
The Effectiveness of UN Women Indonesia's Instagram Account in Shaping Opinions on Gender Equality

Elvira Zahra, Irma Yusriani Simamora

¹ State Islamic University of North Sumatra, Faculty of Da'wah and Communication, Islamic Communication and Broadcasting Study Program, Indonesia; elvira0101212090@uinsu.ac.id

² State Islamic University of North Sumatra, Faculty of Da'wah and Communication, Islamic Communication and Broadcasting Study Program, Indonesia; irmayusrianisimamora@uinsu.ac.id

Received: 11/12/2025

Revised: 17/12/2025

Accepted: 19/12/2025

Abstract

This study aims to analyze the effectiveness of the UN Women Indonesia Instagram account in shaping opinions on gender equality. The research method used is quantitative with data collection through a questionnaire distributed to respondents. The research sample consisted of social media users who follow the @unwomenindonesia account. The results showed that 65% of respondents strongly agreed and 35% agreed that the media plays an important role in shaping public perception. No respondents said they disagreed or strongly disagreed. This finding is in line with agenda setting theory, which explains that consistent exposure to content can influence attention and shape long-term perceptions. The UN Women Indonesia Instagram account has proven effective in raising gender equality issues through posts containing persuasive messages. This research is in line with previous studies that confirm that social media, especially Instagram, plays a role as an information channel and an agent of social change that can increase public awareness.

Keywords

Instagram; UN Women Indonesia; Opinion; Gender Equality

Corresponding Author

Elvira Zahra

State Islamic University of North Sumatra, Faculty of Da'wah and Communication, Islamic Communication and Broadcasting Study Program, Indonesia; elvira0101212090@uinsu.ac.id

1. INTRODUCTION

The issue of gender equality is currently a hot topic and attracting global attention. Indonesia still faces significant challenges in achieving gender equality. According to data released by *the United Nations Development Programme (UNDP)*, which was later published by Statistics Indonesia (BPS), the Gender Inequality Index (GII) for 2024 shows a significant decline from 0.447 to 0.421. This 0.026-point decline is higher than the 2023 GII of 0.012 points (Statistics, 2024). The decline in the 2024 GII is a continuation of the 2019 GII, thus marking a consistent decline in Indonesia over the past five years.

Actualizing efforts to achieve gender equality is a very difficult task. As stated by the Indonesian



© 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International License (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

Published by The Institute of Islamic Sunnah (INSURI) Ponorogo; Indonesia

Minister of Women's Empowerment and Child Protection (PPPA), I Gusti Ayu Bintang Puspayoga, at the opening of *Women's Week 2021*, patriarchal culture is one factor that can block women's access to participation. In addition to patriarchal culture, there are also unequal policies for women, resulting in discrimination and stigma, and even violence against women that are difficult to eradicate. These factors make women reluctant to express their aspirations for fear of not being heard (Aprillia, 2021) .

Media is an effective tool for disseminating information and can quickly shape public opinion on hotly discussed issues. **Agenda-setting theory** posits that media has the ability to capture attention and shape public perception of a given issue. This theory applies because media are selective in disseminating information, thus attracting public interest (Ritonga, 2018) .

Internet usage and access to social media platforms like Instagram, Twitter, Facebook, and TikTok continue to increase. Today's generation has easy and fast ways to meet their information needs and shape public opinion. Media, as the primary means of communication, has certainly made human interaction easier (Ramadhani & Simamora, 2022) . Public opinion arises from a message conveyed by someone to *an audience*, which then develops an attitude toward the message's content. To effectively shape public opinion, communicators must deliver messages that are easily understood and digested by *the audience*.

Researchers have conducted literature studies in several journals, one of which is entitled, "The Role of TikTok Social Media in Shaping Public Opinion About Presidential Candidates in 2024" by (Margareta Nababan et al., 2023) . This study shows that the TikTok social media platform has an important role in shaping public views regarding presidential candidates in the 2024 election. TikTok functions well in changing people's perspectives through various political images and stories presented as new news that attracts the attention of many people. Also in the study entitled "The Role of TikTok in the Formation of Gender Stereotypes in the Phenomenon of *The Power of Emak-Emak*" by Faiq Akmal Fadillah in 2024 (Fadillah, 2024) , the results show that TikTok not only functions as a means of entertainment, but also as a tool that can shape and strengthen gender stereotypes in society.

