THE CONTEXT OF ESTABLISHMENT OF GAY IDENTITY THROUGH THE APPLICATION OF SOCIAL GAY NETWORK ON DIGITAL ERA IN INDONESIA

Novi Andayani Praptiningsih[1], Wini Tarmini [2], Rahmiwati Marsinun [3]

novi.ap@uhamka.ac.id

[1] Communication Department/Social and Political Science Faculty, University of Muhammadiyah Prof. Dr. HAMKA (UHAMKA) Jakarta, Indonesia
[2] Couseling Guidance Department/Education Science Faculty, University of Muhammadiyah Prof. Dr. HAMKA (UHAMKA) Jakarta, Indonesia
[3] Indonesian Language and Arts Education Department/Education Science Faculty, University of Muhammadiyah Prof. Dr. HAMKA (UHAMKA) Jakarta, Indonesia

Abstract. Social interaction between gay members can shape a gay identity. Friendship and friendship between members of the community is close and solid. Although the background of socioeconomic status is quite diverse, in general the members of the gay community come from the middle to upper class. This can be understood because members of the gay community come from urban communities, where social norms are more lax than in rural areas because urban communities tend to be more individualistic, so that such communities will be easy to develop. The formation of gay identities is also triggered by many gay-specific applications. The purpose of this study is to determine what factors shape gay self-identity in Indonesia. The research method with a qualitative approach through data collection techniques in-depth interviews, observation, and FGD. Data analysis uses the Miles & Huberman Interactive Model. The results showed that: 1) Gay gene is just a myth. 2) Found 3 (three) contexts for the formation of gay identity in this study, namely family, psychological trauma, and social environment. 3) Gay openness coming out to the family, community, and community is preceded by the process of coming in, namely the acceptance of himself as a gay that shapes his identity. 4) Efforts to anticipate the 5.0 digitization era of gays using social networking applications specifically gay that can be downloaded via smartphones, such as: Grindr, Jack'd, Hornet, Planet Romeo, Moovz, U2nite, BoyAhoy, Badoo, Struff, Tagged, and Growlr, greatly inspired community members in discussions and share experiences.

Keywords: Identity, Gay, Digital Era, Social Networking Applications

INTRODUCTION

Social interaction between gay members can shape a gay identity. Friendship and friendship between members of the community is close and solid. Although the background of socioeconomic status is quite diverse, in general the members of the gay community come from the middle to upper class. This can be

understood because members of the gay community come from urban communities, where social norms are more lax than in rural areas because urban communities tend to be more individualistic, so that such communities will be easy to develop. The formation of gay identities is also triggered by many gay-specific applications.

The United States Supreme Court issued a ruling that same-sex couples now have the right to marry. The decision taken on June 26 2015 won the lawsuit by Jim Obergefell, the leader of the US LGBT who submitted the lawsuit so that similar marriages could be legalized in the US. His claim was granted by Judge Anthony Kennedy with a comparison of five votes agreeing to four rejecting (out of 9 judges) that became a sign that such marriage was legally national in all states of the United States, namely in 30 countries including the capital Washington DC. President Barrack Obama congratulated the decision, citing equal rights in the US for all elements of society and the community. However, not all judges in the trial accepted this controversial decision. One of them is a senior judge in the US, Anthony Scalia who from the beginning challenged an all-out lawsuit from Obergefell with the assumption that the ruling was dangerous for democracy in the US.

In cyberspace, support for the Supreme Court's decision on the legality of same-sex marriage is shown by the hashtags #LoveWins, #LoveIsLove, and #EqualityForAll. Some well-known brands also expressed their support, even Facebook participated as one of the many business entities that support the decision to legalize such marriages by offering a special tool called "Celebrate Pride", a feature that allows users to color their profile photos with rainbow colors.

LITERATURE REVIEW

State of Art

First, Kathleen Azali. Research Title: Pataya: The Construction of a Place of Gay Men in Surabaya (Makara Journal, Social Humanities Vol. 16 No. 2, December 2012). Research Results: Many physical and non-physical spaces (media) that can be created by individuals through the ease of communication, to meet with "true friends" without having to depend on the place where the ngèbèr has been built. This research attempts to understand the tactical process. Establishment of a place that is "obscured" can enter itself in the midst of public space. Pataya has become one of the main choices for the Ngèbèr location in Surabaya, due to the strategic location, and the place which is public but also veiled. Changes in spatial planning, such as felling trees and removing bushes, as well as lighting which then reduces its protection, has led to the change as one of the main ngèbèr sites in Surabaya, which needs further investigation. Security reasons and increased crime rates (if this is the case) cannot be the sole reason for the decline in visitors and changes in behavior in Pataya. The danger and crime that occurred in the ngèbèr places had appeared long before Pataya existed. People tend to no longer rely too much on one medium (GAYa NUSANTARA magazine) or a centralized place (Pataya) to get information and socialize but can now take advantage of a wider range of networks with various forums, blogs, and various other communication facilities, which then also make it easier to meet agreements in more private places. Critics of this research are: This study examines the place of

"ngeber" gays who actually place it is not reserved only for the same sex, so it does not focus on the key informant intended, namely gay. The difference with the research that the researchers are doing now is that this research is only limited to the discussion about where gay men meet in Surabaya. While the similarities with the research that researchers are doing now are both examining communities that exist somewhere hidden for same-sex people.

Second, Paul Kwon. Research Title: Resilience in Lesbian, Gay, Bisexual and Individuals (Department of Psychology at Washington State University, July 2013). Results: The role of social support is very effective in improving the psychological health of lesbians, gays, and bisexuals (LGBs) who have different sexual orientation from heterosexuals. The ability to accept emotions and process them in depth can also reduce the negative impact of LGB individuals. In addition, hope and optimism enable LGB individuals to maintain psychological health when facing community prejudice. Critics of this study are: The conclusion of this study is that the role of social support is very effective in improving the psychological health of LGBT people. Even though some Indonesian people who tend to be religious are subject to norms, religion, and moral values, it is not possible to provide such support. The difference with the research that the researchers are doing now is examining not only gays, but the LGBT community (Lesbian, Gay, Bisexual, Transsexual), which examines resistance to psychological health due to community rejection. While the similarities with the research that researchers are doing now are discussing the conflicts experienced by gays facing community prejudice.

Third, Jude Elund. Research Title: Masculiniy, Mass Consumerism: A case study of Second Life 'Zeus' Gay Club (Edith Cowan University, June 2013). Research Results: This research is a case study that refers to the concept of masculinity on the club site "Zeus" which is intended for gay groups in social media or cyberspace, associated with the use of social media and consumerism. Critics of this research are: Research on a site called "Zeus" specifically for gays in cyberspace, it is difficult to detect whether a site member is really a gay or hetero community who actually does not like this community. The difference with the research that researchers are doing now is that research is not done by interacting with the gay community directly through in-depth interviews and observations. While the similarity with the research that researchers are doing now is a discussion of the gay community that is incorporated in the gay specialty club site.

