PROTEKSI ISI LAPORAN AKHIR PENELITIAN
Dilarang menyalin, menyimpan, memperbanyak sebagian atau seluruh isi laporan ini dalam bentuk apapun
kecuali oleh peneliti dan pengelola administrasi penelitian

LAPORAN AKHIR PENELITIAN MULTI TAHUN

ID Proposal: ce7600ed-97e9-4178-ad4b-df10b65e3f65
Laporan Akhir Penelitian: tahun ke-3 dari 3 tahun

1. IDENTITAS PENELITIAN

A. JUDUL PENELITIAN

Analisis Dramaturgi pada Presentasi Diri Gay "Coming Out" dan "Not Fully Coming Out" di Jakarta

B. BIDANG, TEMA, TOPIK, DAN RUMPUN BIDANG ILMU

Bidang Fokus RIRN / Bidang Unggulan Perguruan Tinggi	Tema	Topik (jika ada)	Rumpun Bidang Ilmu
Komunikasi dan Penyiaran Islam	-	Sosial dan budaya Islam	Ilmu Komunikasi

C. KATEGORI, SKEMA, SBK, TARGET TKT DAN LAMA PENELITIAN

Kategori (Kompetitif Nasional/ Desentralisasi/ Penugasan)	Skema Penelitian	Strata (Dasar/ Terapan/ Pengembangan)	SBK (Dasar, Terapan, Pengembangan)	Target Akhir TKT	Lama Penelitian (Tahun)
Penelitian Desentralisasi	Penelitian Dasar Unggulan Perguruan Tinggi	SBK Riset Dasar	SBK Riset Dasar	3	3

2. IDENTITAS PENGUSUL

Nama, Peran	Perguruan Tinggi/ Institusi	Program Studi/ Bagian	Bidang Tugas	ID Sinta	H-Index
NOVI ANDAYANI PRAPTININGSIH Ketua Pengusul	Universitas Muhammadiyah Prof Dr Hamka	Ilmu Komunikasi		5986338	0
Dr. Dra RAHMIWATI MARSINUN M.Psi Anggota Pengusul 1	Universitas Muhammadiyah Prof Dr Hamka	Bimbingan Dan Konseling	a. Memonitoring input data b. Membantu menganalisis data c. Bersama tim dalam pengolahan data d. Membuat pelaporan e. Membuat perencanaan presentasi seminar proposal	6192902	0

Dr Dra Wini Tarmini M.Hum\n\nAnggota Pengusul 2	Universitas Muhammadiyah Prof Dr Hamka	Pendidikan Bahasa Indonesia	a. Memonitoring input data b. Membantu menganalisis data c. Bersama tim dalam pengolahan data d. Membuat pelaporan e. Membuat perencanaan presentasi seminar proposal	6029457	0

3. MITRA KERJASAMA PENELITIAN (JIKA ADA)

Pelaksanaan penelitian dapat melibatkan mitra kerjasama, yaitu mitra kerjasama dalam melaksanakan penelitian, mitra sebagai calon pengguna hasil penelitian, atau mitra investor

Mitra	Nama Mitra

4. LUARAN DAN TARGET CAPAIAN

Luaran Wajib

Tahun Luaran	Jenis Luaran	Status target capaian (*accepted, published, terdaftar atau granted, atau status lainnya*)	Keterangan (*url dan nama jurnal, penerbit, url paten, keterangan sejenis lainnya*)
3	Prosiding dalam pertemuan ilmiah Internasional	sudah terbit/sudah dilaksanakan	Jambore ASPIKOM
3	Prosiding dalam pertemuan ilmiah Internasional	sudah terbit/sudah dilaksanakan	Book Chapter Indonesia Qualitative Researcher Collooquium
3	Prosiding dalam pertemuan ilmiah Internasional	sudah terbit/sudah dilaksanakan	Journal of Government and Politics International Conference

Luaran Tambahan

Tahun Luaran	Jenis Luaran	Status target capaian (*accepted, published, terdaftar atau granted, atau status lainnya*)	Keterangan (*url dan nama jurnal, penerbit, url paten, keterangan sejenis lainnya*)

5. ANGGARAN

Rencana anggaran biaya penelitian mengacu pada PMK yang berlaku dengan besaran minimum dan maksimum sebagaimana diatur pada buku Panduan Penelitian dan Pengabdian kepada Masyarakat Edisi 12.

