

Dramaturgy

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Implications of Gay Dramaturgy in Self-disclosure Behavior

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Abstract—Some Indonesian people consider that gay is not in accordance with religious, cultural, and deviant norms. Because sexual behavior like this has not been applied in general and can be accepted by society. Not all gays are brave and able to do self-disclosure (coming out). 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 cause conflict, both internal and external. Gay coming out and not fully coming out in Jakarta 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. The aim of the research was to find out the dramaturgy process and model in presenting themselves on the front stage and the gay back stage coming out and gay not fully coming out in Jakarta. The research method uses an interpretive paradigm with a subjective approach, with a type of qualitative research. Data collection techniques using **in-depth interviews**, observation, **Focus Group Discussion (FGD)**, and document review. Data analysis techniques apply interactive models of Miles Huberman. The results showed that Jakarta's 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. The research recommendation is the strengthening of religion and the relationship between family members who are humanist, harmonious, and close / familiar to be a solution so that the nation's generation is not trapped in the LGBT luster.

Keywords—*implications; gay; dramaturgy; self disclosure; behavior*

I. INTRODUCTION

A. Research Background

The gay phenomenon is one of the social realities which is still a matter of controversy and is widely discussed and debated, because there are many aspects that have not yet been revealed thoroughly, which raises various questions among the public. In addition, because these symptoms are socially sensitive symptoms are universal. The community's rejection of the existence of gays makes gays very careful to open sexual orientation. The implications of this reality are considered capable of causing social problems, so that they continue to invite a lot of interest, especially among scientists from various disciplines to conduct more in-depth and detailed research in accordance with their respective fields. Thus, until now it is still something that is actual to be put forward and discussed.

In contrast to heterosexuals, gays who are part of homosexuals who enjoy same-sex, many are members of the LGBT (Lesbian, Gay, Bisexual, and Transgender / Transsexual) community which is formed to fight for the rights and accommodate the aspirations of homosexuals. The aim is that their existence can be accepted in the community.

Apart from the importance of the recognition that LGBT strives for, it seems that it must be admitted that these goals are not easy to realize. Although at present the existence of gays has begun to be "recognized" especially in some Western countries (for example with the existence of laws in several European countries, parts of the continent of Australia and all states in the United States that allow marriage between sexes), in reality from the beginning until now actually gay people have not or have never received full recognition from the community or government in many countries.

The countries that legalize similar marriages can be seen in the table below [1]:

TABLE I. NAMES OF COUNTRIES THAT LEGALIZE SIMILAR MARRIAGE

No.	COUNTRY	YEAR
1	Belanda	2001
2	Belgia	2003
3	Spanyol	2005
4	Canada	2005
5	Afrika Selatan	2006
6	Norwegia	2009
7	Swedia	2009
8	Portugal	2010
9	Islandia	2010
10	Argentina	2010
11	Denmark	2012
12	Brazil	2013
13	Inggris	2013
14	Perancis	2013
15	New Zealand	2013
16	Uruguay	2013
17	Skotlandia	2014
18	Luxemburg	2015
19	Finlandia	2015
20	Slovenia	2015
21	Irelandia	2015
22	Mexico	2015
23	Amerika Serikat	2004 (only 8 states) 2016 (statewide)

The 23rd country, namely the United States is the last country in which all states have legalized similar marriages on June 26, 2015.

Lately gay people are increasingly brave to reveal their existence or existence in society. This is characterized by information that develops in the mass media about news that tells the lives of gays that causes the development of groups or communities as a place of actualization that can accommodate the aspirations and creativity of those considered marginalized. This unique gay phenomenon grows and develops in the country of Indonesia as a cultured country, even though same-sex marriage is not recognized in Indonesia. The existence of gays in Indonesia is difficult to get support from various parties, because the cultural mecca adopted is eastern culture that strongly adheres to religious values, norms, morals, and customs. Some Indonesian people consider that gay is not in accordance with religious, cultural, and deviant norms. Because sexual behavior like this has not been applied in general and can be accepted by the community.

