Communication and Motivation Coming Out Gay as Self Identity in Indonesia

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Abstract
Many gays in Indonesia dare to admit and open themselves that they are gay. Gay who has come out (coming out) usually realizes that he likes the same sex or often called SSA (Same Sex Attraction). The term coming out refers to how a gay person opens himself up to his sexual orientation. Gay openness about his sexual orientation (coming out) to the family, community, and community is preceded by the process of coming in, namely the process of self-acceptance that he has a sexual orientation that likes same-sex. or community only. If he fails to come in, then he will become an SSA (Same Sex Attraction) but tries to suppress his behavior so he does not become gay. The purpose of this study is to determine the motivations that cause gays to become gay coming out as self-identity in Indonesia. The research method uses a qualitative approach. Data collection techniques include in-depth interviews, observation, FGD, and literature study. Data analysis uses the Miles & Huberman Interactive Model. The results showed that there are 15 reasons for a person to become gay in 3 (three) contexts of the formation of gay self-identity in this study, namely family, psychological trauma, and social environment.
Keywords: communication, motivation, coming out, self-identity, gay

Introduction
The phenomenon of gays want to increase their existence, as evidenced by the proliferation of gay communities in various cities in Indonesia. Some Indonesian people see that gays are not in accordance with religious and cultural norms as they have deviant behavior. Such sexual behavior has not been generally accepted and can not be accepted by society.
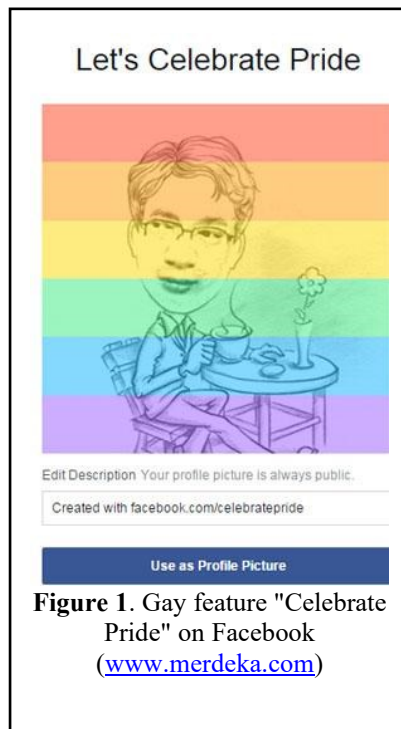
The highlight of the success of the gay campaign was when gay activists successfully excluded homosexuals from the DSM (Diagnostic and Statistical Manual of Mental Disorder). DSM-I in 1952 and DSM-II in 1968 compiled by 90% of APA (American Psychiatric Association) members that still include homosexuals as sexual deviations. The DSM-III is replaced by the term Ego-dystonic homosexality.

But on May 17, 1990, WHO revoked the word 'homosexuality' from the International Classification of Disease (ICD). In 1994 APA which was turned around was only supported by 10% of members who agreed that homosexuality was a deviation, re-issuing DSM-IV which homosexuality is no longer found as a sexual disorder.

Since 1993 Indonesia has included homosexuals and bisexuals as sexual variants equivalent to heterosexuals and not psychological disorders, listed in the Mental Disorders Diagnostic Guide (PPDJ)-III which refers to the standards and coding systems of the International Classification of Disease (ICD- 10) and DSM-III. Therefore, people who commit violence, intimidation, and discrimination against LGBT people are

stigmatized as oppressors and violators of human rights (Husaini, 2015: 43).