Total RAB 3 Tahun Rp. 86,919,000

Tahun 1 Total Rp. 0

Tahun 2 Total Rp. 0

Tahun 3 Total Rp. 86,919,000

Jenis Pembelanjaan	Item	Satuan	Vol.	Biaya Satuan	Total
Analisis Data	HR Pengolah Data	P (penelitian)	1	1,463,000	1,463,000

Jenis Pembelanjaan	Item	Satuan	Vol.	Biaya Satuan	Total
Analisis Data	Honorarium narasumber	OJ	2	1,710,000	3,420,000
Analisis Data	HR Sekretariat/Administrasi Peneliti	OB	3	300,000	900,000
Analisis Data	Biaya konsumsi rapat	OH	10	60,000	600,000
Bahan	ATK	Paket	1	17,069,000	17,069,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Luaran KI (paten, hak cipta dll)	Paket	1	500,000	500,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Biaya penyusunan buku termasuk book chapter	Paket	1	8,500,000	8,500,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	HR Sekretariat/Administrasi Peneliti	OB	3	300,000	900,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Uang harian rapat di luar kantor	OH	10	150,000	1,500,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Biaya konsumsi rapat	OH	10	60,000	600,000
Pengumpulan Data	FGD persiapan penelitian	Paket	2	1,508,500	3,017,000
Pengumpulan Data	HR Sekretariat/Administrasi Peneliti	OB	2	300,000	600,000
Pengumpulan Data	HR Pembantu Lapangan	OH	2	6,400,000	12,800,000
Pengumpulan Data	HR Pembantu Peneliti	OJ	5	3,400,000	17,000,000
Pengumpulan Data	Uang harian rapat di luar kantor	OH	5	150,000	750,000
Pengumpulan Data	Biaya konsumsi	OH	5	60,000	300,000
Pengumpulan Data	Transport	OK (kali)	20	150,000	3,000,000
Sewa Peralatan	Peralatan penelitian	Unit	35	400,000	14,000,000

6. HASIL PENELITIAN

A. RINGKASAN: Tuliskan secara ringkas latar belakang penelitian, tujuan dan tahapan metode penelitian, luaran yang ditargetkan, serta uraian TKT penelitian.

Studi kualitatif ini bertujuan untuk mengeksplorasi pengalaman hidup kaum gay di Indonesia melalui aktivitas komunikasi dalam perubahan identitas diri dalam mempresentasikan dirinya, terutama saat pandemi. Pendekatan etnografi komunikasi dengan wawancara mendalam, dilakukan kepada sembilan gay yang telah coming out. Model interaktif Miles & Huberman digunakan untuk menganalisis konstruksi pola komunikasi kaum gay. Hasil penelitian menunjukkan bahwa di masa pandemi covid-19 ini, eksistensi kaum gay tidak terlalu mencolok karena mereka sudah jarang berkumpul di tempat umum dengan alasan social distancing. Ritual komunikasi dalam keseharian saat pandemi dilakukan secara virtual melalui telepon, email, media sosial, maupun media daring. Beberapa gay melakukan aktivitas komunikasi untuk mengatasi gayphobia berupa stigma

negatif dan diskriminasi dari masyarakat. Hal ini berbanding terbalik dengan heterophobia berupa bullying yang dilakukan oleh kaum gay terhadap mantan gay yang berproses menjadi heteroseksual. Studi ini menyimpulkan bahwa pola komunikasi yang dialami kaum gay didukung oleh kompetensi komunikasi yang mampu mengabstraksi hubungan pertemanan hingga hubungan yang lebih intim. Tkt telah memenuhi syarat sebuah penelitian desentralisasi skema PDUPT sosial humaniora. Luaran berupa prosiding internasional sebanyak 3 artikel yang terbit.