Fourth, Megan C. Lytle, Ed.S. Research Title: Adult Children Gay and Lesbian Parents: Religion and The Parent-Child Relationship (Seton Hall University, June 2012). Results: The relationship between parents who have a gay and lesbian sexual orientation with their children is less harmonious. Religion and culture have a strong influence on parent-child relationships. They are ashamed to have gay or lesbian parents. Critics of this research are: Research that is biased because it is logically predictable, a child will not agree if their parents have the same sexual orientation. The difference with the research that the researchers are

doing now is that this study was conducted not only for gays, but also for lesbians as parents who have children who turned out they were ashamed to have parents like them, using phenomenology, whereas research that researchers conducted using Ethnography Communication. While the similarities with the research that researchers are doing now are discussing about gay sexual orientation, which links religion and culture in their relationships.

Fifth, Dean A. Murphy. Research Title: The Desire for Parent hood Gay Men Prefer Being Parents Through Surrogacy (National Journal of HIV Social Research University of New South Wales, April 2013). Research Results: Many gays in the United States and Australia have become adoptive parents, even though at first they felt they did not need a child in their homosexual lives. But through the media, friends / partners who often inform adoption agencies, the awareness of the need to have children in their lives begins to open. Critics of this research are: Interpersonal communication between adopted children who are raised by gays in the United States and Australia is less comprehensive in data because they only interview gays but not foster children (adoption). The difference with the research that researchers are doing now is that this study discusses the private lives of gays with regard to adopted children they care for, not about mapping their communication patterns and interactions within the community or with the community. While the similarities with the research that researchers are doing now are research on gay private lives, self-identity and how they open themselves.

Personal identity

Identity is defined as a cultural, social, relationship, and one's impression of self-concept (Littlejohn & Foss, 2008: 130). Self-identity is the arrangement of one's self-image. Self identity is a picture of ourselves as someone. Theories that focus on the subject of communication will certainly not be separated from the problem of self-identity on a number of levels, but the identity itself is in a broad cultural sphere and different in unraveling themselves.

Hecht in his book "The Communication Theory of Identity: Development, Theoritical, Perspective, and Future Directions", introduces four dimensions, namely: 1. Feeling (affective dimension); 2. Thought (cognitive dimension); 3. Actions (dimensions of behavior); and 4. Transcendent (spiritual dimension). Identity is the source of motivation and expectations in life and has a constant strength, even though identity always develops. This means that identity, once created, has never changed. In fact, when there is a substance of stable identity, identity is never improved, but it always develops (Gudykunst, 2005: 257-258).

Mead (in Littlejohn, 2009: 121) revealed that humans interact with each other all the time, sharing understanding for certain terms and actions and understanding events in certain ways as well. The identity is communicated through verbal and non-verbal symbols that emanate. This means that verbal and non-verbal symbols are manifestations of special ideas about oneself, then negotiated to

produce something mutually agreed upon which is believed to belong to oneself and the community.

In a cultural context, identity is understood differently depending on the place where the identity is interpreted. In Africa identity is understood as the search for balance in life and partly depends on the strength gained from the ancestors. While in Asia, identity is seen as something that is obtained not from individual results but rather the collective effort of the group with its interactions. Then in Greece identity is understood as something that is personal and someone sees themselves in conflict or different from the others.

From the description of the identity and cultural context, the communication theory about the identity of the three cultural contexts is incorporated, namely individual, communal, and public. So this theory assumes that identity is the main link between individuals and society and communication is the link that allows this relationship to occur (Littlejohn, 2009: 131).

Identity is a code that defines membership in a community. The code will consist of symbols such as clothing form and ownership, words, language, how to name certain objects, as well as the meanings that we and others connect to certain objects.

Communication is a tool to shape identity and also change the mechanism. Self-identity is formed when we socially interact with other people. Self-identity will appear from the way we express ourselves and also respond to others. There are two things that concern this, namely subjective dimention, where identity is a personal feeling of self, and ascribed dimention which is what other people say about us. Then it can be concluded that self-identity consists of the meanings that are learned and we get from ourselves as individuals where those meanings are ultimately projected to others when communicating.

Then Hecht (in Littlejohn, 2009: 131 -132) describes identity in more detail. According to him, identity does not only consist of these two dimensions, but both dimensions also interact in four layers, namely: First, the personal layer, which consists of a sense of our existence in social situations. For example in situations playing with friends, approaching professors about values or traveling with family. In that case we will see ourselves in certain conditions. Likewise, our true identity consists of various feelings, ideas about ourselves, that is, who is calm and how we really are.

The second level is the enactment layer or knowledge of others about ourselves based on what we do, what we have and how we behave about something. For example, our appearance is something that is not merely seen but is seen as symbols of aspects that are much deeper related to our identity. This means that by looking at our appearance, other people can define how we are.

The third level in our identity is relational or who we are in relation to others, identity is formed by our interactions with people around us. In this case we will see ourselves more clearly with our identities as relationship partners, such as father, son, wife, coworkers, and so on. Our identity will also be bound to certain roles that come face to face with other roles, such as bosses, close friends, and others. Here it is clear that identity is not individualistic but is bound to a relationship.

The fourth level in identity is the communal level, which is tied to a larger group or culture. Whenever we pay attention to what our community thinks and does, then we adjust to this level of identity. Although in a cultural context it will emphasize different levels of identity, in general everything is interrelated. This is caused by the difficulty we separate from the many relationships we have. Personal identity cannot be transferred from the larger society in which we live. From the explanation above, it can be concluded that identity is individual, social, and communal.

Self concept

The concept of self is our view of who we are, and that we can only get through the information that other people give us. The earliest self-concepts are generally influenced by family and relatives, which are referred to as significant others (Mulyana, 2007: 8). George Herbert Mead in his book Mind, Self and Society: From the Standpoint of a Social Behaviorist says that every human develops his concept through interaction with others in society. The impression other people have about a person and the way that person reacts, depends on how someone communicates with other people. This feedback process can change direction. When someone sees other people reacting to themselves and the impression that others have about someone, then the person can change the way they communicate because the other person's reaction is not in accordance with the way a person sees himself (Mulyana, 2007: 12-13). Thus, each individual's self-concept is largely determined by how other people see / assess themselves when interacting. Cooley (in Mulyana, 2002: 74) said that an individual's self-concept is significantly determined by what he thinks about other people's thoughts about him. As a consequence of social life (in groups), one's self-concept always changes from one group to another group, where the influence of the group is very thick for one's self interpretation. So that one's self-concept is inseparable from interactions with others, then oneself becomes a social object.

Gay Gene as a Form of Gay Identity

According to the gay gene theory, sexual orientation cannot be changed because it is something that has been carried and settled since birth (genetic). Gay sexual orientation is given so it must be treated the same as humans with other sexual orientations. The environment is only strengthening or weakening the existing potential.