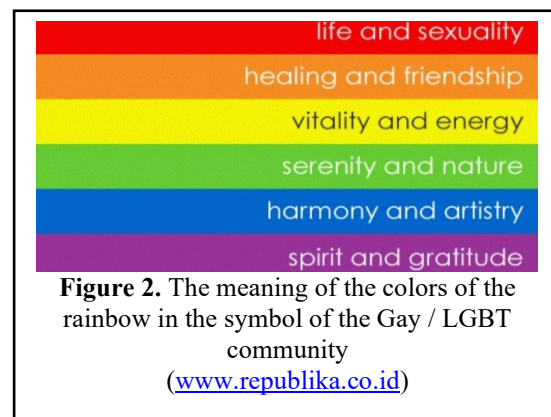"Gay Celebrate Pride" is a feature on Facebook social media that allows users to color

their profile photos with the colors of the rainbow as a marker that they are part of the LGBT community, as shown on the Figure 1.

Figure 1. Gay feature "Celebrate Pride" on Facebook
(www.merdeka.com)

Figure 2. The meaning of the colors of the rainbow in the symbol of the Gay / LGBT community
(www.republika.co.id)

The rainbow-colored flag as a symbol of the LGBT community was introduced by Gilbert Baker, an artist from San Francisco in 1978. The use of the flag was interpreted as a form of pride and the movement of LGBT people to show their existence. Gilbert created the Rainbow Flag because it was inspired by the song *Over the Rainbow* owned by singer Judy Garland, known as the LGBT icon (www.merdeka.com). The meaning of each color on the rainbow flag that has been worldwide and agreed by the entire LGBT community in all countries in the world can be seen in the Figure 2:

The red color symbolizes life and sexuality. Orange means healing and friendship. Yellow is vitality and energy. Green is natural. Cobalt blue symbolizes harmony and art work. And purple means spirit and gratitude. (www.republika.co.id).

Knepp (2020) found that close friendships provide the intergroup cooperation and potentially common goals that help increase the LGBTQ knowledge and understanding required to provide adequate support for equality. By examining the close relationships, the findings of the current study argue the necessity for close rather than any contact leading to social change for the LGBTQ community. Eichler (2010) found that the transformation into an ally would occur in two stages. First, one must think and consider

themselves as an ally, after which that individual can move advocacy and acts of allyhood.

Waters (2010) argued that while an ally can be thought of as an individual who is purposefully committed to stopping the cycle of injustice against a subpopulation (such as either lesbian, gay bisexual, transgender, intersex, and queer (LGBTIQ) allies or racial justice allies), it may be conceptually important to see allyhood as a development process instead of a static state. This conceptualization moves away from one's own identification as an ally or not instead placing importance on how one commits acts of allyhood. Allyhood in the lesbian, gay, bisexual, transgender, and queer (LGBTQ) community began with the idea of those in the majority supporting justice for the oppressed classes which first manifested as the Gay-Straight Alliances of the 1980s (Brooks & Edwards, 2009). Within allyhood, it has been previously found that women, more educated people, and those individuals lower in prejudice were more likely to be allies (Fingerhut, 2011).

Theoretical Frameworks

According to Dean A. Murphy's research (2013) that 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 (Ritonga, 2017). Critics of this study 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.

The other study was Shuiyuan Xiao (20013). Research Results: This study discusses dating violence among gays in China. Data were obtained from 418 gay men and 330 men. As a result, 32.8% of gay men were abused. In addition, 12.4% of gay men have experienced threats. Overall, dates ending in violence are more common in gay men than heterosexuals. Prevention of dating violence, especially among gay men in China should be pursued. Critics of this study are: Research on sexual violence and sexual harassment among gay men who are in dating relationships conducted in China is clearly higher than among heterosexual men because of gay people who have a special relationship are usually more possessive of their partners.

The difference with the research that the researchers are doing now is that the research to be investigated by researchers does not discuss the issue of violence or sexual harassment between gay partners, but examines the conflicts experienced by the gay community, both personally and in the community which mostly reject the existence of gays. While the similarities with the research that researchers are doing now are discussing the violence experienced by gays.

The difference between this study and the two previous studies is that this research aims to know motivation and communication as gay identity. Whereas the previous two studies investigated resistance to psychological health due to community rejection. This study discusses the private life of gays relating to adopted children they foster, and the conflict and sexual harassment experienced by gay couples in having love.