B. KATA KUNCI: Tuliskan maksimal 5 kata kunci.

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analisis; dramaturgi; presentasi diri; gay; coming out; not fully coming out

Pengisian poin C sampai dengan poin H mengikuti template berikut dan tidak dibatasi jumlah kata atau halaman namun disarankan seringkas mungkin. Dilarang menghapus/memodifikasi template ataupun menghapus penjelasan di setiap poin.

C. HASIL PELAKSANAAN PENELITIAN: Tuliskan secara ringkas hasil pelaksanaan penelitian yang telah dicapai sesuai tahun pelaksanaan penelitian. Penyajian dapat berupa data, hasil analisis, dan capaian luaran (wajib dan atau tambahan). Seluruh hasil atau capaian yang dilaporkan harus berkaitan dengan tahapan pelaksanaan penelitian sebagaimana direncanakan pada proposal. Penyajian data dapat berupa gambar, tabel, grafik, dan sejenisnya, serta analisis didukung dengan sumber pustaka primer yang relevan dan terkini.

Pengisian poin C sampai dengan poin H mengikuti template berikut dan tidak dibatasi jumlah kata atau halaman namun disarankan seringkas mungkin. Dilarang menghapus/memodifikasi template ataupun menghapus penjelasan di setiap poin.

C. **HASIL PELAKSANAAN PENELITIAN:** Tuliskan secara ringkas hasil pelaksanaan penelitian yang telah dicapai sesuai tahun pelaksanaan penelitian. Penyajian dapat berupa data, hasil analisis, dan capaian luaran (wajib dan atau tambahan). Seluruh hasil atau capaian yang dilaporkan harus berkaitan dengan tahapan pelaksanaan penelitian sebagaimana direncanakan pada proposal. Penyajian data dapat berupa gambar, tabel, grafik, dan sejenisnya, serta analisis didukung dengan sumber pustaka primer yang relevan dan terkini.

Penolakan masyarakat terhadap eksistensi kaum *gay* membuat *gay* sangat berhati-hati untuk membuka orientasi seks. 29 dari 195 negara di dunia telah melegalkan pernikahan sesama jenis. Amerika Serikat adalah negara terakhir yang seluruh negara bagiannya melegalkan pernikahan sejenis pada 26 Juni 2015, yang awalnya pada tahun 2004 hanya legal di delapan negara bagian saja. Keputusan ini merupakan kemenangan bagi aktivis kaum gay yang selama ini mengampanyekan legalisasi pernikahan sejenis (Green, 2019). Penolakan untuk melegalkan pernikahan sesama jenis seringkali datang dari organisasi keagamaan yang mengklaim bahwa hal tersebut merusak kesucian pernikahan. Heteroseksual adalah kelompok mayoritas sebagai kelompok yang kuat menindas kaum minoritas non-heteroseksual (Bieschke, Perez, & DeBord, 2007; Worthington, Savoy, Dillon, & Vernaglia, 2002; Kehinde Okanlawon, 2020).

Di Indonesia, sejak tahun 1993 telah memasukkan homoseks dan biseks sebagai varian seksual yang setara dengan heteroseks dan bukan gangguan psikologis. Masyarakat yang melakukan kekerasan, intimidasi, dan diskriminasi terhadap kaum Lesbian Gay Biseksual Transgender/Transeksual (LGBT) distigma sebagai penindas serta pelanggar HAM (Husaini, 2015). Salah satu komunitas LGBT di Indonesia adalah Komunitas Arus Pelangi yang dibentuk untuk memperjuangkan hak-hak kesetaraan dan menampung aspirasi kaum LGBT, tujuannya adalah agar keberadaan mereka bisa diterima di lingkungan masyarakat.