One Instagram account that raises the issue of gender equality is the UN Women Indonesia account, a UN agency. This account, which has 26,600 followers, encourages Indonesian *influencers* to speak out and show solidarity with survivors of violence. This account also provides information on women's empowerment and gender equality, with the goal of eliminating disparities and achieving gender equality in Indonesia. Therefore, the researchers chose the title of the study "The Effectiveness of the UN Women Indonesia Instagram Account in Shaping Opinions on Gender Equality," addressing the issue of how effective the account is in shaping opinions on gender equality,

both in education, employment, and legal protection.

2. RESEARCH METHODS

This research employs a quantitative method with a descriptive study supported by statistical analysis using the Spearman's rho test. Therefore, it can be said that the objective of the research is to analyze and describe existing phenomena using numerical data.

The population of this study is all *followers* From the 26,600 UN Women Indonesia Instagram accounts, the research sample was taken using the Slovin formula with a standard error of 10%, as follows:

$$n = \frac{N}{1 + N(e)^2}$$

$$n = \frac{26.600}{1 + 26.600(0,1)^2}$$

$$n = \frac{26.600}{267}$$

$$n = 99,625$$

The criteria for assessing the effectiveness of the UN Women Indonesia Instagram account in forming opinions on gender equality will then be analyzed using the following table:

No	Criteria	Interval
1	Very Effective	85% - 100%
2	Effective	69% - 84%
3	Ineffective	53% - 68%
4	Very Ineffective	36% - 52%

3. RESULTS AND DISCUSSION

3.1 . Respondent Characteristics

Respondent characteristics are a description that presents general information about them, obtained through a survey. In this study, respondent characteristics include age, gender, and religion

Respondent Characteristics Based on Gender



Figure 1: Respondent Gender Chart

Based on the characteristics of the respondents' gender in the diagram above, it can be seen that both male and female respondents have a balanced number with each having 50 people (50%). Quoted from NapoleonCat which shows the population of Instagram users in Indonesia, with the number of users in May 2025 reaching more than 90 million people, around 31.7% of the country's population, interestingly, female users dominate with a percentage of 54.2% of the total user population (NapoleonCat, 2025).

Respondent Characteristics Based on Age

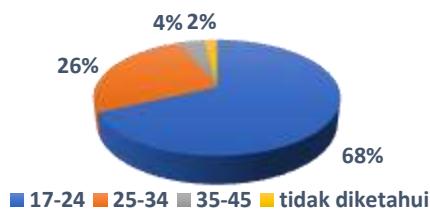


Figure 2: Respondent Age Chart

Based on the pie chart above, Instagram users by age in 2025 are dominated by young adults to early adults, especially Gen Z and early millennials. In this study, 68% of those aged 17-24 years old are the largest users on Instagram, followed by 26% of Instagram users aged 25-34 years. The 17-34 age group is very active in digital social interactions, such as following accounts relevant to social, political, and cultural interests. They are more responsive to visual content and authentic narratives, and tend to use Instagram as a medium to broaden social insights and form opinions.

Respondent Characteristics Based on Religion

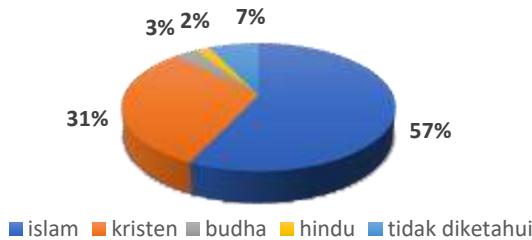


Figure 3: Respondents' Religion Chart

In this study, the religious composition of respondents consisting of Islam (57%), Christianity (31%), Buddhism (3%), Hinduism (2%), and unknown (7%) indicates a significant diversity of religious backgrounds among the audience. In the Islamic context itself, Islam has from the beginning firmly viewed men and women as equal creatures before God, both in terms of humanity and in their capacity as servants and caliphs on earth (Pratama et al., nd) . This is stated, among others, in QS. Al-Taubah : 71 , which shows that men and women have a collective role in upholding goodness and preventing evil, and have the same responsibility as leaders and moral supervisors in society.