Research that will be investigated by researchers does not discuss the issue of violence or sexual harassment between gay partners, but examines conflicts experienced by the gay community, both personally and in the community which mostly still reject the existence of gays.

So, the novelty of this research is that the researcher not only discusses conflicts and dilemmas because of the rejection of people who tend to be religious and cannot accept their existence, but also wants to know in details the process of forming a gay identity in interacting with heterosexual societies. 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.

Theory of Identity

Self-identity is the arrangement of one's self-image. Identity is defined as a cultural, social, relationship, and one's impression of self-concept (Littlejohn & Foss, 2011: 130). Communication Theory of Identity proposed by Michael Hecht consists of three cultural contexts, namely: individual, communal, and public. Identity theory is the main link between individuals and society and communication is the link that allows this relationship to occur. A person's identity is a "code" that defines one's membership in diverse communities - a code consisting of symbols, such as the form of clothing and ownership; words, such as self-description or objects that are usually said by someone; and the meaning that someone and others relate to these objects (Littlejohn & Foss, 2011: 131).

Identity is defined as a cultural, social, relationship, and one's impression of self-concept (Littlejohn & Foss, 2011: 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 at 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, 2011: 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 self 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. 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. Meanwhile, 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, 2011: 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 related to this, namely subjective dimension, where identity is a personal feeling of self, and ascribed dimension which is what other people say about us. Thus, 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, 2011: 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, the situations to play with friends, approach professors about values or travel 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.

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 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 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, 2007: 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, 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.

According to William D. Brooks (in Grace, 2011: 104), in assessing himself, someone has a positive rating because it has a positive self-concept, and there is also a negative result of a negative self-concept. Signs of an individual who has positive self-concepts are: (1) Being confident in the ability to overcome problems, confident, not running away from the problem because he believes every problem has a way out; (2) Feeling equal to others, being humble, not arrogant, not criticizing and looking down on others, and always respecting others; (3) Receiving compliments without shame; (4) Realizing that everyone has a variety of feelings, desires, and behaviors that are not entirely agreed upon by the community; (5) Being able to improve himself because he is able to express aspects of his personality that he dislikes and try to change.

As for negative self-concepts, there are four signs of an individual who has negative self-concepts according to William D Brooks and Philip Emert, namely: (1) Sensitive to criticism. This type of person cannot stand the criticism he receives and is easily angered or angry. For this person, correction is often perceived as an attempt to bring down his pride. In communication a person who has negative self-concepts tends to avoid open dialogue and insists on defending his opinions with various justifications or erroneous logic; (2) Responsive to praise. Although he may pretend to avoid praise, he cannot hide his enthusiasm when receiving praise. For an individual like this, all kinds of frills that support his self-esteem are the center of attention. Along with his enjoyment of praise, he too is hypercritical towards others: (3) Hypercritics. He always complained, criticized or underestimated anything and anyone. He is not clever and unable to express appreciation or recognition to the strengths of others; (4) Tend to feel disliked by others. He feels unnoticed, that's why he reacts to others as enemies, so that it cannot give birth to the warmth and intimacy of friendship: (5) Being pessimistic about competition (Grace, 2011: 105).

William De Brooks defines self-concept as "those physical, social, and psychological perceptions of ourselves that we have derived from experiences and our interactions with others". So self-concept is a person's views and feelings about himself based on experience and interaction with others, where one's perception consists of perceptions about his physical, psychological, and social (Grace, 2011: 98). In this study, things related to physical elements are self-performance (performance). While the psychological elements, including ways of thinking, self-confidence, and how to behave.

The social element is closely related to self-perception regarding social behavior and interactions with other people and their partners, and how they are able to influence others in decision making. In this study, the self-concept under study is gay self-concept which is divided into three elements, namely the physical level/appearance, psychological level, and social level.