Dampak pandemi virus corona (Covid 19) sangat melemahkan komunikasi dan dunia bisnis di dunia. Dalam kurun waktu yang singkat, pola komunikasi juga berubah terutama ketika social distancing diterapkan melalui Pembatasan Sosial Skala Besar. Di era normal baru, semua aktivitas dilanjutkan seperti semula dengan mengikuti protokol kesehatan ketat, yakni menjaga jarak, menggunakan masker, serta menghindari kerumunan. Namun, masih banyak masyarakat yang disiplinnya rendah, terbukti dengan ramainya bandara, pasar tradisional, dan mal. Dampak dari pembatasan sosial juga mempengaruhi pola komunikasi antar gay di Indonesia.

Knepp (2020) menemukan bahwa persahabatan antar gay berpotensi membantu meningkatkan pengetahuan dan pemahaman tentang LGBTQ untuk mendukung kesetaraan. Eichler (2010) menemukan bahwa transformasi komunitas terjadi dalam dua tahap, yakni pertama, seseorang harus berpikir dan menganggap diri mereka sebagai anggota komunitas. Kedua, setelah itu individu tersebut dapat melakukan advokasi dengan komunitas.

Pada pria gay juga muncul tipe gay feminine. Temuan ini memiliki implikasi untuk penelitian kontemporer tentang metodologi yang digunakan terkait sikap gay (Jessica McCutcheon, and Melanie A. Morrison, 2020; Heejung Ro & Eric D. Olson, 2020). Budaya LGBTQ mendokumentasikan keragaman kelompok minoritas seksual melalui cara mereka melawan homophobia dengan menyadarkan masyarakat (Heidi M. Levitt, et all, 2014). Wawancara Konseling Perkembangan Standar diberikan kepada 78 pria gay menunjukkan bahwa ada hubungan antara perkembangan identitas gay dan perkembangan kognitif melalui Model Terapi Konseling Perkembangan Ivey. Perkembangan identitas gay dapat dikategorikan berdasarkan kerangka acuan yang konkrit dan abstrak (John F. Marszalek, Craig S. Cahswell, Merrilly S. Dunn, Katherine Heard Jones, 2008).

Meskipun riset tentang identitas gay telah memberikan informasi bahwa kaum gay yang telah coming out melakukan interaksi dan aktivitas komunikasi secara intens dalam komunitas, namun kehidupan mereka pada saat pandemi covid-19 masih minim informasi. Implikasinya adalah banyak kaum gay yang berhati-hati dalam membuka orientasi seksual mereka di masyarakat, sehingga mereka melakukan dramaturgi dalam mempresentasikan diri mereka di hadapan khalayak. Tujuan penelitian ini adalah untuk menelisik pengalaman hidup kaum gay di Indonesia melalui aktivitas komunikasi dalam perubahan identitas diri selama pandemi covid-19.

Waters (2010) berpendapat bahwa sekutu dapat dianggap sebagai individu yang dengan sengaja berkomitmen untuk menghentikan siklus ketidakadilan terhadap subpopulasi (seperti lesbian, gay biseksual, transgender, interseks, dan queer (LGBTIQ). Persekutuan dalam komunitas lesbian, gay, biseksual, transgender, dan queer (LGBTQ) dimulai dengan gagasan bahwa mayoritas mendukung keadilan untuk kaum tertindas yang pertama kali terwujud sebagai Aliansi Gay-Straight pada 1980-an. (Brooks & Edwards, 2009; Parrish L. Paul & Gina Frieden, 2008). Dalam lingkungan sekutu, ditemukan bahwa wanita yang berpendidikan, dan individu yang berprasangka rendah lebih cenderung menjadi sekutu. (Fingerhut, 2011). Ras dan orientasi seksual tidak ortogonal dalam pikiran para pengamat (Christopher D. Petsko & Galen V. Bodenhausen, 2019).