Qs. At-Taubah: 71

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلَيَاءُ بَعْضٍ ۝ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَا نَعْنَ الْمُنْكَرِ وَيَقِيمُونَ الصَّلَاةَ وَيُبَطِّلُونَ الرَّكْوَةَ وَيُبَطِّلُونَ اللَّهَ وَرَسُولَهُ ۝
أُولَئِكَ سَيِّرَ حَمْدُهُمُ اللَّهُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ 71

It means: "And those who believe, men and women, some of them become a burden to others. They enjoin (do) what is good and forbid what is evil, perform prayer, pay zakat and obey Allah and His Messenger. They will be given mercy by Allah. Indeed, Allah is Almighty, Wise."

Media Becomes a Very Important Tool in Shaping Public Opinion

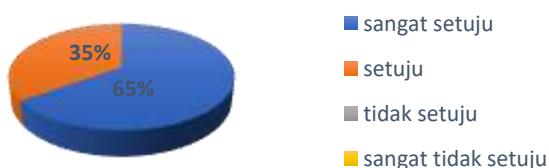


Figure 4: Chart of Media Tool Results in Forming Opinions

From the results of the questionnaire distribution to respondents, it was found that 65% indicated "strongly agree" and 35% chose "agree" to the statement stating that the media plays an important role in shaping public opinion. No respondents chose "disagree" or "strongly disagree."

This aligns with the agenda-setting theory proposed by McCombs and Shaw, where the media has the power to move important issues from the news to the public agenda. In this context, the media has the ability to determine what is considered primary, so that it is also considered

important by the public (Ritonga, 2018) . In this context, the UN Women Indonesia Instagram account plays a crucial role as a medium capable of placing gender equality issues at the forefront of public awareness, through the presentation of planned content and attractive visuals.

Research Data Validity Test

Variables	Item	Corrected item-total correlation (r count)	r table	Information
UN Women Indonesia Instagram account (X)	Q1	0.727	0.197	Valid
	Q2	0.730	0.197	Valid
	Q3	0.709	0.197	Valid
	Q4	0.714	0.197	Valid
Opinion in the Field of Education (Y1)	Q1	0.782	0.197	Valid
	Q2	0.721	0.197	Valid
	Q3	0.790	0.197	Valid
Opinion on Employment Equality (Y2)	Q1	0.763	0.197	Valid
	Q2	0.766	0.197	Valid
Opinion in the Field of Legal Protection (Y3)	Q1	0.792	0.197	Valid
	Q2	0.660	0.197	Valid

Table 1: Research Data Validity Test

From the table shown, it can be seen that the r value calculated in the item-total correlation column for each item has a larger and positive r value compared to the r table value. With degrees of freedom (df) = $100 - 2 = 98$ and an alpha of 0.05 , the r table value obtained is 0.197. Thus, it can be concluded that all indicators of variable X and the three variables Y1, Y2, and Y3 are valid.

Research Data Reliability Test

Cronbach's Alpha	N of Items
.916	11

Table 2: Reliability Test

Based on the data in the *Reliability Statistics table* above, the research instrument used has a *Cronbach's Alpha* value of 0.916 with a total of 11 items. This indicates a very high level of reliability. If the value is in the range of 0.70 - 0.90, it is categorized as high reliability (Miftachul Ulum, 2016) . This indicates that the instrument used is consistent and can be trusted to measure the same concept

stably.

UN Women Indonesia's Instagram Account in Shaping Opinions

The UN Women Indonesia Instagram account plays a crucial role as a communication and educational platform in shaping gender equality. Through various campaigns, the account has successfully raised awareness and supported gender issues, particularly in education, employment equality, and legal protection. The following are the results of the account's effectiveness based on several measured indicators:

NO	INDICATOR	RESULTS	CATEGORY
1	Providing useful information about gender equality in education	84.75%	Very Effective
2	The campaign carried out can increase awareness of equality in terms of getting an education.	87.75%	Very Effective
3	Support policies for women to have equal access to education	85.5%	Very Effective
4	Effective in promoting gender equality in the workplace	84.75%	Very Effective
5	Plays a key role in advocating for women's rights including equal pay with men.	82.5%	Effective
6	Play a role in supporting government policies to improve the legal system that protects gender	83.25%	Effective
7	A post from the UN Women Indonesia account encourages understanding of laws that support gender equality.	80.25%	Effective
8	Average	83.79%	Effective

Table 3: Descriptive Analysis Test of UN Women Indonesia's Instagram Account

87.75 % is evident in the first to fourth indicators , indicating that this account is highly successful in providing useful information and raising awareness of the importance of equality in education.