The concept of self is the most important role as a factor in the integration of personality in motivating behavior and achieving mental health. Self-concept can determine how individuals behave in all situations. An understanding of self-concepts can make it easier to understand individual behavior. Self-concept can be used as a benchmark or basis for individuals to act and make decisions, including the decision to become a gay. De Vito (1997: 37) states:

> "Self-disclosure (self-disclosure) as a form of communication, where information about oneself that is usually stored or hidden is communicated to others. Self disclosure is a communication behavior where the speaker intentionally makes himself known to other parties. And happens when someone voluntarily tells about himself to others, where other people are more happy to get information directly from concerned than other sources"

By opening up, one can find out other people's self-concepts that are usually kept or hidden. With someone's self-disclosure, communication is more easily established because of the ease of information obtained by each communication agent in an interaction.

Gay Coming Out
Foucault (1997: 53) said that gays emerged as a form of sexuality when diverted from the practice of sodomy into a kind of androgyny (a mixture of masculine and feminine traits) inner (Foucault, 1997: 65). In the book Hand of Power in Sex: Study of Homosexual, Sex Workers, and Free Sex in Indonesia, Hatib Abdul Kadir states that today a third gender has emerged, as a fertile simalakama in the Indonesian realm, which until now is still

considered unclear by religion and countries (Abdul, 2007: 90).

Gay openness coming out on family, community and society preceded the process of coming in, namely the acceptance of himself as a gay that forms self-identity and self-concept (Praptiningsih, 2018: 17). Gay is often also referred to as MSM (Men who have Sex with Men) or MSM (Men Like Men), meaning men who engage in sexual activity with other men regardless of their sexual identity in society or their sexual orientation (Sinyo, 2014: 7).

The term coming out refers to how a gay person opens himself up to his sexual orientation. The notion of self-expression itself is explained as one of the most important forms of interpersonal communication in which we can involve talking about ourselves, or opening up. Self-disclosure refers to communicating our information about ourselves to others (DeVito, 1999: 77).

The term self-disclosure is used to refer to information disclosure that is done consciously. Where everything is good thoughts, feelings and behavior that are told consciously and openly to others. Coming out is "important" for a gay person, because by coming out, a gay person can accept their sexual identity which is part of their overall identity. Personal identity in a person has important implications in someone understanding themselves and can also increase their self-esteem.

Thus, Gay Coming Out is a gay who has revealed his true identity and open himself both thoughts, feelings and behaviors that are told consciously and openly to others. A gay who has come out has gone through the stage of coming in, namely accepting himself as a gay, which in some gays initially had an inner war with himself. This happens because of the presence of gayphobia in most communities in Indonesia and the world.

Gay self-presentation on the front stage that had been fully coming out would do self-promotion tactics and even exaggerate. But in gays who are not fully coming out, they will disclaimer by trying to deny and hide their identity as gay. But on the back stage, gays who have been or have not been fully coming out, both carry out a self-promotion strategy as a technique of presenting themselves by opening themselves, especially in the gay community. Gay openness coming out on family, community, and society is preceded by the coming in process, namely the acceptance of himself as gay (Praptiningsih, 2019 : 413)

John P. De Cecco in his book Homophobia: An Overview, states that gayphobia is a term used for people who reject gay and it is formed from

irrational fear. This attitude is shown by hostility or hostility towards gays, as stated by Gregory M. Herek: "Homophobia included gayphobia, a term often used to describe hostile reactions to lesbians and gay men, implies unidimensional constructs of attitudes as expressions of irrational fears "(De Cecco, 1984: 1).

However, this definition is not enough to describe what exactly is gayphobia. A phobia is a fear of something, such as a phobia in a narrow space, phobias in snakes, phobias in height, phobias in crowds, phobias in new people, phobias in certain colors, including in them gayphobia and many other phobias.

In Western thought, sexuality has been seen as a single principle that enlivens every aspect of one's life. Foucault (1997) identified this as the rise of the discourse of "recognition" and noted that this sexuality, as revealed in the concept of "coming out" (Boellstorff, 2005).

