusunan dan interpretasi hasil analisis data, kesimpulan hasil analisis data, dan penyajian hasil, pembahasan dan simpulan penelitian. Hasil penelitian: 1) aspek linguistik terdiri atas diksi terdapat 21 data dan gaya bahasa (sarkasme dan ironi) 10 data; 2) aspek konseptual terdiri atas stereotip gender 19 data, marginalisasi 8 data, subordinasi 14 data dan objektifikasi 12 data; 3) aspek kontekstual terdiri atas konteks situasional, kultural dan media; masing-masing terdapat 21 data; 4) implikasi konkret terhadap praktik pembelajaran di SMP, (1) penguatan kritis pada mata pelajaran bahasa Indonesia, (2) integrasi kurikulum merdeka dan proyek profil pelajar Pancasila (P5), (3) pembelajaran literasi media digital dan (4) penciptaan ekosistem kelas yang inklusif dan responsif gender. Berdasarkan analisis teoritis dan komprehensif terhadap konten *podcast Close the Door* edisi 3 Juli 2024, penelitian mengenai ujaran diskriminatif berbasis gender ini dapat disimpulkan melalui empat pilar utama: berdasarkan tiga aspek pembentuknya dan implikasi terhadap pembelajaran di SMP.

Kata kunci: ujaran diskriminatif, gender, podcast, close the door, implikasi

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INTRODUCTION

Digital content, including podcasts, has become a powerful medium for disseminating information and shaping public opinion. However, this also opens the door to the spread of hate speech, negative stereotypes, and discrimination, particularly targeting specific genders. The root of this problem can be seen in the increasing trend of content that explicitly or implicitly demeans, mocks, or promotes negative stereotypes of specific genders, often disguised as humor, controversial "analysis," or even misleading "facts."

A clear example of this phenomenon is the number of podcasts that discuss issues like feminism or gender equality with narratives that marginalize or vilify women, for example, by calling feminists "too sensitive" or blaming victims of sexual harassment for their clothing. Such narratives not only reflect strong gender bias but also have the potential to normalize violence and discrimination in both public and private spaces. Another context is that this problem is rooted in podcasts' ability to build a personal connection with their listeners, creating a space where stereotypes, misinformation, and gender-derogatory narratives can be presented as absolute truth or simply legitimate "opinions." For example, some podcasts consistently perpetuate gender stereotypes, such as viewing women as emotional and illogical in their decision-making, or even blaming victims of sexual violence for "being insensitive." These narratives not only reflect deep-seated biases but also contribute to the normalization of discrimination and misogyny, which refers to hatred, contempt, or prejudice against women and girls in society.

In today's modern era, platforms like YouTube are no longer just entertainment; they are public spaces that shape the views, social norms, and language styles of society, including the younger generation. One of the primary consumers of popular podcast content today is school students. When a show featuring discriminatory or sexist speech is watched by millions of people without

any filtering, students tend to normalize such behavior. Therefore, schools urgently need to integrate media literacy into the curriculum (for example, through Indonesian language or Civics lessons). Students must be taught critical thinking skills to distinguish between educational content and content that perpetuates negative stereotypes or discrimination.

In any communication, whether spoken or written, there is always a purpose or intention behind every utterance. We speak or write for various reasons, such as providing information, giving instructions, asking questions, expressing emotions, or even building national relations. The function of speech is crucial in the context of this research because it can reveal the hidden intentions and harmful consequences of speech, especially discriminatory speech.

More than just a means of communication, linguistics or language plays a central role in human life as a medium for exchanging information. Beyond its primary role, language also serves as a tool for self-expression, social integration, adaptation, and social control. Language reflects the identity and background of individuals or groups, as well as revealing their intentions, goals, and origins. Language can be reflected positively or negatively depending on the speaker. In communication, language has values and norms that govern how messages are conveyed, through speech and writing, in both formal and informal situations.