Religion is a guideline and moral foundation for society. Every religion has the same goal in shaping society's morals. Islam has a special review of gays, where Islam has a very similar relationship, which is stated in the Qur'an QS Ash-Shu'araa: 165-166:

"Why do you come to the type of man among all nature, and you leave what created for you, that is your wives, even you are people who surpass limits".

Whereas in the Bible, contained in Leviticus 20: 13, reads:

"If a man has intercourse with another man, then they commit a cruel and despicable act, and both must be put to death. They die because of their own fault."

Thus, it is very clear that religion prohibits absolutely prohibited relations between gays. However, even though religion is very strict in regulating this, the fact is that the existence of gays is very rapidly developing and they are even more determined to fight for their rights to be considered equal. The ban on gay activities is not only regulated by religion, but also positive law.

One of the state laws that prohibits the existence of gays is the Anti-Pornography Law article 5 paragraph 3, essentially prohibiting sexual acts, penetration and sexual relations of similar partners, children, dead people, and animals. There are no strict sanctions against the behavior of gays, so that gay people dare to appear and declare their identity to the public space. As a result, the prohibited gay activity in the Anti-Pornography and Porno-Act continued. In addition, mass media, both print and electronic, provide space and appreciation for the existence and style of gay life in the community through mass media events. Language style, how to talk, and how to dress them then followed by some people who watch or expose the mass media.

Not all gay people are brave and able to do self-disclosure (coming out). Individuals who realize themselves as a kind of lover need a long time to identify, confirm, and accept their sexual orientation. Feelings of confusion, fear, and denial color the initial stages when individuals begin to feel physical, sexual, and emotional interest in same-sex individuals. 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 cause conflict, both internal and external.

But now many gay people have accepted and admitted that they are really gay. This happens because the individual no longer has concerns if his sexual orientation as a gay person is known to others. Self-disclosure refers to communicating our information about ourselves to others.

Thus, the disclosure of information that is done consciously, where everything is good thoughts, feelings and behaviors are told consciously and openly to others. Many things are expressed through facial expressions, gestures, gestures, clothing, tone of voice, and other nonverbal cues, although many of these behaviors are not intentional, but actual self-disclosure is behavior intentional.

The process of self-disclosure on verbal and non-verbal symbols occurs when the participant of communication uses words, both through spoken and written language. Nonverbal communication is when communication participants use symbols other than words such as speech, facial expressions and so on [2]. Self-disclosure is a deliberate effort to let authenticity enter one's social domain, and one knows that it is related to mental health.

The reason researchers are interested in examining the comparison between gay coming out and not fully coming out

is because the uniqueness they possess includes values and norms that underlie mindset and communication patterns including attitudes, behavior and lifestyles that differ significantly from the general public heterosexual ones. In addition, the communication symbols they use in interacting provide their own characteristics that can represent the gay community.

B. Research Problems

Based on the background of the problem, the formulation of the problem in this study is: How is the dramaturgy in the presentation of self-gay coming out and not fully coming out in Jakarta?

C. Research Purposes

Based on the research background above, the purpose of this study was to find out the dramaturgy processes and models in presenting themselves on the front stage and the gay back stage coming out and gay not fully coming out in Jakarta.

D. Research Urgency

1) *Academic urgency*: Academically, this research is expected to contribute to the development of communication science, especially in order to enrich qualitative research models and subjective approaches, especially dramaturgy applications in presenting the front stage and the back stage.

2) *Practical urgency*: In practical terms, this research is expected to provide comprehensive information about real phenomena occurring in the community, so that the community can respond according to their knowledge of the gay community, both pro, neutral and contra - especially in gay people who have come out, or not fully coming out. In addition, this research is also expected to be used for practical purposes by parties interested in making changes related to social problems.

II. LITERATURE REVIEW

A. Theoretical Foundation

The term Dramaturgy is thick with the influence of drama or theater or fictional performances on stage where an actor plays other human characters so that the audience can get a picture of the life of the character and be able to follow the storyline of the drama presented. Although true, dramaturgy is also used in theater terms but its terms and characteristics differ from the dramaturgy we will study.