Mengacu pada Teori Identitas (Michael Hecht), identitas diri adalah susunan gambaran diri seseorang. Identitas didefinisikan sebagai sebuah budaya, sosial, hubungan, dan kesan seseorang mengenai konsep diri (Littlejohn, Foss, Oetzel, 2016). Teori Komunikasi tentang Identitas yang dikemukakan oleh Michael Hecht terdiri dari dari tiga konteks budaya, yakni : individu, komunal, dan publik. Teori identitas merupakan penghubung utama antara individu dan masyarakat serta komunikasi merupakan mata rantai yang memperbolehkan hubungan ini terjadi. Identitas seseorang adalah "kode" yang mendefinisikan keanggotaan seseorang dalam komunitas yang beragam – kode yang terdiri dari simbol-simbol, seperti bentuk pakaian dan kepemilikan; kata-kata, seperti deskripsi diri atau benda yang biasanya dikatakan seseorang; dan makna yang seseorang dan orang lain hubungkan terhadap benda-benda tersebut (Littlejohn, Foss, Oetzel, 2016).

Hecht dalam bukunya *"The Communication Theory of Identity : Development, Theoritical, Perspective, and Future Directions"*, memperkenalkan empat dimensi, yakni : 1. Perasaan (dimensi afektif); 2. Pemikiran (dimensi kognitif); 3. Tindakan (dimensi perilaku); dan 4. Transenden (dimensi spiritual). Identitas adalah sumber dari motivasi dan ekspektasi dalam kehidupan serta memiliki kekuatan yang tetap. Hal ini berarti bahwa identitas, sesudah dibuat, tidak pernah berubah. Malahan, ketika ada substansi dari identitas yang stabil, identitas tak pernah diperbaiki, tetapi selalu berkembang (Gudykunst, 2005). Teori Identitas Hecht memperkuat model Cass tentang identitas homoseksual, mengacu pada pernyataan Model Pembentukan Identitas Homoseksual Cass sebagai salah satu model pengembangan identitas yang paling terkenal dan direferensikan untuk pria gay dan lesbian. (Donna Ann Kenneady & Sara B. Oswalt, 2014).

Komunikasi merupakan alat untuk membentuk identitas dan juga mengubah mekanisme. Identitas seseorang, baik dalam pandangan diri sendiri maupun orang lain, dibentuk ketika secara sosial seseorang berinteraksi dengan orang lain. Seseorang mendapatkan pandangan serta reaksi orang lain dalam interaksi sosial dan sebaliknya, memperlihatkan rasa identitas dengan cara seseorang mengekspresikan diri dan merespons orang lain. Terdapat dua dimensi dalam Teori Identitas, yakni : 1) *Subjective Dimension* (dimensi diri), merupakan identitas perasaan diri pribadi. 2) *Asribed Dimension* (dimensi yang digambarkan), adalah apa yang orang lain katakan tentang diri seseorang. Kedua dimensi tersebut berinteraksi dalam rangkaian empat tingkatan atau lapisan identitas, sebagai berikut : Pertama, *Personal Layer*, yang terdiri dari rasa akan keberadaan diri dalam situasi sosial. Identitas ini terdiri dari berbagai perasaan atau ide tentang diri sendiri, siapa, dan seperti apa diri pribadi sebenarnya. Kedua, *Enactment Layer*, adalah pengetahuan orang lain tentang diri seseorang berdasarkan pada apa yang dilakukan, dimiliki, dan bagaimana bertindak. Penampilan adalah simbol-simbol aspek yang lebih mendalam tentang identitas seseorang, serta orang lain akan mendefinisikan dan memahami melalui penampilan tersebut. Ketiga, *Relational*, adalah siapa diri seseorang dalam kaitannya dengan individu lain. Identitas dibentuk dalam interaksi seseorang dengan orang lain. Pada tingkat ini, identitas sangat tidak individualis, tetapi terikat pada hubungan itu sendiri. Keempat, *Communal,* identitas yang diikat pada kelompok atau budaya yang lebih besar. Tingkat identitas ini sangat kuat dalam sebuah komunitas. Apapun yang dipikirkan dan dilaksanakan oleh komunitasnya, maka seseorang akan menyesuaikan diri pada tingkatan identitas tersebut (Littlejohn, Foss, Oetzel, 2016).