Gay can not change, if attempted to change with therapy will cause interference for the owner. So, sexual orientation is a gift to be thankful for, and a blessing that is permanent from God, and who has it never asks to have any sexual orientation.

Error in perceiving religious rules towards gays because the previous interpretation is dominated by heterosexuals so that their understanding also follows heterosexual (heteronormative) norms. Conservative religious views and understandings result in misunderstanding of the gay community. The right of every individual as a human being to appreciate their sexual orientation, receive equal and equal treatment, free from fear / pressure / violence from any party. However, acts of discrimination both perpetrated by groups and individuals, still often occur in social life. The fact is, actually there is no human who wants to be born gay. This cannot be prevented. Like it or not, gay is a part of genetic diversity. All come from nature. Since gays are genetic, gays cannot be changed. Facts prove various hormone therapies, stun, counseling, and hypnotherapy failed to change gay sex orientation to hetero. Logically, if gay is a disease and can be cured, then many anti-gay pills have been found in pharmacies.

People who believe in the gay gene state that there are gay people who claim to be healed, but in fact, they are not gay but bisexual. That doesn't mean they are 'cured' because the gay side is still there. Another possibility is that gays who claim to be cured only lie to cover up shame or do not want to admit that they are gay. The first scientist to introduce the gay gene theory was Magnus Hirscheld from Germany in 1899, who asserted that gays were innate, so he then called for equality of law for gays. But in 1991, Dr. Michael Bailey and Dr. Richard Pillard conducted research to prove the theory, and the results aborted and undermined the theory by stating that gay genes are myths. This is evidenced through the research of identical twin brothers and sisters, where the result is a gay person and another non-gay person. In 1993, research was continued by a gay man named Dean Hamer, who denied that the gay gene was a myth. Hamer's research results reaffirmed the opinion that gays are nature, not perversions. And the results of this study are used as a powerful weapon to fight for their rights as gay. In 1999, Prof. George Rice of the University of Western Ontario, Canada, adapted Hamer's research with a larger number of respondents. The study was also carried out in 1998-1999 by Prof. Alan Sanders of the University of Chicago. The research results also do not support the theory of gay genetic relationships. Rice and Sanders' research further undermines the gay gene theory. The collapse of the gay gene theory was corroborated by research by Paul Cameron, Ph.D. which states that gay tendencies can recover.

Media and Social Networking Applications

Social Media is one part of the new media (new media) that is currently popular. New media can be interpreted as a form of communication that brings together digital computers mediated by technology (Creeber & Martin, 2009: 2). New media can also be defined as media that uses the internet to apply it, has a

flexible and interactive nature and can be used privately or publicly (Mondry, 2008: 13). Content from digital media is a combination of data, text, audio and images stored in digital format. The spread of digital format is disseminated through a network using broadband optical cable technology, satellite and microwave systems (Flew, 2008: 2-3).

In an international journal entitled "Social Network Sites: Definition, History and Scholarship" by Danah M. Boyd and Nicole B. Ellison defines social media as a web-based service that allows individuals to: 1) Build a public or semi-public profile in an unlimited system. 2) Articulate a list of other users with whom they share a connection. 3) See and cross the list of their connections made by other people in system (Boyd, 2007: 3).

As a new internet-based communication media, the new media is able to reduce the distance of information delivery and communication activities in new ways very quickly throughout the world. The reach of information through the internet is becoming increasingly widespread. One audience can duplicate or disseminate information to people who are in their network of friends. Do not stop there, the recipient of the message then has a very large possibility to re-spread it to the network of friends and so on (Bagdikian, 2004: 114). Social media is a website-based feature that has the purpose of forming networks and allowing users to interact. The interaction is carried out in a community and users can carry out activities such as information exchange, collaboration and making friends by getting to know each other. Introductions were also carried out in the form of visual writing, pictures and audiovisual. Some examples of social media are Twitter, Facebook, Blogs and Foursquare (Puntoadi, 2011: 1).

According to Philip Kotler and Kevin Keller (2012: 568), social media is a means for users to share information ranging from text, images, audio and video. They share the information with their peers and a company, and vice versa. In the book The Social Media Bible by David Brake and Lon Safko (2009: 4), social media is defined as a way to build a conversation with and among many people. After the conversation is formed then the conversation is elaborated into more specific things, namely activities, behaviors and attitudes among the communities built by humans who gather in cyberspace. Their aim is to build information, knowledge and opinions.

One of the benefits of social media is that it helps to identify uniquely or personally and no longer en masse (Prisgunanto, 2014: 58). Whereas Gunelius (2011: 15) revealed the most common goals of using social media, among others: 1) Building relationships. Social media enhances the ability to actively build relationships. 2) Publicity. Social media is a means to share important information and modify people's perceptions. There are three main types of social media according to Kotler and Keller (2012: 568-570), namely :1) Online Communities and Forums. Online forums are formed of various types that discuss the same special interests. 2) Blogs. Many reasons for blog users to convey information to

the public. Some are for personal interests and are intended for close friends and family, some are designed to reach out and influence the wider community. 3) Social Networks. Many types of social media today such as Facebook, Twitter, BBM, Path, Instagram, Instamag, and others, each of which presents different features.

Community Media is a relatively small media institution or limited to certain communities that generally have a direct and intensive relationship. As an institution the community media is not a business institution but is owned by the collective organization or the community concerned (Sudibyo, 2004: 224-225). According to Eni Maryani, community media management is not commercial in nature or does not depend its survival on advertising (Maryani, 2011: 62-63).

METHODOLOGY

The method used in this research is narrative inquiry with qualitative and interpretive approaches. Lindolf (1995: 27) calls the interpretive paradigm to refer to qualitative research that uses the ethnographic tradition of communication, phenomenology, ethnometodology, symbolic interaction, and cultural studies. According to Bogdan and Taylor (Moleong, 2004: 4), qualitative research is a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior. The reason in this study uses a qualitative approach because the problems to be discussed are not related to numbers but describe clearly and in detail and obtain in-depth data from the focus of the study. Qualitative research always tries to uncover a problem, situation or event as it is. The results of the study are directed and emphasized in an attempt to provide an objective and detailed picture of the actual situation.

Data collection technique

First, In-depth interview (Indepth Interview). According to Engkus Kuswarno, in-depth interviews are interviews that do not have alternative responses predetermined or better known as unstructured interviews. This type of interview encourages research subjects to define themselves and their environment, to use their own terms about the object of research (Kuswarno, 2008: 54).