The fifth to seventh indicators ranged from 80.25% to 83.25%, indicating good effectiveness

in advocating for women's rights, supporting legal policies, and promoting understanding of laws that support gender equality. Overall, with an average of 83.79 % , the UN Women Indonesia Instagram account can be categorized as effective as a campaign and education tool that has a positive influence in shaping public opinion on gender issues. This percentage result is supported by the Spearman correlation analysis test, which supports the strength of the following percentage findings.

Correlation Matrix

		UN Women Indonesia Instagram Account (x)	Education opinion (y1)	Opinion on Equality of Employment (y2)	Legal Protection Opinion (y3)
UN Women Indonesia Instagram Account (x)	Spearman's rho	—			
	df	—			
	p-value	—			
			0.531***	—	
Education opinion (y1)	Spearman's rho		0.531***	—	
	df	98		—	
	p-value	<.001		—	
					—
Opinion on Equality of Employment (y2)	Spearman's rho	0.421***	0.576***	—	
	df	98	98	—	
	p-value	<.001	<.001	—	
					—
Legal Protection Opinion (y3)	Spearman's rho	0.609***	0.590***	0.480***	—
	df	98	98	98	—
	p-value	<.001	<.001	<.001	—
					—

Jamovi Data Source

Based on the results of the Spearman correlation analysis, there is a significant positive relationship between the UN Women Indonesia Instagram account and public opinion on education ($\rho = 0.531$, $p < 0.001$), employment equality ($\rho = 0.421$, $p < 0.001$), and legal protection ($\rho = 0.609$, $p < 0.001$). This shows that the stronger the influence or involvement of the public with the Instagram account, the more positive their opinions are regarding the gender issues raised.

CONCLUSION

Descriptive results indicate that the campaign and information delivered through the UN Women Indonesia Instagram account have a significant and effective role. Descriptive results show an average effectiveness value of 83.79%, while Spearman correlation analysis strengthens this finding by showing a significant positive relationship between the influence of the Instagram account and public positive opinion on gender equality issues, such as education ($\rho = 0.531$), employment equality ($\rho = 0.421$) and legal protection ($\rho = 0.609$).

Thus, the UN Women Indonesia Instagram account not only succeeded in conveying information effectively but also contributed to forming positive public opinion and supporting the advancement of gender equality in society.

BIBLIOGRAPHY

Adiwibowo, BS, & Larasati, A. (2025). *The Role of Social Media in Forming Public Opinion and Political Participation Patterns of the Millennial Generation* . 4 (11), 4920–4928.

Akmalia, AT (2022). Gender Bias in Social Media: Netizens' Comments on Maudy Ayunda and Belva Devara's Instagram Posts. *Sapala* , 9 (2), 94–100.

Alfifa, AN, Fahira, V., Batubara, R., Sakinah, K., & Yoes, RA (2025). *Social Media and Public Opinion Formation (Analysis of Echo Chamber Case Study on Comment Interaction on Instagram Account @Turnbackhoaxid in Post-Truth Context)* . 2 (January), 162–169.

Anggoro, T. (2019). The Concept of Gender Equality in Islam. *Afkaruna* , 15 (1), 129–135.
<https://doi.org/10.18196/aijjis.2019.0098.129-134>

Aprillia, J. (2021). *Women's Week 2021: Minister of Women's Empowerment and Child Protection invites Indonesian women to fight patriarchy* . Kumparan Woman.