The drama of the term theater was popularized by Aristotle. Around 350 BC, Aristotle, a Greek philosopher, spawned, Poetics, the results of his thinking which are still regarded as a reference book for the world of theater. In Poetics, Aristotle describes his research on appearances / dramas ending in tragedy / tragic or comedy stories. Dramaturgy (Burke). Kenneth Duva Burke (May 5, 1897– November 19, 1993) a theoretical American literature and philosopher introduced the concept of dramatism as a method for understanding the social functions of language and drama as symbolic performances of words and social life. The purpose of Dramatism is to provide a

logical explanation for understanding the motives of human actions, or why humans do what they do. Dramatism shows language as a model of symbolic action rather than a model of knowledge. Burke's view is that life is not like drama, but life itself is a drama. The theory of Burke compares life to a show and states that, as in a theatrical work, life requires the existence of actors, scenes, tools for the scene, and purpose. The assumptions are: 1) Humans are animals that use symbols; 2) Language and symbols form a system that is very important for humans; 3) Humans are choice makers.

Dramatology (Goffman). Interested in Burke's theory of dramatics, Erving Goffman (June 11, 1922 - November 19, 1982), an interactionist and writer sociologist, deepened the study of dramatism and perfected it in his book which later became known as one of the greatest contributions to social science theory *The Presentation of Self in Everyday Life*. In this book, Goffman, who explores the phenomenon of symbolic interaction, presents an in-depth study of the concept of Dramaturgy. The purpose of this Goffman Self Presentation is the audience's acceptance of manipulation. If an actor is successful, then the audience will see the actor according to the angle that the actor really wants to show. Actors will be easier to bring viewers to achieve the goals of the show. This can be said to be another form of communication. Because communication is actually a tool to achieve goals. When in conventional communication humans talk about how to maximize verbal and non-verbal senses to achieve the ultimate goal of communication, so that others follow our will, usually applied with persuasive techniques.

Dramaturgy that is taken into account is the overall concept of how we live the role so that it can provide feedback as we want. Dramaturgi studies the context of human behavior in achieving its goals and not to study the results of these behaviors. Dramaturgi understands that in the interaction between humans there is an agreed "agreement" that can lead to the ultimate goal of the purpose of the social interaction. The dramaturgy theory explains that human identity is unstable and each of these identities is an independent part of psychological psychology. Human identity can change depending on interactions with other people. This is where dramaturgy enters, how do we master these interactions. In dramaturgy, social interaction is interpreted as theater performance. Humans are actors who try to combine personal characteristics and goals with others through "Performing their own drama".

Goffman divides social life into two regions, namely: 1) Front stage, which is a social place or event that allows an individual to display a formal or stylish role like a role actor. 2) Back stage, which is a place to prepare for the role on the front stage, or the showroom dressing room relaxes to prepare or practice.

Humans is symbol manipulators who live in the world of symbols, demonstrating what humans communicate to other humans when they interact in everyday life. To maintain a stable self-image, people perform 'performances' in front of the audience. In short, we 'manage' the message / information we give to others. We control the influence that our clothing will have on us, our appearance and our habits toward others so that others see us as people we want to show. We realize that other

people do the same thing to us, and we treat it according to the image of ourselves that we imagine in our minds. So, we are not only actors but also as audiences.

1) *Symbolic interactionism theory (George Herbert Mead)*: Symbolic Interaction Theory is a theory that views human activity as a typical activity in the form of communication using symbols. The Symbolic interactionism perspective is under an interpretive perspective [3]. The starting point for Symbolic Interaction assumes that social reality is a symbolic interaction of individuals within it. In essence, each human being is a process and not something static. According to Mead, the body is not self and only becomes self when the mind has developed. While on the other hand with reflexivity, self is something that is fundamental to the development of the mind. Of course it is impossible to separate thoughts from oneself, because self is a mental process. However, even though we may consider it a mental process, self is a social process. The general mechanism of self-development is reflexivity or the ability to put ourselves subconsciously in someone else's place and act as they act. As a result, people are able to examine themselves as others study them.