Language enables us to think, interact, and build civilization. Although language is a powerful tool for connecting and building, the disappointing fact today is that it is often misused for destructive purposes, such as in speech that discriminates, spreads hatred, and divides.

Gender refers to the roles, behaviors, and characteristics assigned by society and culture to men and women. Because gender is shaped by social and cultural constructs, the concept of gender can vary depending on time, place, and local culture. Gender-based hate speech is speech intended to humiliate, denigrate, or incite hatred



against a person or group based on gender. In this case, gender-based hate speech can take the form of threats of sexual violence, insults, or comments that demean women's roles and abilities. This situation can occur online, for example through social media.

This research focuses on one case of language crime: hate speech or gender-based discrimination in the Close the Door Podcast on Deddy Corbuzier's YouTube social media platform. The Close the Door Podcast discusses various topics, such as current news, inspirational stories, and current conditions in Indonesia. In the podcast, Deddy Corbuzier often discusses sensitive issues such as virginity, sexuality, and gender relations. However, some critics claim that Deddy Corbuzier's approach to these issues can be considered discriminatory against women. On July 3, 2024, the podcast featured a piece titled "TELL YOUR GIRL TO WATCH THIS!! KPOP GIRLS ARE EASY TO SEX AND CHEAP!?" In the podcast, Deddy Corbuzier invited Daggy, a South Korean influencer whose real name is Kang Min Jae, as a guest speaker.

This research was conducted based on netizens' concerns that the topic discussed in the content discriminated against and demeaned most Indonesian women, especially those who fangirl over K-Pop (Korean pop), by assuming that Indonesian women would want to have sex with Korean men, a practice deemed highly inappropriate.

Therefore, the controversy and concerns raised in the podcast content will be discussed and examined in depth using forensic linguistics, specifically targeting language crimes, namely hate speech or gender-based discrimination.

METHOD

This study employed a qualitative descriptive method. Qualitative descriptive methods are commonly used in various social research including linguistic research (Yuniarti, 2018; Razak, 2017). A research approach focused on in-depth observation to understand a phenomenon,

particularly those related to spoken or written language that can be observed through people's actions and words. Moleong explains that qualitative research is a research process that produces descriptive data in the form of narratives, both written and verbal, regarding the characteristics of individuals, conditions, events, or specific groups that can be experienced. This research aims to achieve a deep understanding and detailed description of social phenomena (Ibrahim & Qura, 2020:4). This approach was used to demonstrate the meaning, context, and representation of gender-discriminatory utterances in the interactions and narratives of the July 3, 2024, Close the Door podcast.

The data for this study were obtained through content analysis of the July 3, 2024, Close the Door podcast. This data includes gender-discriminatory utterances, both words and sentences, used during the podcast.

The data source for this study was a dialogue or speech containing gender-discriminatory remarks in the July 3, 2024, Close the Door podcast, titled "TELL YOUR GIRLS TO WATCH THIS!! KPOP GIRLS ARE EASY TO HAVE SEX AND CHEAP!?" This episode was chosen because it is a popular and widely accessed source of information and has received considerable attention from netizens.

In this study, the researcher collected data using the following methods: Documentation techniques, where the researcher collected documentation relevant to the research topic in the form of images from the videos being studied or observed. Listening techniques, where the researcher listened to a video from one of the Close the Door podcasts, specifically the July 3, 2024, edition. Note-taking techniques, where after the researcher listened to a video from one of the Close the Door podcasts, the researcher recorded the results of the conversation containing gender-discriminatory remarks from the podcast. The results were presented in the form of words or sentences containing gender-discriminatory remarks that had been found through the listening

and note-taking techniques in the results of this study.

The data analysis techniques in this study were carried out in the following stages: Analyzing the collected data related to gender-based discriminatory utterances in the July 3, 2024, Close the Door podcast. Categorizing the data in the form of words or sentences containing gender-based discriminatory utterances in the July 3, 2024, Close the Door podcast. Compiling and interpreting the results of the data analysis to understand the meaning and implications of gender-based discriminatory utterances in the July 3, 2024, Close the Door podcast. Summarizing the results of the analysis based on the data obtained. Presenting the results, discussion, and conclusions of the research on gender-based discriminatory utterances through the July 3, 2024, Close the Door podcast.