Ardiyanto, E. (2021). Gender Communication. *Komunika* , 8 (1), 25–43.
<https://doi.org/10.22236/komunika.v8i1.7195>

Bahri, AN (2021). Title : Effectiveness of Communication of Instagram Account @ Republikaonline in Fulfilling Information Needs for Muslim Millennial Generation. : Andini Nur Bahri NIP. *Uinsu Repository* . <http://repository.uinsu.ac.id/12286/>

DAUD, RF, & Suryanti, P. (2024). the Role of Social Media in Promoting Gender Equality Issues. *Journal of Public Relations and Digital Communication (JPRDC)* , 2 (2), 99–105.
<https://doi.org/10.24967/jprdc.v2i2.3481>

Fadillah, Faiq Akmal. (2024). *The role of TikTok in the formation of gender stereotypes in the phenomenon of "the power of mothers."*

Fidella Azhar Julian, & Wa Ode Asmawati. (2024). Women and the Phenomenon of Online Gender-

Based Violence in Social Media. *RISOMA : Journal of Social, Humanities and Educational Research* , 2 (2), 33–44. <https://doi.org/10.62383/risoma.v2i2.64>

Istiqomah, E. (2024). An Attempt to Gain Gender Equality and Women's Empowerment In Social Media. *Perspektif*, 13(1), 143–154. <https://doi.org/10.31289/perspektif.v13i1.10606>

Jang, J. Y., Han, K., Shih, P. C., & Lee, D. (2015). Generation like: Comparative characteristics in instagram. *Conference on Human Factors in Computing Systems - Proceedings, 2015-April*, 4039–4042. <https://doi.org/10.1145/2702123.2702555>

Krisnawati, E., Artanti, KD, & Umar, NH (2024). Validity and Reliability Test of the Research Instrument on Husband's Support for Barriers to the Use of Long-Term Contraceptive Methods among Active Multiparous Acceptors in Surabaya. *Media Gizi Kesmas* , 13 (2), 659–664. <https://doi.org/10.20473/mgk.v13i2.2024.659-664>

LewoLeba, KK, Mulyadi, & Wahyuni, YY (2023). Female Victims of Online Gender-Based Violence and Their Legal Protection. *Unes Law Review* , 6 (2), 7082–7096. <https://reviewunes.com/https://creativecommons.org/licenses/by/4.0/>

Margareta Nababan, A., Defanda Namotemo, D., & Ferdinandus, D. (2023). The Role of TikTok Social Media in Shaping Public Opinion About Presidential Candidates in the 2024 Election. *Multidisciplinary Scientific Journal* , 3 (6), 31–41.

Miftachul ulum. (2016). Validity and reliability test book. *Validity and Reliability Test Book* , 67.

NapoleonCat. (2025). *Instagram users in Indonesia may 2025* . NapoleonCat. <https://napoleoncat.com/stats/instagram-users-in-indonesia/2025/05/>

Nelvidawati, N., & Kasman, M. (2023). Using Spearman Correlation to Test the Relationship Between Temperature and Monthly Rainfall in Padang City. *Journal of Environmental Cycles* , 6 (1), 34. <https://doi.org/10.33087/daurling.v6i1.181>

Nunung Nurhasanah, & Ageng Saepudin Kanda S. (2024). The Influence of Instagram Social Media on People's Behavior. *Intellectuals : Scientific Journal Student* , 2 (2), 33–39. <https://doi.org/10.59841/intellektika.v2i2.922>

Nurfahirah, A., Dewi, YT, & Gustiana, DD (2022). United Nations Women's (UN Women) Efforts to Address Discrimination Against Women in Afghanistan. *TRANSBORDERS: International Relations Journal* , 5 (2), 102–114. <https://doi.org/10.23969/transborders.v5i2.5297>

Ph.D. Ummul Aiman, SPD KASHMA Ciq. MJMP, Suryadin Hasda, MPZF, M.Kes. Masita, MPINTSK, & M.Pd. Meilida Eka Sari, MPMKNA (2022). Quantitative Research Methodology. In *Muhammad Zaini Publishing Foundation* .

Pratama, A., Ma, K., & Islamiyah, NN (nd). *GENDER CONCEPT IN ISLAMIC PERSPECTIVE* Adj

Pratama et al.: *Gender Concept in ... Introduction* Islam is a religion of rahmatan lil 'alamin which teaches equality between men and women without discrimination. This has been brought by Islam as . 40–50.