By harmonizing with the expectations of others, interaction is possible. The more able a person to take over or translate social feelings, the more formed an identity or self. There are three premises built into symbolic interactions, namely:

- Humans act on something based on the meanings that exist for them.
- The meaning comes from "social interaction with someone else".
- The meanings are refined when the process of social interaction takes place [2].

For Mead, "self" is more than an internalization of social and cultural structures. "Self" is also a social process, a process in which the learner shows himself the things he faces, in situations where he acts and plans his actions through his interpretation of these things. In this case, the actor or actor who engages in social interaction with him. According to Mead, is done by taking the role of other people and acting on the role, then responding to those actions. The concept of personal interaction (self-interaction) in which the perpetrators designate themselves based on Mead's scheme of social psychology. "Self" here is active and creative and there are no social, cultural, or psychological variables that can decide on "self" actions.

2) *Self presentation theory (Erving Goffman)*: Self presentation is an effort made by someone to grow a certain impression in front of others by managing behavior. To get a good self presentation, people try to manage impression self. Impressions that are first made in front of others will determine how other people relate to someone. Whether we realize it or not, everyone always tries to make a presentation in front of others, especially in the presence of new people who are known to create a special impression on others.

Everyone has a different way of presenting themselves, depending on one's self monitoring, namely the tendency to regulate behavior to suit the demands of social situations [4]. According to Brehm & Kassin, self-monitoring is a tendency to change behavior in response to self-presentation focused on the situation [5]. Or according to Worchel, et al., self monitoring is adjusting behavior to situational norms and expectations of others [6]. Likewise with gay people in this study, some of whom have not come out completely. They are only open in the family and community, while in the community they are not yet candid as gay. So that the presentation of themselves in the community is strived to appear as straight hetero men, so that their gayness is unknown to the public. Goffman took the presupposition of individual life as a theater stage, complete with stage settings and acting performed by individuals as actors of life. This happens in every human life, which always plays a role in daily activities.

Erving Goffman in his book entitled *The Presentation of Self in Everyday Life* emphasizes that the core of Goffman's thinking is "self". Goffman suggests that in the world of performance, two stages are distinguished, namely the front stage and the back stage [7]. The front stage is a part of the performance of individuals who function in general rules and remain to be defined by the person who sees. Audiences can see everything displayed on the front stage. As for the back stage, the audience cannot see all the actors' performances. In this study, the gay front stage that has not been fully coming out can show as hetero (straight) men in front of the public. While on the back stage, he can present himself as gay in the family and in the community.

Self-presentation refers to the desire to show someone's desired image. When someone is presenting themselves, of course there are goals that they want to have. To achieve these goals, self-presentation strategies are needed, namely: 1) Take face / ingratiation. 2) Threatening or intimidating. 3) self-promotion. 4) Exemplification. 5) Application (supplication). 6) Self handicapping. 7) Aligning action 8) Altercating. 9) Audience pleasing (pleasing the audience). 10) Self construction (self-construction).

B. Conceptual Platform

1) *Coming out gay*: Foucault says that gay emerged as a form of sexuality when diverted from the practice of sodomy to a kind of androgyny (a mixture of masculine features and feminine) inner [8]. Gay is often referred to as MSM (Men who have Sex with Men) or MLM (Men Like Men), meaning men who engage in sexual activities with other men regardless of their sexual identity in society or their sexual orientation [9]. The term coming out refers to how a gay man opens himself up to his sexual orientation. The notion of self-disclosure itself is explained as one of the most important forms of interpersonal communication where we can involve talking about ourselves, or opening ourselves. Thus, Gay Coming Out is gay who has revealed his identity and opened

himself to both thoughts, feelings and behaviors that are told consciously and openly to others.

A gay who will do coming out usually goes through the coming in process first, namely the process of self-acceptance that he has a same-sex sexual orientation. A student at a university in Singapore dares to make a self-disclosure in front of his classmates by standing in front of a forum [10]. All gay men who become informants in this study must have been 'coming out'. The process of Coming out to gays is important, 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 for someone to understand themselves and can also increase their self-esteem. Although there are also gays who don't want to come out, for reasons that are personal or for professional reasons. Before coming out, usually a gay person through the coming in process, namely self-acceptance by realizing that he is gay and the person accepts the condition. In this context, a gay person performs intra-personal communication which is talking and discussing with himself the new status that he will carry in the form of his acceptance as a gay.