RESULTS

1. Linguistic Aspects of Gender-Based Discriminatory Speech in the July 3, 2024, Close the Door Podcast

1.1 Word Choice (Diction)

Data 1: "Indonesian girls have sexy bodies and want to have sex with Korean guys."

Minutes: 01:56 – 2:24

Word choice: Sexual objectification and hyper-sexualization.

The diction or word choice used in data 1 shows that the diction used is crucial. These words refer to sexual objectification and hyper-sexualization based on ethnicity. In linguistics, this includes stereotypes that demean a particular group (Indonesian women). The use of the term "sexy body" shifts the focus from the subject as a human being with thoughts, culture, and feelings to merely "body." This is not a compliment, but rather a form of objectification, where a particular ethnic group (Indonesian women) is considered to have specific sexual attributes to satisfy the fantasies of another group.

Data 2: "Always showing Muslim terrorists, the news only shows that."

Minutes: 4:25 – 4:34

Word choice: Overgeneralization and word pairing.

The sentence in data 2 can be categorized as an observation or complaint about discriminatory speech through word choice (diction) and news framing. The use of the words "always" and "only" is crucial diction. "Always shows" creates the impression that there is no room for other narratives. "Only shows that" limits the identity of a large group (Muslims) to a single, negative label (terrorist). In critical linguistics, this is known as reductionism, where a person's human identity is reduced to a single, frightening label.

Data 4: "They say many Indonesian women are willing to sleep with Korean men for sex? Yes, that's true."

Minutes: : 06:22 – 06:30

Word choice: : Stigmatization and objectification.

The sentence in data 4 contains very strong elements of discriminatory and stigmatizing speech. The diction "many Indonesian women" is a dangerous form of simplification. In linguistics, the use of the word "many" without valid statistical data serves to construct a negative stigma against an entire group (Indonesian women). This creates a stereotype that such behavior is a common characteristic of that national identity. The phrase "willing to sleep with a Korean guy to have sex" is used to label someone with low morals. This choice of words tends to marginalize one gender (women). Linguistically, this sentence positions one group as "cheap" or lacking self-worth solely based on their nationality.

1.2 Style (Sarcasm and Irony)

Data 13: "Wow, this is my future husband. Sometimes, when I hear girls say 'my future husband, I think I should go to a psychologist.'"

Minutes: 18:10 – 18:17

Style: Sarcasm and situational irony.

The phrase "wow, this is my future husband" appears at the beginning of the sentence, uttered in a parodying tone. The speaker is not praising, but rather using this phrase to mock the fans' behavior. The speaker uses the statement "I think I should go to a psychologist" as a form of irony to



show how "abnormal" the behavior is in his opinion. This is not sincere medical advice, but rather a sarcastic way of saying that the behavior is unreasonable or "crazy."

Data 16: Because they think, "Oh, in Korea I'm not attractive, it's very difficult to get girls, but in Indonesia I can get girls every day."

Minutes: 34:07 – 34:14

Style: Bitter irony.

In the context of sarcasm and irony, the sentence in data 16 contains bitter irony and cynicism, but not traditional sarcasm intended to be humorous. The speaker describes a contradictory situation where someone considered "unsaleable" or "unattractive" in his own country (Korea) suddenly becomes a "powerful" who can "share out women" in Indonesia. This irony is used to create disgust or anger in the listener. The speaker also uses imaginary quotation marks as if imitating the thoughts of a Korean man. This is a verbal caricature style, in which the speaker simplifies someone's motivations into something extremely shallow and malicious.

2. Conceptual Aspects of Gender-Based Discriminatory Speech in the Close the Door Podcast, July 3, 2024 Edition

2.1 Gender Stereotypes

Data 8: "Many Indonesian girls are like that. Many foreigners will think Indonesian girls are easy to get sex with."