Related to confidentiality and protecting the privacy of informants, there are signs that monitor the research process, namely research ethics. According to Atwar Bajari in the book Communication Research Methods: Procedures, Trends, and Ethics, four research ethics principles that researchers must pay attention to, namely: 1) Respect human dignity (respect for human dignity). Research must respect the rights of research subjects must respect the rights of research subjects. They must know various things related to the course of research and have the freedom to choose an attitude or regardless of coercion to participate or not. A researcher has an obligation to explain the benefits of research. Risk and discomfort, agreement that the subject can answer all research questions, an

explanation that the subject may leave the research process, and guarantee confidentiality. 2) Respect the privacy and confidentiality of research subjects (respect for privacy and confidence). Research is an effort to dig up information, the ins and outs of events or build opinions about a situation or event. In a social context, data relates to a person, institution or organization that is attached to the data extracted. Thus, the data can not be separated from the source and give identity to the data source. Suppose something good mentions the source, it might not be a problem; but if something is bad, it will give an identity or label to the source. In any situation, confidentiality is maintained in order to respect the privacy of data sources. Research is not an event report that is collected by journalists for information that is publicly accountable. Scientific research is reasonable and should conceal identity for the sake of respect. Texts, pictures, even ornaments that show an identity, should be hidden. 3) Justice and inclusiveness (respect for justice and inclusiveness). Research seeks to move away from social, ethnic, and other group imbalances. The results of the study did not discredit a group with certain traits, especially regarding the ugliness or badness of a group. Likewise, the treatment during research on gender differences. All participants without exception the gender group get the same treatment in an investment or research treatment. 4) Paying attention to the benefits and losses incurred (balancing harms and benefits). Research pays attention to the benefits to society, as is the nature of scientific research axiologically. Thus, research is pragmatically oriented towards solving community problems. Researchers must also minimize psychological disorders in the people studied (Bajari, 2015).

From the explanation above, it can be concluded that the researcher must maintain the confidentiality and identity of the informant, the researcher conceals the real names of the informants even though when the researchers ask during the preliminary research, the informants who will be interviewed researchers are willing to include their identity by signing a statement, except for one informant who asked to be kept secret.

Second, Observation (Observation). Patricia Adler and Peter Adler (Denzin & Lincoln, 2009: 495) mention two main principles that characterize observation techniques in the qualitative tradition. 1) qualitative observers must not interfere in the subject matter of research. By both said: ".... of the hallmarks of qualitative observation has traditionally been its noninventionism". 2) qualitative observers must protect the natural side of the research subjects. It said that: "qualitative observation is fundamentally naturalistic in essence; it occurs in the natural context of occurrence, among the actors who would naturally participate in the interaction, and follows the natural system of everyday life "(Denzin & Lincoln, 2009: 496).

In this observation the researcher plunges directly into the field in the actual situation. Some reasons for the need for observation are: 1) Add experience firsthan. 2) It is possible to see and record behavior and events in the actual situation. 3) Allows researchers to record events (Lincoln and Guba, 2009: 191-193).

Third, Focus Group Discussion (FGD). According to Burhan Bungin, Focus Group Discussion (FGD) is a data collection technique that is generally carried out in qualitative research to obtain data from a group based on the results of discussions focused on a particular problem. This technique is used to avoid the wrong interpretation of a researcher due to the encouragement of the subjectivity of the researcher (Bungin, 2003: 178). There are no right or wrong answers from participants, because they are free to answer, comment, or argue (positive or negative) as long as they are in accordance with the problem of the discussion (Kriyantono, 2010: 120). The FGD was led by a discussion leader who acted as a catalyst to maintain the dynamics of the discussion. The discussion material is recorded in a complete transcript, recorded as it is based on chronological talks to facilitate analysis. The analysis was conducted by researchers based on FGD transcripts that had been compiled to make conclusions (Bungin, 2003: 179).

Fourth, Literature Studies. Documents as data sources can be used to test, interpret, and even predict (Moleong, 2000: 161). The documentation technique was carried out to obtain secondary data by recording / collecting various documents related to the research object. Information collected in the research was also obtained through written sources as secondary data, including from books and literature relevant to research, various printed materials such as community magazines, brochures, photos of activities, and other documents. According to Scatman and Strauss, historical documents are important material in qualitative research. As part of the field method, researchers can refine historical documents and other secondary sources (Mulyana, 2009: 196). The document study tries to find a description of life experiences or events that occur along with the interpretation of research subjects through documents such as diaries, newspapers, clippings, etc. (Kuswarno, 2008: 59).

Data analysis technique

Data analysis according to Bogdan (in Sugiyono, 2005: 82) is the process of systematically searching and compiling data obtained from interviews, field notes and other materials, so that they are easily understood, and their findings can be shared with others. Data analysis is done by organizing data, describing it into units, synthesizing, arranging into patterns, choosing what is important and what will be studied, and making conclusions that can be shared with others. In qualitative research generally uses specific steps, but the ideal way is to mix general steps with specific steps as stated Bogdan (in Cresswell, 2010: 276-284), as follows: 1) Processing and preparing data for analysis, involving interview transcripts, scanning material, sorting data in different types depending on the source of information. 2) Read the entire data, write general and specific ideas from the data obtained. 3) Analyze in more detail by coding data, processing information into writing before being given meaning. 4) Implement the coding process to describe the settings, people, categories, and friends to be analyzed, the effort to convey detailed information to create a theme or category. 5) Descriptions and themes are restated in the narration, discussion of the chronology of events, themes, and the

interrelation between themes. 6) Interpretation or interpret data, to confirm the truth of previous information or even deny it. Interpretation or meaning comes from data and analysis, which comes from a comparison between the results of research with information that comes from literature or theory.

Data analysis techniques in this study were prepared by adopting a qualitative data analysis technique developed by Miles and Huberman, namely interactive model of analysis. In line with what was stated by Bogdan above, Miles & Huberman (in Denzin & Lincoln, 2011: 592) said that this interactive model focused on three components.The first is data reduction, which is the process of selecting, focusing, simplifying and abstracting data from various data sources, for example from field notes, documents, archives and so on. Then the process of emphasizing, shortening, removing unnecessary, determining the focus and organizing data so that conclusions can be made. Data reduction is done when researchers determine the conceptual framework, research questions, cases, and research instruments used. Second, the presentation of data focused on structured summaries and synopsis. Presentation of data, such as assembling data and present it properly so that it is more easily understood. Presentations can be in the form of matrices, drawings / schemes, networks, tables and so on.Third, draw conclusions verification involving the interpretation process of researchers, determining the meaning of the data presented. Final conclusions are made after the data collection ends. Verification is obtained through a process of negotiation / consensus between subjects, discussing with colleagues, checking data between members.

Data Validation

Determining the validity of the data (trustworthiness) required inspection techniques (Moleong, 2004: 121). An examination or test of the validity of the data in qualitative research is carried out using four criteria, namely: the degree of credibility, transferability, dependability, and confirmability.