A gay who will come out usually through the process of coming in first, namely the process of self-acceptance that he has a sexual orientation that likes the same sex. A student at a university in Singapore dared to make a disclosure (coming out) in front of his classmates by standing in front of the forum and shouting the words "I am gay and stand up for marginalized groups". An amazing courage in the midst of heteronormativity norms of people who only know straight men (Yulius, 2015).

Not all gays are brave and able to do self-disclosure. Individuals who realize themselves as a kind of lover need a long time to identify, confirm, and accept their sexual orientation. Having been able to identify himself as a gay, usually individuals will begin to consider covering up or telling others about this identity. The challenge when a gay person has ventured to come out, he must face a number of questions about the family or the surrounding community, which is certainly prone to causing conflict, both internal and internal. Gay coming out and not fully coming out, presents themselves as an effort to grow a certain impression in front of others through the dramaturgy of the front stage and the back stage, by arranging behavior so that other people interpret their identity according to what they want (Praptiningsih, 2019 : 413).

But in inverse proportion, there is also the term Heterophobia, namely fear (phobia) towards men who like the opposite sex (straight man) which is done by gays or the gay community against ex-gays who have repented and gays who are in the process of returning to fitrah accompanied by a consulent the problem of gender and sexuality that strives to bring it up according to religious teachings.

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.

Gay Can Change

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.

The collapse of the gene was proven in 1991, Dr. Michael Bailey and Dr. Richard Pillard aborts, as evidenced by research into pairs of identical twin brothers, where the results are a gay and another non-gay. In 1993, research was continued by a gay man named Dean Hamer, who denied the Bailey & Pillard research which reinforced the notion that gays were fitrah / innate. 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. Rice and Sanders research results further undermine the gay gene theory. The gay gene failure was corroborated by research by Paul Cameron, Ph.D. which states that gay tendencies can be cured through therapy.

Material and Methodology

According to Guba (Denzin & Lincoln, 2011: 207), the paradigm of science is divided into the paradigm of Positivism, Post Positivism, Critical, and Constructivist (interpretive). The researcher uses an interpretive paradigm, with a narrative inquiry approach. Ontologically, this paradigm states that reality is social in nature so that it will foster the building of theory over the plural reality of society (Salim, 2006: 62). Further it is said that interpretive approaches tend to create patterns of theory, networks or reciprocal relations as working hypotheses that are temporary, local, and specific.

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 effort to provide an objective and detailed picture of the actual situation.

The research method uses a qualitative approach. Data collection techniques include in-depth interviews, observation, FGD and literature study. The researcher must maintain the confidentiality and identity of the informant, the researcher conceals the real names of the informants even when 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.

Qualitative research generally uses specific steps, but the ideal way is to mix general steps with specific steps as stated by Bogdan (in Cresswell, 2010: 276-284), as follows: (1) Process and prepare 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.

The data analysis technique in this study was 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.

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
Based on the results of in-depth interviews with informants, the researcher can conclude that there are 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. These three contexts can be described, as follows:

1. Family
The family context found in this study, among others: *First*, the loss of the father figure due to divorce or death 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 gave him story books that tell the story of Prince-Princess but he admired Prince who is well-built and handsome, not his beautiful Princess. *Third*, the father or mother is fierce and likes to hit. Parenting from parents where the father/mother was temperamental and the mother was 'over protective'. *Fourth*, the father/mother always distinguished and compared him with other siblings. *Fifth*, expect girls to be born, not boys. *Sixth*, have a father / stepmother who is hard and fierce.

2. Psychological Trauma
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 informant number five (I-5) who had been a victim of sexual violence by his friend in a boarding house and in the mall toilet. He 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 informant number six (I-6).