Minutes: 11:58 – 12:03

This sentence makes an extreme negative generalization about women based on their national identity. The statement "Indonesian girls are easy to have sex with" is a highly demeaning single label. This stereotype simplifies the moral behavior of millions of individuals into a single negative narrative (hypersexuality). This is not only factually incorrect, but also creates a harmful collective image.

2.2 Marginalization

Data 21: "I think Oppa Hunter, they're lazy and therefore hallucinate."

Minutes: 48:35 – 48:43

By labeling them as "lazy" and "hallucinatory," the speaker attempts to separate them from society's perceived "diligent" and "rational" society. This marginalizes these fans in social discussions; they are considered "misguided" or "self-defeating," thus rendering their existence and hobby worthless.

2.3 Subordination

Data 6: "But I think they're so crazy like that because if I had a Korean boyfriend, maybe I'd be really special, they'd think that way."

Minutes: 08:22 – 08:30

The subordination in the sentence above is evidenced by the speaker's statement, "If I had a Korean boyfriend, maybe I would be very special." The speaker (or subject of discussion) positions herself in a subordinate position. The presence of the Korean man is seen as "giving value" or "validating" the woman's dignity. Without him, this would be a form of devaluing the woman's human value.

2.4 Objectification

Data 7: "Many Indonesian girls are like that. Many foreigners think Indonesian girls are easy to have sex with."

Minutes: 11:58 – 12:03

This sentence transforms the subject (human) into an object (a tool for gratification). By labeling Indonesian women "easy to have sex with," they position them not as whole human beings with authority over their bodies, feelings, or intellects, but as easily accessible commodities. The focus is on their sexual "usefulness" for others (in this case, "foreigners").

3. Contextual Aspects of Gender-Based Discriminatory Speech in the Close the Door Podcast, July 3, 2024 Edition

3.1 Situational Context

Data 9: "Indonesian girls who are crazy about KPOP are causing more damage to Indonesia's reputation."

Minutes: 12:24 – 12:30

The speaker blames the "damage to the country's reputation" on a specific group without empirical evidence. This is a tactic to discredit that group in the discussion space. Pointing to a group based on gender and preferences as the cause of the "damage" is a form of marginalization. Situationally, this creates an unsafe environment for women to express themselves.

3.2 Cultural Context

Data 11: "They're shameless, they... I think if they were like that, many foreigners would think they were free prostitutes."

Minutes: 16:43 – 16:54

The term "prostitute" is almost always used to discredit women. Culturally, this is a deeply rooted form of sexism, where women's social behavior is judged more severely than men's. The use of the phrase "many foreigners would think..." demonstrates a collective concern about the culture's image in the eyes of outsiders. However, this is done at the expense of individual rights and perpetuates negative stereotypes about women in the culture.

3.3 Media Context

Data 20: "There's a Korean YouTuber who makes content in Indonesia. I love Indonesia, and behind it, Indonesian girls are easy to have sex like that."
Minutes: 43:38 – 43:46

Because this sentence mentions "YouTuber" and "content," its influence in the media is significant. If this statement spreads in the media, it will create a false global perception and damage the image of Indonesian women. This is a form of media subordination, where one group is portrayed negatively for the sake of a narrative or content. This sentence can trigger two-way hatred: hatred of foreigners (xenophobia) for perceived harassment, or hatred or stigma against local women (misogyny).

4. Implications of Research Findings for Learning in Junior High Schools

The results of this study have profound pedagogical implications for the formal education ecosystem. Schools can no longer turn a blind eye to what students hear and watch outside of class. The following are concrete implications for learning practices in schools, especially at the junior high school level.

4.1 Strengthening Critical Thinking in Indonesian Language Subjects

Indonesian language learning must shift from merely understanding formal grammar to critical analysis of real texts and speech (Discourse Analysis).

Indonesian language learning must shift from merely understanding formal grammar to critical analysis of real texts and speech (Discourse Analysis).