2) *Not fully coming out gay*: In this study, there are two categories that researchers mean by coming-out, namely:

- Fully coming-out, has expressed itself or opened up completely, open to yourself, family, community, and society. Before coming out, it is usually through the coming in stage, namely self-acceptance that he admits and accepts himself as gay.
- Not fully coming-out, only open to one or more components. What often happens, usually only not coming out in the general public.

III. METHODOLOGY

A. Research Paradigm

Researchers use the interpretive paradigm. Ontologically, this paradigm states that reality is social so that it will foster the building of theories on the multiple realities of the community [11]. Furthermore, it is said that interpretive approaches tend to create patterns of theory, networks or reciprocal relationships as working hypotheses are temporary, local, and specific. This study uses a subjective approach that attempts to express a problem, situation or event as it is, to accurately explain symptoms and phenomena. Researchers want to explore how people communicate, the communication patterns of the gay community with fellow members and with the community environment. According to the subjective view that individuals play a role in the process of forming social reality. Furthermore, it is said that individuals can work together to create shared reality, but that reality is still a subjective construction that can disappear when its members do not accept it [12].

B. Research Methods

The method used in this research is qualitative method. Lindolf refers to the interpretive paradigm to refer to qualitative research using the ethnographic tradition of communication, phenomenology, ethnomethodology, symbolic

interaction, and cultural studies [13]. Qualitative research is a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior [14]. The reason in this study uses a qualitative approach because the problems to be discussed are not related to the numbers but describe clearly and in detail and obtain in-depth data from the research focus. Qualitative research always tries to reveal 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.

C. Data Collection Technique

1) *In-depth interview*: According to Engkus Kuswarno, in-depth interviews are interviews that do not have a predetermined alternative response or better known as an unstructured interview. This type of interview encourages research subjects to define themselves and their environment, to use their own terms about the object of research [2].

Regarding confidentiality and protecting the privacy of informants, there are signs that monitor the research process, namely research ethics. One of the principles of research ethics that researchers must pay attention to is respecting the privacy and confidentiality of research subjects (respect for privacy and confidentiality). Research is an effort to dig up information, ins and outs of events or build opinions on a situation or event. In a social context, data relates to someone, institution or organization that is attached to the data extracted. Scientific research is natural and should conceal identity for respect. Text, images, even ornaments that show an identity, should be hidden" [15]. Therefore, researchers must maintain the confidentiality of informants by hiding the real names and identities of the informants.

2) *Observation*: Patricia Adler and Peter Adler refer to two main principles that characterize observational techniques in the qualitative tradition. First, qualitative observers must not interfere in the affairs of research subjects. Second, qualitative observers must maintain the natural side of the research subject [16]. During the data collection process, the researcher is free to attend any routine good activities or incidental events organized by Arus Pelangi. To establish closeness and instill the confidence of informants in researchers, researchers are egalitarian and create a conducive atmosphere with informants. There are several techniques used in observation, as follows:

- Eavesdropping techniques, which are any listening techniques that can be heard without having to ask the research subject to talk about it.
- Tracer technique, which follows the research subject related to various activities carried out within a certain period of time.
- Sanitizing concept, which is the self-esteem of the researcher, by striving to be able to enter the object of research by directing observations to all things found in the field, for example by being egalitarian and thinking "out of the box".