3. Social Environment
The context of the social environment found in this study, among others: First, often being bullied by friends when studying in elementary school, junior high school, senior 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 third description of the motivational context in the formation of gay identity can be classified into 15 categories, namely: (1). Trauma has been hurt, betrayed, or cheated by the opposite sex (ever broken heart); (2). Wrong parenting patterns, including letting play games for girls, for example: barbie dolls, cartoon clothes, cooking, wearing women's clothes, dressing up, comics/story books that highlight the greatness of the prince (prince); (3) Authoritarian parenting; (4) The father is fierce (emotional) and often cursing his mother and/or himself, so that the person concerned needs a loving male figure who makes him comfortable; (5) The mother is fierce, so she

considers a rough woman like her mother; (6) The mother as a "guard" who is very over protective of her son; (7) Expect girls to be born, not boys; (8) Environment, which is often associating or entering into relationships with same-sex people so that they are trapped in similar love stories that make them comfortable; (9) Often bullied because of his style of speech or appearance; (10) Never been a victim of sexual harrasment; (11) Loss of a father figure due to death when he was still small, so he needs a male figure who can give love; (12) Often distinguished from other siblings (brother / sister) as a child, so he 'protested' by being gay. Initially it was precisely to look for the attention of parents who during this time according to him never pay attention; (13) His parents divorced and often saw his parents fighting, so that he was reluctant to build a household with the opposite sex for being afraid that the same thing would happen to him; (14) More comfortable with the same sex, because it is very caring, caring, and always prioritizes him compared to other interests. Whereas if it is the opposite sex, it is women who ask for priority, attention, ask to be always pampered, transported, treated, and shopping; (15) The influence of western mindset and culture oriented on countries that legalize same-sex marriage.

Based on in-depth interviews with informants, it can be concluded that they have opened themselves to their families, communities, and societies. 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 gay is also apparent from the way of speaking, attitudes and actions, especially to the fifteen informants who have fully opened themselves, except for informant number one.

Informant number one (I-1) appears normal without exaggerating, according to the analysis and assumptions of researchers because I-1 status as Chairman of the Gay Community. In addition, 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 his identity, especially in the community because of his work. Informant number 16 (I-16) is a civil servant that must maintain his image before his 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 preceded by the process of coming in, which is the acceptance of the person concerned as gay. The process of coming in to each informant then continued with 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. 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 him as gay (coming in process).

From the explanation above, it can be concluded that the communication process that motivates a person's cause or motivation to "break" with the formation of gay identity is through social interaction, where he realizes he is gay, and will seek information through the internet about gays as a source of information. In addition, he tries to join the gay community to strengthen his decision to be gay.

Conclusions

Gay openness coming out to the family, community, and community is preceded by the coming in process, namely the acceptance of himself as gay that shapes his identity and self-concept. Found three contexts for the formation of gay identity in this study, namely family, psychological trauma, and social environment. These three contexts can be described in 15 motivational categories

The family context found in this study, among others: First, the loss of the father figure due to divorce or death since the person concerned was still small, so that he needed a male figure to protect. Second, the pattern of family upbringing that let him play cartoon clothes, cooks, and provides story books that tell the story of Prince-Princess but he admires precisely 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 is temperamental and the mother is 'over protective '. Fourth, the father/mother always distinguished and compared him with other siblings. Fifth, expect a daughter to be born, not a son. Sixth, have a father / stepmother who is hard and fierce.

The context of psychological trauma found in this study, among others: First, the trauma of infidelity / betrayed by the woman 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. One of the findings of the context of psychological trauma occurred in one of the informants who had been a victim of sexual violence by a friend in a boarding house and in a mall toilet. Another thing is the result of a broken

heart because of being betrayed by a woman he loved so much, that he had difficulty trusting women again.

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

Gay self-presentations that have opened up in families, communities and societies display their identities as they are, without hiding or covering up. Even the attitudes and behaviors of some gays seem exaggerating. For example, when they meet, they always kiss the cheeks of fellow community members. The proud impression of being a gay can also be seen from the way of speaking, attitude and actions.

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