- 1) Contextualization of Material: Teachers can bring transcripts or case studies from social media (podcasts) into the classroom as material for analyzing debate texts, discussion texts, or critical texts and essays.
- 2) Deconstruction of Meaning: Students are encouraged to identify gender bias, pejorativeization (the devaluation of words), and the social implications of certain word choices in public spaces.

4.2 Integration of the Independent Curriculum and the Pancasila Student Profile Project (P5)

The values of gender equality align closely with the dimensions of "Mutual Cooperation," "Critical Reasoning," and "Noble Morals" in the Pancasila Student Profile. P5 themes such as "Bhineka Tunggal Ika" or "Bangunlah Jiwa dan Ragatnya" can be focused on campaigns against gender-based bullying and healthy digital literacy.



4.3 Digital Media Literacy Learning

Schools need to teach students how to consume content actively and critically, rather than passively and receptively. Students are taught to distinguish between educational and informative content and capitalist, exploitative content solely for the sake of algorithms.

4.4 Creating an Inclusive and Gender-Responsive Classroom Ecosystem

Teachers must be role models in the classroom by avoiding humor or examples that reinforce negative gender stereotypes (for example, always depicting leadership as male and administrative tasks or neatness as female). Group assignments, speaking opportunities, and recognition for academic performance must be distributed fairly regardless of gender.

DICUSSION

The gender-based discriminatory remarks in the July 3, 2024, edition of the Close the Door podcast are not simply a matter of word choice, but rather a matter of the pragmatics of power. Through demeaning speech acts and the use of biased implicatures, this digital medium risks normalizing discrimination as a form of entertainment. Pragmatic analysis reveals that behind the laughter and casual conversation, there is the reinforcement of an ideology that marginalizes gender equality.

In Data 1: According to Leech (in Damayanti, 2018), the utterance "Indonesian girls have sexy bodies, they want sex with Korean guys" cannot be understood solely from its vulgar semantic structure. This utterance is a social product rich in illocutionary force. The absence of politeness principles in this utterance's choice of diction indicates a violation of interpersonal maxims, deliberately designed by the speaker to achieve certain pragmatic effects on their interlocutors in contemporary socio-cultural contexts.

In Data 2: From Sudjiman's perspective (in Damayanti, 2018), the audience complaints in

the speech data demonstrate the success of the linguistic effects designed by the mass media. Through tendentious word choices, restrictive word combinations, and repetitive word pairings between religious and violent concepts, the mass media not only report news but also construct reality. This analysis demonstrates the power (effect) of language in the news to systematically manipulate public perception.

In Data 4: Leech's speech situation analysis (in Sumarlam et al., 2023) shows how speakers and interlocutors build pragmatic understanding to validate a social stigma. The speech structure, which begins with a rumor-based interrogation ("They say...") and concludes with absolute confirmation ("Yes, that's right"), indicates a shared belief system among the participants regarding the sexual behavior of the group being discussed.

In Data 13, Tarigan's theory-based analysis (in Damayanti, 2018) of the use of words in speech to convince or influence listeners reveals a sarcastic rhetorical strategy designed to sway audience opinion. The speaker begins her speech by mimicking the subject's expression ("Wow, this is my future husband") as rhetorical bait to focus listeners' attention on the behavior of the group of female pop culture fans being criticized.

In Data 16, Tarigan's theory-based analysis (in Damayanti, 2018) of the use of words in speech to convince or influence listeners reveals a dramatization rhetorical strategy designed to sway audience opinion. The speaker utilizes reported speech by imitating the collective thought processes of foreign men to create a shock effect (shock value) that convinces listeners of a hidden exploitative motive.

Conceptually, the gender-based discriminatory speech in the Close the Door podcast does not stand alone but is rooted in patriarchal social constructs that place women in a subordinate position. Through word choice, sexist humor, or specific labels, the discourse produced in this podcast unconsciously reinforces traditional gender stereotypes that domesticate or objectify women.