PRATIWI, S. (2022). *Implementation of the United Women Program in Addressing Online Gender-Based Violence During the Pandemic* .
https://repository.unibos.ac.id/xmlui/bitstream/handle/123456789/5853/2022_PRATIWI_4519023032.pdf?sequence=1&isAllowed=y SHINTA

Ramadhani, S., & Simamora, IY (2022). Media Literacy as a Form of Islamic Communication Ethics. *Maktabatun: Journal of Library and Information* , 2 (1), 7–11.
<http://download.garuda.kemdikbud.go.id/article.php?article=3477615&val=30375&title=Media>
Literacy as a Form of Islamic Communication Ethics

Ritonga, EY (2018). Agenda Setting Theory in Communication Studies. *SIMBOLIKA JOURNAL: Research and Learning in Communication Studies* , 4 (1), 32.
<https://doi.org/10.31289/simbolika.v4i1.1460>

Saepul Anwar, A., & Imam Sofi'i. (2024). Gender Concepts and Issues from an Islamic Perspective: A Study of the Position of Men and Women from an Islamic Perspective. *Paris Langkis Journal* , 5 (1), 151–161. <https://doi.org/10.37304/paris.v5i1.15494>

Saputri, VJ (2024). The Role of UN Women through the #HEFORSHE Campaign Program as an Effort to Involve Men in Achieving Equality for Women in Indonesia 2019-2022 . *Az-Zahra: Journal of Gender and Family Studies* , 4 (2), 132. <https://doi.org/10.15575/azzahra.v4i2.28092>

Septiadevana, R., Sugiharti, T., & Sari, EPM (2024). The Relationship between Parenting Patterns and Elementary School Students' Creative Thinking Skills. *Educational : Journal of Educational Sciences* , 6 (1), 252–259. <https://doi.org/10.31004/edukatif.v6i1.6252>

Setyowati, KDA, Fitriyanti, AA, & Marsingga, P. (2024). The Role of UN Women in Gender Inequality Issues in Pakistan. *BHUVANA: Journal of Global Studies* , 2 (1), 31–67.
<https://doi.org/10.59408/bjgs.v2i1.122>

Sholehudin, RE, & Sulastri, R. (2024). Violence Against Women in Online Media. *Gunung Djati Conference Series* , 39 , 24–30.

SIMFONI-PPA. (2025). *Online Information System for the Protection of Women and Children* . MINISTRY OF WOMEN'S EMPOWERMENT AND CHILD PROTECTION. <https://latihan-simfoni.kemenppa.go.id/ringkasan>

Statistics, central agency. (20224). *Gender inequality index 2023*. Central Statistics Agency.
<https://www.bps.go.id>

Suhendra, S., & Selly Pratiwi, F. (2024). The Role of Digital Communication in Forming Public Opinion: A Case Study of Social Media. *Iapa Conference Proceedings*, 293. <https://doi.org/10.30589/proceedings.2024.1059>

Sulistia, DA, & Simamora, IY (2023). Communication Behavior of TikTok Social Media Use Among KPI Students of the Faculty of Da'wah and Communication, State Islamic University of North Sumatra, Stambuk 2019. *Indonesian Journal : Informatics and Communication Management*, 4 (3), 1189–1200. <https://doi.org/10.35870/jimik.v4i3.365>

Syifa Syauqiyah, N., Nurbayani, S., & Supriadi, A. (2023). The Influence of Using the @magdaleneid Instagram Account on Fulfilling Followers' Gender-Perspective Information Needs. *Journal of Social Technology*, 3 (11), 949–955. <https://doi.org/10.59188/jurnalsostech.v3i11.983>

Wardani, W. (2020). Measures of Effectiveness. *Effectiveness of Land and Building Tax Collection by Tax Collectors in Rawaapu Village, Patimuan District, Cilacap Regency*, 2 (2), 4–5.

Winda W. Ndolu, Saryono Yohanes, & Jenny Ermalinda. (2024). Protection of Human Rights in Cases of Gender Discrimination. *Court: Journal of Legal Research*, 1 (4), 207–222. <https://doi.org/10.62383/mahkamah.v1i4.212>