3) *Focus Group Discussion (FGD)*: According to Burhan Bungin, Focus Group Discussion (FGD) is a data collection technique that is generally carried out on qualitative research to obtain data from a group based on the results of discussions centered on a particular problem. This technique is used to avoid the wrong meaning of a researcher because of the encouragement of the subjectivity of the researcher [17]. There are no right or wrong answers from the participants, because they are free to answer, comment, or argue (positive or negative) as long as the discussion problems [18]. Review the Document Documents as data sources can be used to test, interpret, even to predict [14]. According to Scatman and Strauss, historical documents are an important ingredient in qualitative research. As part of the field method (field method), researchers can trace historical documents and other secondary sources [7]. Data Analysis Techniques Data analysis techniques in this study were prepared by adopting qualitative data analysis techniques developed by Miles and Huberman namely interactive model analysis (interactive model of analysis). Interactive model focuses on three components, namely: data presentation data reduction, drawing conclusions / verification involving the process of interpretation of the researcher through the process negotiation / consensus between subjects and discussion with colleagues.

D. Data Validity Check Techniques (Data Validation)

Establishing data validity (trustworthiness) requires inspection techniques [14]. Examination or testing of the validity of the data in qualitative research is carried out using four criteria, namely: credibility, transferability, dependability, and confirmability. To support credibility, researchers will try to study the social and cultural situation in the informant's environment. What researchers do is: 1) Talking with other people (peer debriefing). 2) Triangulation, in three ways, namely: Source Triangulation, Technical Triangulation, Time Triangulation. 3) Member check [19].

IV. RESEARCH RESULTS AND DISCUSSION

Self-presentation is a fact in everyday life that a need to present yourself well or make an impression is good in front of others, the behavior refers to Self-Presentation or impression management. Self-Presentation arises when someone is aware that he or she is viewed by others around him. The goal is to limit what is revealed, but still will tell a little about himself, even though they believe that will not lie to anyone about who he really is. Regarding interaction, the definition of a situation for a particular individual's self-concept is called Goffman as a self-presentation. In this study, researchers tried to understand how the presentation of the members of the Arus Pelangi Jakarta gay community with their social environment, based on Goffman's self-presentation theory. According to Goffman, self-presentation is an activity carried out by certain individuals to produce a definition of situation and social identity for the actors and the definition of the situation influences the variety of decent and inappropriate interactions for the actors in the situation.

The gays present themselves as an effort to grow a certain impression in front of others by arranging behavior so that other people interpret their identity according to what they want. In the process of producing the identity, there are considerations made regarding the symbol attributes to be used that support the identity displayed in its entirety. In the process of self-presentation, individuals usually do impression management. At this time, the individual carries out a process where he will select and control the behavior that is presented and project to others as the image he wants. Humans do this, because they want others to like it, want to influence them, want to improve their position, maintain status and so on. Self-presentation or impression management is limited in the sense of presenting oneself in ways that have been calculated to obtain acceptance or approval of others. The function of communication as social communication is to build our self-concept, self-actualization, and survival, to obtain happiness, avoid pressure and tension, among others through communication that entertains and nurtures relationships with others. Regarding interaction, the definition of a situation for a particular individual's self-concept is called Goffman as a self-presentation. According to Goffman, self-presentation is an activity carried out by certain individuals to produce a definition of situation and social identity for the actors and the definition of the situation influences the variety of decent and inappropriate interactions for the actors in the situation. In many ways, most gay attributes, possessions or activities are used for self-presentation including clothing and accessories worn, how to walk and talk. By managing information given to gay people, they will control the meaning of society. It is used to tell others about their identity as gay. Everyone has a different way of presenting themselves. Some people are more aware of their public impressions, some people use strategic self-presentation, while others are more self-righteous (self-verification). This difference relates to personality traits called self-monitoring, namely the tendency to regulate behaviors to suit the demands of the social situation. Self-monitoring is a tendency to change behavior in response to self-presentations that are centered on the situation, and adjust behavior to situational norms and expectations of others. Likewise, gay people, of course, will also present themselves with their social environment.

The self-presentation strategy that is used by someone displays their identity in the community varies, namely:

A. Ingratiation (Looking for Face / Lick)

The purpose of this strategy is to be perceived as pleasant or interesting. Common tactics include: praising others, being a good listener, being friendly, doing things that benefit others and adjusting to their attitudes and behavior.