In Data 8: The stigma that Indonesian women tend to be "easy" in sexual relationships demonstrates how women's gender identity is continuously socially constructed through an unequal external perspective. Referring to Simone de Beauvoir's gender theory in *The Second Sex*, this stereotypical labeling is a manifestation of women's positioning as "The Other," where their existence, morality, and bodily autonomy are defined and reduced by dominant patriarchal narratives, including by the foreign gaze.

In Data 21: "The stigma that reduces female fans of Korean popular culture to a group that is 'lazy' and 'trapped in hallucinations' is a concrete example of how women's morality and gender cognitive capacity are oppressively constructed by patriarchal narratives."

Secondary school students constitute a significant demographic segment of social media consumers. Podcasts, with their casual approach, create a space of pseudo-intimacy (parasocial interaction). Students tend to imitate the verbal behavior of idols because they perceive this communication style as representing a modern, masculine, or adaptive lifestyle. Consequently, discriminatory speech absorbed from YouTube has the potential to trigger gender-based verbal bullying in school environments.

The results of this study have substantive implications for the planning, process, and evaluation of learning in schools, which can be outlined as follows:

First, implications for Indonesian Language Subjects Teachers can utilize the results of this analysis to develop contextual teaching materials based on public space texts. Language phenomena in podcasts are used as a medium for discussion texts, exposition texts, critiques/essays, and linguistic analysis. Students are trained to critique, deconstruct word meanings, and identify ideological biases in social media dialogue transcripts, thereby honing their higher-order thinking skills.

Second, implications for Character Education and the Pancasila Student Profile Strengthening

Project (P5): The findings of this thesis can be applied to the implementation of P5, particularly the themes "Awaken the Soul and Body" and "Bhinneka Tunggal Ika." Schools can design project modules that train gender sensitivity and digital communication ethics to break the cycle of sexist discourse reproduction in schools.

Third, implications for Learning Strategies and Methods: Classroom learning must shift from conventional lecture methods to problem-based group discussions (PBL). Real-life cases involving social media are scientifically debated from legal, sociological, and linguistic politeness perspectives. Guidance and counseling teachers, along with homeroom teachers, actively conduct non-cognitive diagnostic assessments of students' digital viewing preferences. A persuasive approach is employed to guide students in selecting quality content and understanding the psychological impact of gender-based labeling or verbal harassment on their peers at school.

CONCLUSION

First, the practice of gender-based discrimination in the *Close the Door* podcast is linguistically reproduced through the dominance of biased and derogatory word choices (diction), reinforced by stylistic devices (sarcasm and irony) that package these stereotypes into sharp satire. The combination of these two aspects serves as a rhetorical tool that normalizes gender subordination, while obscuring the objectification of certain genders behind the guise of humor or casual digital conversation.

Second, conceptually, the gender-based discriminatory speech in the *Close the Door* podcast represents a systematic perpetuation of digital patriarchal culture. The discourse it constructs is rooted in gender stereotypes that give rise to economic and social marginalization, reinforce subordination in decision-making, and lead to objectification that diminishes the dignity of certain genders. These four conceptual aspects intertwine to normalize the power imbalance between men and women in public spaces.

Third, contextually, the gender-based discriminatory speech in the Close the Door podcast does not arise in a vacuum, but rather is produced by the dynamic interaction between the three dimensions of space and culture. The speech is triggered by the situational context of spontaneous conversations between actors in the studio, legitimized by the cultural context of a still-strong patriarchal society, and massively amplified by the context of digital media that prioritizes the commodification of content for engagement. These three contexts support each other, creating an ecosystem that perpetuates gender bias in cyberspace.

Fourth, the results of this study have profound pedagogical implications for the formal education ecosystem. Schools can no longer turn a blind eye to what students hear and watch outside the classroom. When this type of content is consumed extensively by the younger generation, its impact directly permeates the school environment. Schools are not vacuums. In the digital age, classrooms and students' social media feeds are closely interconnected.

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