Dalam kaitannya dengan penelitian ini, maka tingkatan identitas yang berbeda mewarnai identitas *gay*. Pada *gay coming out*, tataran telah mencakup seluruh konteks, yakni individu, komunal, bahkan hingga publik yang lebih luas cakupannya. Sedangkan dimensi pada *gay coming out* tak hanya pada *Subjective Dimension* saja, namun telah meluas pada aspek *Ascribed Dimension*, karena mengandung makna-makna yang diproyeksikan kepada orang lain dan berproses menciptakan diri yang digambarkan oleh orang lain dan media. Individu gay dengan identitas positif lebih cenderung mencari informasi di media (Sarah Gomillion C& Traci A. Giuliano, 2011).

Aktivitas Komunikasi

Untuk mendeskripsikan dan menganalisis aktivitas komunikasi yang terjadi di dalam kelompok/komunitas, maka akan dikaji 3 (tiga) unit analisis, yaitu : Situasi Komunikasi, Peristiwa Komunikasi, dan Tindak Komunikasi. Situasi Komunikasi merupakan konteks terjadinya komunikasi. Situasi bisa tetap sama walaupun lokasi dan waktunya berubah. Situasi yang sama dapat mempertahankan konsistensi pada aktivitas yang terjadi meskipun terdapat perbedaan jenis interaksi yang dilakukan, misalnya : kegiatan tatap muka atau melalui saluran komunikasi (media), baik dilakukan secara formal maupun informal, dalam kegiatan rutin atau insidentil. Pengalaman yang dibagikan menyoroti bagaimana mereka menegosiasikan gagasan tentang kompetensi komunikasi secara professional (Michael Dubwebick, Sean Lessard, D. Jean Claudinin & Taraleigh McHugh, 2019).

Unit-unit komunikasi yang menunjang terjadinya satu peristiwa komunikasi merupakan komponen komunikasi ditinjau dari etnografi komunikasi. Komponen komunikasi menurut perspektif etnografi komunikasi, meliputi (Manas, 2011).

1.   *Genre* atau tipe peristiwa komunikatif, misalnya lelucon, salam, perkenalan, dongeng, gosip, dan sebagainya.
2.   Topik peristiwa komunikatif.

3. Tujuan dan fungsi peristiwa secara umum dan juga fungsi dan tujuan partisipan secara individual.
4. *Setting* termasuk lokasi, waktu, musim, dan aspek fisik situasi yang lain (misalnya besarnya ruangan tata letak perabotan, dan sebagainya).
5. Partisipan, termasuk usianya, jenis kelamin, etnik, status sosial, atau kategori lain yang relevan, dan hubungannya satu sama lain.
6. Bentuk pesan, termasuk saluran verbal non vokal, non verbal dan hakikat kode yang digunakan, misalnya bahasa mana dan varietas yang mana.
7. Isi pesan, mencakup apa yang dikomunikasikan, termasuk level konotatif dan referensi denotatif.
8. Urutan tindakan, atau urutan tindak komunikatif atau tindak tutur termasuk alih giliran atau fenomena percakapan.
9. Kaidah interaksi
   Norma-norma interpretasi, termasuk pengetahuan umum, kebiasaan, kebudayaan, nilai, dan norma yang dianut, tabu-tabu yang harus dihindari.

Komponen komunikasi di atas mendapat tempat paling penting dalam etnografi komunikasi. Melalui komponen komunikasilah sebuah peristiwa komunikasi dapat diidentifikasi, sehingga pada akhirnya melalui etnografi komunikasi dapat ditemukan pola komunikasi sebagai hasil hubungan antar komponen komunikasi tersebut. Tindak komunikasi umumnya bersifat koterminus (*coterminous*) dengan fungsi interaksi tunggal seperti pernyataan referensial, permohonan, atau perintah, dan bisa bersifat verbal atau non verbal. Perilaku sama bisa berupa tindak komunikatif atau tindak dalam masyarakat tutur yang berbeda. Dalam melakukan interaksi, para gay menggunakan simbol yang merupakan sistem kode nonverbal digolongkan menurut jenis aktivitas yang digunakan dalam kode Burgoon (dalam Littlejohn, 2011), terdiri dari tujuh jenis kode nonverbal yaitu: *Kinetics* (aktivitas atau bahasa tubuh), *Paralanguage* (parabahasa atau vokalika, Penampilan fisik, *Haptics* (sentuhan), *Proxemic* (ruang), *Chronemic* (waktu), *Artefak* (objek kebendaan). Aktivitas komunikasi menurut etnografi komunikasi tidak bergantung pada adanya pesan, komunikator, komunikan, media, dan efek. Aktivitas komunikasi adalah aktivitas yang kompleks, yang di dalamnya terdapat peristiwa-peristiwa khas komunikasi yang melibatkan tindak-tindak komunikasi tertentu dan dalam konteks tertentu pula. Sehingga proses komunikasi dalam etnografi komunikasi adalah peristiwa-peristiwa yang khas dan berulang.