B. Intimidation (Threatening or Frightening)

This strategy is used to generate fear and how to gain power by convincing someone that he is a dangerous person. So, it's different from the ingratiation who wants to be liked, so they just want to be feared. Bullying strategies are more often used in situations where escaping is not easy.

C. Self Promotion

People who use this strategy will describe strength and try to impress with their achievements, usually by exaggerating about themselves and their abilities.

D. Exemplification

People who use this strategy try to project their appreciation for honesty and morality. Usually they present themselves as honest, disciplined, and kind people. Sometimes the appearance shown is true, but often tries to manipulate and is not sincere in doing so.

E. Supplication (Application)

This strategy shows weakness or dependency to get help or sympathy. If people do not have the resources that can be used to carry out the above-mentioned strategies, what is usually done is to criticize themselves.

F. Self Handicapping

This strategy is used when individuals feel that their ego is threatened because they seem unable. When they are afraid of failing in carrying out their duties, they will pretend to experience obstacles or obstacles before or during events that threaten their ego. This is done so that he will not be destroyed or decreased.

G. Aligning Action

Strategies used in individual efforts to define their behavior that seem doubtful because they are actually contrary to cultural norms. The methods that are generally carried out are disclaimers (denials), namely verbal statements with intentions / objective to deny the negative implications and actions that will come by defining these actions not relevant to the social identity they already have.

H. Altercasting (Changing Roles)

Altercasting is namely using tactics to impose roles and identities on others. Through altercasting strategies, humans place other people in the identity of the situation and the roles that benefit them.

I. Audience Pleasing

Audience pleasing is a behavior designed to make the audience feel happy, for example making jokes or jokes to make a pleasant impression of yourself.

J. Self Construction

Self-construction is a self-presentation that is intended to justify the view of yourself. For example, someone who thinks that he is good-hearted so he does good.

From the description above and based on observations made by researchers on gay Coming Out & Not Fully Coming Out in Jakarta, it can be concluded that the self-presentation used by the informants included two levels of back stage and front stage. Thus, there is a difference in presenting themselves on the front stage and the back stage in two gay groups who have completely come out compared to those who have not

been fully coming out. On the back stage, self-presentation strategies are carried out both by those who have been fully coming out and the members of the gay community who are not fully coming out, both groups show their existence and identity as gay by opening up (mletek, melela) to fellow members of the gay community, both with one community and other LGBT communities.

Self-disclosure is carried out with self-promotion, exemplification, and ingratiation strategies. For those who have not fully opened up, there are some who only open themselves only in the community, some are community and family. But not or not yet opening up to the community. The reason is there is that because the work does not allow to open self-identity or maintain family feelings. While on the front stage (front stage), there are differences in self-presentation strategies for members of the gay community who have been fully coming out with those who have not fully come out. For members of the gay community who have been fully coming out, with great confidence and great confidence they show their identity as gay, there are even some who seem exaggerating, so that it looks over acting. The presentation strategies used are: self-promotion and ingratiation. The assumptions are: self-promotion and ingratiation conducted by members of the gay community of Arus Pelangi Jakarta doing coming out by exaggerating their identity as gay. Apart from the pros and cons of varying views of society towards gays, they are proud of their identity by announcing their identity to their families, communities, and communities.

They show their self-pride with self-presentation that reflects themselves as gay both from verbal communication, non-verbal communication, attitudes, and their behavior is very open and nothing is covered up and even seems exaggerating, especially shown through non-verbal communication. For example, closing your mouth when laughing, how to talk, how to walk, glancing at the eyes when looking at men both gay and hetero men. Even when researchers photographed for documentation, they were over-styled and even impressed. They ask for their photos to be included in the research dissertation in large sizes (10 R). Likewise, when video cameras point to their faces, they overacting display their best faces.

Meanwhile, at the front stage level for members of the gay community who have not been fully coming out, the self-presentation strategies used are exemplification and action alignment with disclaimer tactics. First, the presentation presented is as a person who is kind, honest, and deserves to be a role model for others. Secondly, the disclaimer committed by members of the gay community of Arus Pelangi Jakarta is in the form of a closure of his identity as a gay in the community. They are not fully open (not fully coming out). They have just come out only in the family and community, there are even some that are only in the community, so that families and communities do not know their identity as gay.