RESULT AND DISCUSSION

Almost all informants interviewed by the interviewees chose to continue to be gay and fight for their rights as gay. They believe that gays are a gift from God, given, and cannot be changed with any therapy. According to them gay actions do not harm others. As stated by I-1, as follows:

> Sometimes it is still hypocritical when appearing in front of the public, likes to lie "white" by behaving and behaving like a hetero man. But I will continue to be gay and fight for many people who hold the same status. I do this because it has become a life choice. About marriage to a partner, even though I love him, I will not marry, because Indonesia has not legalized same-sex marriage. We can live together even without marriage, many gay couples also have adopted adopted children who are lovingly cared for.

I-2 added:
Although positive law does not favor minorities, because religion is against me, I will remain gay forever. I will continue to be brave, fight, and voice the rights of gays through the 'gay on the street' campaign for example.

Another informant stated that he continued to live as a gay, partly because he already had a gay partner he loved so much and he could not be separated from his partner. In addition, it has also been comfortable as gay, especially since his family has accepted him as gay. In this case, the family must continue to support the decision well so that the person concerned does not feel stressed, depressed or suicidal.

The gay gene theory is highly trusted by gays and the gay community which believes that there are four reasons that make this theory the gay guideline, namely: 1) Genetic. Being born gay is already determined by genes, therefore you have to accept what you are born as gay. 2) Gay can't change. Gay can not turn into hetero through therapy. Gay does not have to be cured, because gay is not a disease. So gay myths must be healed in order to change is illogical. 3) Being gay is 'given'. Gay is born, as a variant of sexual orientation. 4) Anti heteronormative, that is, gays do not believe in only one relationship that is believed by heterosexuals which makes society believe only in relations between the opposite sex, but there is also a relationship between the same sex.

Gay can Change: Gay Gene Rejection

'Gay can change' is the opposite of 'gay gene'. 'Gay can change' believes that gay sexual orientation is influenced by many factors including the environment. Being a gay is not innate, not a gift from God. So it is possible for gays to be changed.This view is guided by two reasons, namely first, the view of religion which prohibits gay action. And second, previous studies by western scientists and the fact that gay sexual orientation can change. So actually the phenomenon of "gay gene" is just a myth, where gays can't change. This fact is proven by research conducted by Dr. Michael Bailey and Dr. Richard Pillard of PFOX to prove the gay gene theory, and the results invalidate the theory by stating that the gay gene is just a myth. They examined pairs of identical twin brothers, the results of which were gay and another non-gay (one gay, one not). The conclusion of the research is 'nobody is born gay'.

The collapse of the gay gene theory was also corroborated by Prof.'s research. George Rice (University of Western Ontario-Canada) and Prof. Alan Sanders (University of Chicago). Then strengthened also by research Paul Cameron, Ph.D. which states that gays can be cured. The gay gene theory is highly trusted by gays and the gay community who believe in the existence of four reasons that make this theory the gay guideline, namely: First, genetic. Being born gay is already determined by genes, therefore you have to accept what you are born as gay. Second, gays cannot change. Gay can not turn into hetero through therapy. Gay does not have to be cured, because gay is not a disease. So gay myths must be healed

in order to change is illogical. Third, being gay is 'given'. Gay is born, as a variant of sexual orientation. Fourth, anti heteronormative, that is, gays do not believe in only one relationship that is believed by heterosexuals which makes society believe only in relations between the opposite sex, but there is also a relationship between the same sex.

The second formation of gay identity is 'Gay can change', which is the opposite of 'gay gene'. 'Gay can change' believes that gay sexual orientation is influenced by many factors including the environment. Being a gay is not innate, not a gift from God. So it is possible for gays to be changed. This 'gay can change' view is based on four factors, first, a religious view that prohibits gay action. Gay is prohibited from religion. Religion prohibits gay behavior and is already listed in the holy books, for example the Story of the Prophet Luth and Soddom-Gomorrah based on scriptures that are believed by religious peopleSecond, the research of scientists and the facts that show that gay sexual orientation can change. Gay can return to hetero with therapy. There are many types of therapies that succeed in making a gay person turn into a straight man or hetero man who likes the same sex. Third, being gay because of environmental influences. The reason someone becomes gay is because the environment is not genetic or innate. And fourth, 'nobody is born gay'. No one is born gay.

Based on the explanation about 'gay can change', it can be concluded that gay can change to hetero. Not a few gays who want to turn into hetero, both of their own desires and family pressure.

Context of Formation of Gay Identity

Based on the results of in-depth interviews with informants the researcher can conclude that found three contexts of the formation of gay identity in the Arus Pelangi Jakarta gay community in this study, namely: 1) Family; 2) psychological trauma; 3) Social environment.

The family context found in this study, among others: First, the loss of the father figure due to divorce or the father died since the person concerned was still small, so that he needed a male figure to protect. Second, the family upbringing that let him play cartoon clothes, cooks, and gives story books that tell the story of Prince-Princess but who is admired by Prince who is well-built and handsome, not his beautiful Princess. Third, father or mother is fierce and likes to hit. Parenting from parents where the father / mother temperamental and the mother 'over protective'. Fourth, always distinguished and compared with other siblings. Fifth, expect girls to be born, not boys. Sixth, have a father / stepmother who is hard and fierce.The findings of the family context can be seen in the narrative I-3 that the pattern of family care that allows playing cartoon clothes and likes to read fairy tales that tells the story of Prince and Princess gives flexibility to the tendency of SSA (Same Sex Attraction) or growing interest in the opposite sex, explained by I-3 as follows:

Eike gay because of family parenting that allows eike to play cartoon clothes. Eike is also a hobby to read fairy tales books with Prince-Princess. According to Eike, coming out, yes, I tell stories about myself to other people, especially about it, sexual orientation. At first the family didn't come out frankly, because they seemed to already know but didn't dare to ask eike.

At that time I was chatting with you, just before Valentine's Day. I am making a valentine card for a guy, a campus friend at IPB. Then you ask "for whom?" Just stay quiet. But now eike has come to the point, exactly in 2007, I want a thesis trial. If the neighbor is in the old house, you know. The times are small. Because right, friends are also neighbors, so they know. Sometimes there are parents who forbid their children to play with Eike. "Eh, don't play with girls, play with boys." The problem is that guys like to tease you like it, eike being lazy to play with them. Eike is more comfortable playing with girls, but if you like it with a manly guy. In that community there are two views, there are pros and cons. The pros are probably already familiar with it. For the cons, for example, he doesn't like gays who like him. He said like crazy, especially if you look gay manly. Ha ha ha…

Whereas the originator became gay because of a family upbringing where his two older sisters invited to play cartoon clothes and cooking, told by I-4, namely:

Gegara when she was a child, two older sisters, Akika often invited to play clothes with cartoon clothes and cooks, she became gay. In the past, parents also just lived, because they were too busy. First coming out after watching a screening (screening film) in the community. If I am not mistaken in 2007, at that time I was invited by a gay friend. When I spoke to my eldest brother when he was gay, he was angry. He says it's better if you don't get married for life than to be gay. He also really resentful when I talk to him while ngondhek, visible from the look in his eyes. Second sister knows it, but it's far from meeting her because she works abroad, so she never complains.