Gay Coming Out

Gay sering juga disebut sebagai MSM (*Men who have Sex with Men*) atau LSL (Lelaki Suka Lelaki), artinya laki-laki yang melakukan aktivitas seksual dengan lelaki lainnya tanpa memandang identitas seksual dirinya di masyarakat atau orientasi seksual yang dimilikinya. Istilah *coming out* mengacu bagaimana seorang *gay* membuka diri atas orientasi seksualnya. Pengertian dari pengungkapan diri itu sendiri dijelaskan sebagai satu bentuk terpenting dari komunikasi interpersonal di mana kita dapat melibatkan pembicaraan tentang diri kita sendiri, atau membuka diri. Dengan demikian, *Gay Coming Out* adalah *gay* yang telah mengungkapkan jati dirinya serta membuka diri baik itu pikiran, perasaan dan perilaku yang diceritakan secara sadar dan terbuka kepada orang lain. Seorang *gay* yang akan melakukan *coming out* biasanya melalui proses *coming in* terlebih dahulu, yakni proses penerimaan diri bahwa dirinya memiliki orientasi seksual yang menyukai sesama jenis. Zachary Giano (2019) menyatakan bahwa pengalaman online yang menjadi katalis proses coming out, dapat membantu mempercepat proses individu LGBT menegaskan identitas homoseksualnya. Pengalaman online juga dapat mewujudkan pengalaman offline, yaitu, bertemu dengan individu lain untuk membicarakan orientasi seksual mereka.

Anggota komunitas *gay* kerap mendapat stigma negatif sebagai manusia yang abnormal karena dianggap menyalahi kodrat. *Gay* juga mendapat stigma sebagai pendosa karena tidak sesuai dengan ajaran agama yang tertuang dalam kitab suci. Gay identik dengan narkoba dan HIV. Seperti yang dinyatakan oleh John Ecker, Tim Aubry, John Silvestre (2017) bahwa LGBTQ yang tunawisma memiliki tantangan kesehatan fisik dan mental yang unik, terutama terkait HIV dan penggunaan narkoba. Stigma ini terkait erat dengan norma dan nilai-nilai yang dianut masyarakat, yang kemudian berlanjut menjadi perlakuan diskriminatif, sehingga kaum *gay* tak mendapat perlakuan dan hak yang sama seperti warga negara pada umumnya. Perlakuan diskriminatif bisa menjadi pemicu terjadinya *bullying* dan kekerasan. Hal tersebut pada akhirnya akan memicu konflik yang terjadi antara kaum *gay* dengan masyarakat. Konflik adalah hubungan antara dua pihak atau lebih (individu atau kelompok) yang memiliki, atau yang merasa memiliki, sasaran-sasaran yang tidak sejalan (Fisher, 2000). Laki-laki gay secara signifikan lebih kecil kemungkinannya dibandingkan dengan laki-laki heteroseksual untuk menduduki posisi manajerial tingkat tertinggi dengan status dan gaji yang lebih tinggi. (Cevat Giray Aksoy & Christopher S, Carpenter, 2019; Lijun Zeng (2019); Kehinde Okanlawon, 2019; Mike Seal, 2020).
Gay yang telah melakukan *coming out* atau membuka orientasi seksualnya rawan terhadap konflik, karena masyarakat belum bisa menerima sepenuhnya keberadaan kaum ini. Berbeda kondisinya ketika mereka berada di komunitasnya yang menerima apa adanya. Konflik bisa timbul di dalam keluarga (internal), maupun di lingkungan masyarakat dan negara (eksternal), yang bisa saja berujung pada kekerasan. Kaum muda yang mengalami marginalisasi orientasi seksual dan identitas gender berisiko tinggi mengalami kekerasan seksual. Pelecehan