This denial tactic is carried out because actually they themselves doubt their attitudes and behavior because they know what they are doing is contrary to the values, religion, norms, and propriety that applies in society. There are also some informants who hide because their work does not allow

them to fully open themselves. Thus, they try to hide their identity as gay in society. So, it can be concluded that the presentations of members of the gay community of Arus Pelangi Jakarta have two sides, namely one which exaggerates, while the other hides their identity as gay.

Thus, it can be concluded that not all gay people are willing to know who they are. In gay people who are not yet coming out, in carrying out daily activities, for example working or being students will not show their identity as gay. The person concerned will close the meeting and keep the secret of his identity. In the context of self-presentation on the front stage, he presented himself not as gay. All informants have come out that is opening their identity as gay to others, which is preceded by the process of coming in which is the acceptance of themselves as gay. The coming in process for each informant is then continued with the coming out process which is the openness of identity as gay to family, community, and society. Communication events experienced will produce communication patterns supported by communication competencies that abstract relationships in various forms. This form of communication can only be friendship, then develop into friendship, to increase into a love relationship and become a lover. These changes are influenced by the high intensity of communication they do. Although there are some gay people who do not improve their status to be more than just friendship or friendship. To add friends in cyberspace, many gays use applications via smart phones. This gay-specific application 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 other gay couples who are not yet known but have the same application with it, will automatically be connected within a radius of 50 meters. Some other applications can reach different cities and countries

Of several self-presentation strategies, the strategies used by gay informants include two strategies, namely: self-promotion and disclaimer. The assumptions are: 1) self-promotion conducted by gay coming out by way of exaggerating their identity as gay. They are proud of their identity by announcing their identity to their families, communities and communities. They showed their self-pride with self-presentation which reflected themselves as gay both from verbal communication, non-verbal communication, attitudes, and their behavior was very open and nothing was covered up and even seemed exaggerating. 2) Disclaimer is carried out by gay not fully coming out in the form of closure of his identity as gay in the community. They are not fully open (not fully coming out). They have just come out only in the family and community, there are even some that are only in the community, so that families and communities do not know their identity as gay. This denial tactic is carried out because actually they themselves doubt their attitudes and behavior because they know what they are doing is contrary to the values, religion, norms, and propriety that applies in society. Thus, they try to hide their identity as gay in society.

V. CONCLUSIONS, SUGGESTIONS AND RECOMMENDATIONS

A. Conclusion

- Gay openness coming out on family, community, and society preceded by coming in process, namely acceptance of himself as a gay who forms self-identity and self-concept.
- The role of friends to one another among gay neighbors becomes important when a gay person seeks answers to his sexual orientation, and becomes a stimulus to open himself to others who have similarities with him by sharing experiences, interacting, and communicating intensively.
- Jakarta's gay self-presentation on the front stage that has been fully coming out will 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.
- The use of social media and gay-only social networking applications that can be downloaded via smartphones, such as: Grindr, Jack'd, Hornet, Planet Romeo, Moovz, U2nite, BoyAhoy, Badoo, Struff, Tagged, and Growlr, are very inspiring in discussions and sharing experiences with other gays.

B. Suggestions and Recommendations

- This research can be continued by revealing more about the personal lives of gay informants who are different locations or different cities, by applying comparative studies between gay who have not been coming out with gay who have come out.
- Methodologically, this research can be continued with a quantitative approach or mix between qualitative and quantitative, and can also be reviewed with a critical approach.
- Strengthening of religion and relations between humane, harmonious and close / close family members is a solution so that the nation's generation is not trapped in the LGBT luster.
- The need to sit together between the government, LGBT NGOs, especially gays, and community leaders to address the problem of gayphobia in the community. The reality is that the family is the smallest unit of the community, which in fact often commits violence, bullying and intimidation to expulsion of family members who choose to be gay as their sexual orientation. On the other hand, ex-gay or gay people who are proceeding to become heterosexual must also be protected from the humiliation and bullying of heterophobic gay people.

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