I-8 lost the father figure, because the father was very temperamental, following his statement:

I became gay because my father was fierce and temperamental often scolded my mother, me, and younger siblings. I lost the figure and figure of a father. I prefer to live with grandparents in the village. The first time coming out in November 2012 to the family by writing on my mother's Facebook wall in Cianjur. Then after a few days, I also opened myself in the community and society. I was then scolded and driven out by my parents from the house of my grandparents who lived in the same village as my parents, because it was considered a disgrace and embarrassed the family by writing on Facebook that could be read by many people. Neighbors in one village in Cianjur learned that I was gay since I wrote on my mother's FB wall. Now I am boarding in Jakarta. Coming out is open about our sexual orientation. My feelings when I harbored sexual orientation ... I don't feel myself. The reason for choosing to come out is to be more free to actualize yourself and self-discipline. 'I am proud and happy to be myself.' Because I do not have money to pay boarding in Jakarta, I was once a "Cat" for six months in a gay massage parlor. I feel more responsible to myself, also feel more happy and happy, even though there was a time of rejection from the family. But over time, this time communication is good with family.

I-9 obtains authoritarian parenting, says:

I became gay because I couldn't stand dad's authoritarian attitude. I was educated very hard by dad. I was born into a very religious family, even now I have never left prayer. I began to realize gay when attracted to handsome men who are attentive and gentle said he said. The first time coming out during college semester 5. Coming out in my opinion is opening our identity to those around us. I was saddened when I realized the tendency of gays, and tormented mentally when I kept the orientation. But then I made peace with myself by coming out to family, community, college friends, including superiors at the office. The reason is because I'm tired of always lying and being "jaim". I felt calm after coming out, even though sometimes jokes were made with fellow gay friends in the community, because I was a devout gay.

The authoritarian family upbringing was also experienced by I-10 as a reason for him to be gay, as I-10 said:

Parental authoritarian parenting makes me gay. The first time I-10 did a coming out while still in high school. Coming out I think is brave to open up to others. At first I realized he was gay, I felt guilty, but then I made peace with myself because I felt constrained when I held that feeling. After knowing myself I am gay, I look for information about gay. The reason for choosing coming out is because they feel that being gay is not a mistake and trying to accept themselves. Feelings after coming out, I feel free, despite experiencing discrimination after coming out. I feel proud of myself as a gay, therefore I will continue to fight and defend.

Mothers who are 'over protective' as well as parenting parents who let play the same toys as their younger sisters are told by I-12 as follows:

I became gay because my mother was over protective. As a child, I was spoiled by both parents by buying a lot of the same toys as my sister. Coming out is acknowledging yourself as gay to the public. I did a gradual coming out, first to my brother in 2005, then in 2006 to my parents, in 2007 to fellow gay friends, and finally to my college friends in 2009. At first I felt guilty and felt tortured when I kept it a secret to others. . The reason for choosing to come out is because they feel tortured lying, want to be themselves, be accepted by the community, and I am principled when people love me, then they accept me as is, and this is what makes me relieved. I will continue to defend and fight for being gay, because he thinks there is nothing wrong with being gay. My appearance with short pants above the knee and a gay-style otte totte-bag 'bag that is trendy as Korean Style, often makes my family sultry. They don't want to understand and understand my life choices as gay. My mother is over protective so I don't feel at home.

The loss of a father figure and the upbringing of a hard and fierce stepfather were experienced by I-14, as follows:

> I became gay because my stepfather was fierce. My mother remarried after my biological father died. Coming out, in my opinion, is independence. I came out since the age of 15 years, with vent to friends, and then accidentally his parents found out when I was close to fellow gay friends. My reason for coming out is that I want to free myself and tell my family, community and society that "we are the same". I felt relieved and independent, but I was often bullied. Need a struggle until the family is accepted. Had been expelled, humiliated, harassed, and experienced violence. But I persevered and struggled.

The context of psychological trauma found in this study, among others: First, the trauma of infidelity / betrayed by a woman whom he loved so much that made him broken hearted towards women, and then met a gay person who made him comfortable. Secondly, he has been a victim of sexual harassment.The discovery of the psychological trauma context occurred on I-5 who had been a victim of sexual violence by his friend in a boarding house and in the mall toilet. I was once broken-hearted because of being betrayed by a woman whom he loved so much in high school and had difficulty trusting women again, experienced by I-6.

The context of the social environment found in this study, among others: First, often being bullied by friends when studying in elementary, junior high, high school, college, at work, even in the family / home. Secondly, being aware of his tendency to be gay and looking for information from the internet, the mass media, or individuals that influence changes in mindset. Third, often associating with gays. Fourth, it is more comfortable communicating with men than women.

The findings of the social environment context can be seen in the narrative I-1 as follows:

> I came out at the age of 24, where I started dating a man who was also gay. Even though I have been interested in the same sex since elementary school, but I endured it, I waited until I graduated from S1, I was already working. Coming out depends on the context. In my opinion, in Indonesia it is very difficult to come out in the sense of expressing yourself clearly because it is very much influenced by eastern culture. But because I was influenced by Western mindset and culture, they also had the right to know me. After all, many countries, especially in the west which have legalized same-sex marriage, and the people there respect a person's choice as gay, without diminishing their rights as citizens, including no discrimination when they carry out their respective professions. I was fired from the company I worked for because I was gay, I was blackmailed. But actually my parents expect me to be happy and fine. In my opinion, when talking about coming out, it will cause a reaction to parents and have to understand the position of parents and their environment. I think why many parents can be cruel to their gay children because they are afraid of their environment, so their reactions are too excessive. Finally I heard that my parents want

grandchildren, it's not possible. So that's all that is still odd and makes me uneasy.

I-2 tells the reason to be gay because they often hang out with gays who started when they were in junior high school:

I became gay because I used to hang out with gays in my area, and I realized that I was attracted to the same sex. When I came out, I came out when I was little, when I started to like men, right at the beginning of junior high school. There were no special tricks or special strategies. When I know I am gay, I live naturally. I'm sad, I often think. Why is that, government law and law do not side with the minority and protect the minority. Actually, government officials understand, but because religion opposes and the majority of religious communities believe that, so the state acts to prioritize the majority because it defends the interests of the majority community. So the problem is not how the state protects the weak and minorities. That is still my homework.

I-7 said that he was aware of his tendency to be gay since childhood, then tried to find information about gay life that he obtained from countries that legalize same-sex marriage, as follows:

I realized that I was gay since I was in 6th grade, then I looked for information about gay life, especially abroad. After I was convinced, I joined the Gay Rainbow community to be free to express themselves. I'm coming out at 23 years old. Feelings after coming out, relieved and feeling 'plump'. My family already knows my existence as a gay. But sometimes I still close myself in the community, because people still think weird and distorted gay behavior. Public acceptance of gays has not been maximized, for example, it is often questioned about gay life and cynical responses. I hope that people should be able to accept diversity.

The same thing also explained by I-11 that he often mingled with gays who often explore and explore the lifestyles and mindset that legalize same-sex marriage, as expressed by I-11, as follows:

I became gay because I often played with my friends who are also gay and I like the western mindset that allows gay people to get married. I started being gay in 2004 while working at Dunkin Donut. There is a macho male customer giving tips Rp. 85,000 when buying a donut, and he invites home together with his car. He is gay, I finally became friends with him until I continued dating. During intercourse, my girlfriend often buys pulses and monthly allowance. But it didn't go smoothly, we broke up because of lost contact. Coming out in my opinion is opening up about his gay status. Before coming out, I often get emotional as a result of harboring sexual orientation. Now I feel calmer, more free from burdens, and more sensitive to the community after expressing it to my family and community in 2008, and in 2012 opening up to the community. Some family members have not fully received this. I will continue to fight for the community to continue to

exist.

Proud to have a western mindset and culture that legalizes same-sex marriage as told by I-13, as follows:

> I'm amazed in the Netherlands and America to allow gay marriage, that's what makes me proud and determined to be gay. Coming out according to me is opening up to everyone, because I feel so uncomfortable always pretending. I am relieved, proud and grateful, even though I often experience bullying after I came out since I was 17 years old. I am determined to continue to fight for the right to be myself.

Concerned with the stigma, discrimination and insults from the community, I-15 has a desire to always be able to educate other gays who have not yet opened up. This reason is because I - 15 respect with western countries which legalize gay love relations. This is why I-15 feels comfortable hanging out with fellow gays, as told by I-15, as follows:

> I'm gay because I often associate with gays and respect with western countries that legalize gay love relationships. Coming Out in my opinion is where someone is more open about their sexual orientation. I blamed myself, I wanted to realize that I was gay. One of the reasons underlying the decision to choose coming out, one of which is that I can educate other gays who are not yet open. The first time coming out in high school, I confided to a close friend. After the second semester, college began to open with some college friends and the gay community. There are some gay friends who are more brave in dress expression that are increasingly affirming gay stigma in the eyes of society. After coming out I became a member of the gay community, searching for gay-specific social media, and sometimes consuming the media of the Arus Pelangi Out Zine community, usually looking for articles on durable tips for having sex and having safe sex. I am concerned about the stigma and discrimination from the public, even I am often insulted that is called sissy when I go out with gay friends.

I-16 claims to be gay because he feels more comfortable with same-sex partners than the opposite sex, following his explanation:

> I became interested in the same sex when I was in semester 6. I once dated a woman from another campus majoring in, but I did not feel comfortable during a relationship with her. But strangely, when with a male friend who is also my neighbor, how come I feel peaceful and happy when close to him. I buried those feelings. When I graduated from S1, I ventured to openly shoot him. Apparently he also felt the same way. We usually exercise together or culinary tours, often also pray together in congregation. But because we are both religious and are required to be married by our respective families, we are finally married. I arranged an arranged marriage, while he married a woman who worked in the same office with him. Me and him were a bit tenuous because each one was busy with our household. But since his wife was placed outside the city, he began to often contact and

invite to meet. I also feel uncomfortable with my wife because actually I have never loved her. We're divorced, I'm honest with my wife if I'm more comfortable with the same sex. Because of his respect for my girlfriend, I positioned him as a decision maker in my life, for example when I want to replace a new car, brand and color.

I-16 who once had a girlfriend and finally broke up because he felt more comfortable with the same sex. Since having same-sex relationships, I-16 feels different comfort. The reason concerned feels more comfortable with the same sex, because the current lover (a gay) spoil and always pay attention. He said that as a selfish person, he felt uncomfortable with a female partner he considered always asking for attention and priority, even though he also wanted to be treated. Whereas the combination of the three contexts that occur in the members of gay community which covers the entire context of the formation of gay dentistry, such as the family context, psychological trauma, and social environment occurs in I-5 and I-6. Often bullied at school (social environment), his mother's father was fierce and often hit (family), and had been a victim of sexual harrasement (psychological trauma), as said by I-5 as follows:

When I was little, I was often beaten by my mom and dad using a waist strap, rattan, a broom stick. My mother did not want to use a maid, I used to `hope that a girl was born so she could help her in the kitchen. My mom and dad are busy doing business. I live in Bandar Lampung, the distance of the shop and the house is far away, so the dawn of my mother and father had left home. I feel different from my brother. If you say you are jealous, yes, because of what my brother gave me. I got the rest like it. From the beginning also rich in uniforms and others that must be my sister's remnant. No need to buy new, just used from you koko like that. I was really designed with my koko. I just obey because my dad is hard, I can be beaten, most often crushed and bullied by mama. When I was little, I rarely met my parents. Early in the morning they already left to open the shop. Come home already late, I already slept. Weve hard upbringing. Have you not been given food or been thrown out? Then I was bullied by my own teacher. My teacher thinks I'm a girl. I was always told to join with women, never with men. I like being bullied. In the past I had also been tricked by my friends when I was sporting, I was changing my clothes, my clothes were taken in the field, hoisted on a flagpole. I've also been a victim of sexual harassment, I was forced to do sodomy while staying at a friend's boarding house. Honestly, I'm jealous of you, how come you are considered so different. How come I'm not like guys who are craving girls. There used to be a girl I was estimating, had also been dating with a girl. But now it's not.

The third context of the formation of gay identity is also experienced by I-6. Trauma to female infidelity (broken heart), often bullied while sitting on a junior high school bench and in several offices where she worked, as well as parental divorce, is told by I-6:

I live with a single parent mom because of divorce. My trauma cannot be

lost until now because I have had experiences cheated by women. When middle and high school had a relationship. The girl keeps changing so, so it's only been 2 months with this guy, and then I've suddenly come close to that guy again. Labeled playboy at that time. But actually since the fifth grade elementary school has started a crush on guys too, fantasies like that. I just got the feeling of clicking with a girl. Actually, I have more intersections with guys than with girls, because I've been traumatized by bad experiences, sometimes girls even though they already have boyfriends, are more inclined to play behind or cheat like that. Now I have no desire to ... what's the name? For example, being close to a woman or myself I have dreams of life, happy to have a wife and children. Never mind, because I'm sure I'm gay. Coming out is the process of someone who lives with a gay sexual orientation can finally live being himself. Because with coming out we are finally not trapped in a lie with another lie, so that no one party is hurt like that. By coming out we also learn to accept ourselves as we are. In grade 3 of high school I told Mama that I was gay, she accepted, but she ordered that I should be responsible for my life choices. Since my junior high school, I have been bullied a lot, said to be a sex offender, and even now I am still being bullied by my office friends just because I often use totte-bag. Therefore, I often resign and change jobs several times. Now I just don't care, I don't care about other people's judgment.

From the I-5 and I-6 narrations, it can be concluded that there are two very complete members of the Arus Pelangi Jakarta gay community having a list of three contexts for the formation of gay dentistry, namely: family context, psychological trauma, and social environment. These reasons which directly or indirectly change the sexual orientation of someone who was originally heterosexual.

Based on in-depth interviews with 16 informants (I-1 to I-16), it can be concluded that they have opened themselves to their families, communities, and communities. Their presentations also display their identities as they are, without hiding or covering up. Even according to researchers' observations of attitudes, behavior, and when talking with informants, some informants seemed to exaggerate. For example when they meet, they always kiss the cheeks of fellow community members. The proud impression of being a gay is also apparent from the way of speaking, attitudes and actions, especially to the fifteen informants who have fully opened themselves, except for I-1. I-1 appears normal without exaggerating, according to the analysis and assumptions of researchers because I-1 has a lover who hasn't come out yet, so he seems more cautious. Unlike the informants above, I-16 tends to still hide their identity, especially in the community because of their work. I-16 civil servants must maintain their image before their office mates. I-16 must hide his identity as gay, where the leadership and office colleagues may not necessarily be able to accept his existence as gay.

All informants have come out, namely opening their identity as gay to others, which is preceed by the process of coming in, which is the acceptance of the person concerned as gay. The process of coming in to each informant is then followed by the process of coming out which is an open identity as a gay to the

family, community, and society. Although there are still those who have not fully opened themselves. From the discussion above, the researcher can conclude that when a gay starts to be attracted to the same sex (same sex attraction), he will try to find information from various sources to provide reinforcement in the process of accepting himself as gay (coming in process).

From the explanation above, it can be concluded that the communication process that forms the basis of the formation of gay self-identity is through social interaction, where when he realizes he is gay, he will seek information through the internet about gays as a source of information. Besides trying to join the gay community. Strengthening in the community is obtained by watching films about gays at the screening program that is routinely held by the community.

As an effort to anticipate the development of communication in the digital era 5.0, gays don't want to be left behind using gay-specific social networking applications. They download the application on their mobile phones aimed at adding gay friends, especially in public places, such as malls and fitness centers. Gay-specific applications aimed at gays who want to find fellow gay friends while in this public area, can be downloaded via smart phones, including: Grindr, Jack'd, Hornet, Planet Romeo, Moovz, U2nite, BoyAhoy, Scruff, Badoo , Tagged and Growlr.

These applications aim to find friends or fellow gay partners who are not yet known but have the same application with him, will automatically be connected within a radius of 50 meters. Some other applications can reach different cities and countries.

Grindr is a location-based social media application that is popular among gays in the world that can be used via mobile phones. A gay person can search for fellow gay partners and have an adjacent location. This application has a feature that can narrow the search for a gay partner to gay couples who are targeted. After finding a gay you like, then the gay can directly chat with him. This paid application, called Grindr Extra, is superior compared to other gay applications because of the ability to see the quantity of profiles that you like unlimitedly.

Jack'd is an application that can chat online, installing photos can also identify anyone who downloaded the Jack'd program. This program which is not permitted for children under 18 years also includes a follower feature. The Jack'd program is only available for phones with Android and iPhone. Jack'd can be downloaded on the Android market and the iPhone Store.

The Hornet application is a special application for the iPhone, iPad and iPod touch, which aims to make it easier for gays to meet each other or find a date through chat. This application is optimized for iPhone 5, iPhone 6 and iPhone 6 plus. Applications developed in various languages by Able Gear Limited, only those over the age of 17 are permitted to download this application due to many adult themes, sexual or nude content, humor and crude curse, including referencing alcohol, tobacco or drug use .

Planet Romeo is complete information about a profile ranging from gay dating, the number of gays that have been dated, and their preferences in bed.

Moovz is a dating application for gay men that is quite prominent in Asia,

especially in Thailand. Gay men can meet new people based on their preferences and location. Moovz developers often hold various events in Asia to spread awareness about this application and to show how this application supports the gay community.

U2nite is an application that features a distance blur filter, where gay men will find other gays a maximum of 70 meters to secure the location of the gay residence. Compared to special applications for gays, the U2nite application can guarantee security and comfort in finding the desired partner.

BoyAhoy is a product of SKOUT Inc. If SKOUT is a dating application for men and women, then BoyAhoy is a special gay application that is often used by gays to interact, get acquainted, and get a partner. Users can promote their profile, making it easier for other users to find it. Like the SKOUT application, these features cannot be enjoyed for free, but must be purchased as an in-app purchase.

Scruff is an application that has lots of features, one of which is a rating-based system where when a gay can give a good rating on a profile, the gay in question will be given another profile recommendation similar to the profile that the gay likes. Scruff has a paid version called Scruff Pro. By using this paid version, a gay can activate the Stealth feature to explore and search for anonymously, view 1,000 profiles directly nearby.

Badoo is an application that initially focused on heterosexual dating, but is widely downloaded and used by members of the gay community. Badoo now claims to have 150 million registered users. This application is widely downloaded by gay Latin America, Italy, France and Asia, including Indonesia.

Tagged is this application similar to the Badoo application which was originally provided for heterosexuals but then many gays who downloaded this application became one of the social networking applications on their cellphones. Tagged is one of the favorite gay networking applications worldwide. Tagged claims to have been downloaded more than 300 million people in the world.

Growlr is a special application for gays who have large bodies, which are called bear. The available features make use of locations close to large gay people who live in the same area. This application also features a blog that can load every gay activity that updates the status.

CONCLUSION

1) Gay gene is just a myth, nobody was born as gay. 2) Found 3 (three) contexts for the formation of gay identity in this study, namely family, psychological trauma, and social environment. 3) Gay openness coming out to the family, community, and community is preceded by the process of coming in, namely the acceptance of himself as a gay that shapes his identity. 4) Efforts to anticipate the 5.0 digitization era of gays using social networking applications specifically gay that can be downloaded via smartphones, such as: Grindr, Jack'd, Hornet, Planet Romeo, Moovz, U2nite, BoyAhoy, Badoo, Struff, Tagged, and Growlr, greatly inspired community members in discussions and share experiences.

BIODATA

Dr. Hj. Novi Andayani Praptiningsih, M.Si. is a lecturer of Communication Science Dept on University of Muhammadiyah Prof. Dr. HAMKA (UHAMKA) Jakarta, Indonesia. She has a research interest in public relations and marketing communication, organizational communication, psychological communication, media studies, intercultural communication, gender and LGBT. Novi was born in Jakarta on November 17, 1965. She had doctorate degree in Communication Science at Padjadjaran University (UNPAD) Bandung. And she got master's degree majoring in Communication Science at University of Indonesia (UI), and her bachelor's degree in Communication Science at Institute of Social and Political Science (IISIP) Jakarta.

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