seksual juga terkait dengan hasil kesehatan mental negatif sebagai korban bullying (Brittanie Artteberry-Ash, N. Eugene Walls, Shanna K. Kattari, Sarah M. Peitzmeier, Leo Kattari & Lisa Langenderfer, 2019). Eksplorasi pengalaman kekerasan pada remaja lesbian, gay, biseksual dan transgender (LGBT) di Kingston, Jamaika menunjukkan bahwa komunitas LGBT harus mendukung dan mengintervensi untuk membantu kaun gay (Carmen H. Logie, Naka Lee-Foon, Nicolette Jones, Kristina Mena, Kandasi Levermore, Peter Newman, Katherine Andrinopoulos & Stefan Baral, 2016). Berdasarkan data yang dikeluarkan UNESCO, *gayphobic bullying* adalah *bullying* yang berada dalam posisi kedua terbesar di seluruh dunia. *Gayphobic bullying* bisa dalam bentuk sikap-sikap yang negatif, atas dasar keyakinan, dan berbagai perilaku yang diberikan terhadap individu-individu non-heteroseksual yang diidentifikasi melalui ekspresi gender yang berbeda dengan hetero. Semakin banyak mahasiswa yang sering membahas masalah gay dan lesbian, semakin positif sikap para mahasiswa tersebut terhadap eksistensi mereka (Jessica R. Sevecka, Katrina N. Rhymer, Albert P. Almazan, Susan Jacob, 2015).

Dalam *Journal of Education and Practice*, Ray Manas dalam karyanya yang berjudul *A study on Ethnography of communication: A discourse analysis with Hymes 'speking model'* membahas tentang Hymes ' *The Speaking Model'*. Pembahasan Ray Manas (2011) tentang '*The Speaking Model*' Dell Hymes, studi etnografi komunikasi mencakup aspek-aspek :

S - *Setting* dan *Scene*: menggambarkan waktu dan tempat tutur berlangsung, serta situasi tempat dan situasi lingkungan secara psikologis.
P - *Participant* : peserta atau pihak-pihak yang terlibat dalam pembicaraan termasuk komunikator dan komunikan
E - *Ends* : merujuk pada maksud dan tujuan pembicaraan berikut hasil dari pembicaraan tersebut
A - *Act Sequences* : urutan peristiwa selama percakapan berlangsung
K - *Keys* : keseluruhan nada atau cara berbicara
I – *Instruments* : bentuk bahasa, symbol, istilah ujaran yang digunakan ketika komunikasi berlangsung.
N - *Norms* : penerimaan dari lawan bicara dalam peristiwa komunikasi.
G - *Genre* : jenis percakapan ketika percakapan berlangsung (dialek, aksen, jargon/istilah, argot).

Partisipan penelitian ini adalah sembilan gay dengan rentang usia 21 hingga 59 tahun. Memperoleh akses untuk bertemu dan mewawancarai gay yang menjadi anggota komunitas Arus Pelangi bukanlah hal mudah, karena peneliti jarang memiliki kedekatan dengan mereka. Di samping itu, peneliti menggunakan hijab sehingga peneliti sendiri awalnya ragu apakah subyek penelitian dapat menerima dan bersedia menjadi informan peneliti. Tahap awal peneliti mencari informasi melalui dunia maya dengan cara menelusuri media sosial milik LSM Arus Pelangi. Kemudahan yang peneliti peroleh untuk lebih intens masuk ke komunitas Arus Pelangi saat salah seorang mantan wartawan di Surabaya mengenalkan peneliti dengan seorang tokoh *gay* yang banyak menulis buku tentang LGBT yang berkiprah di kancah nasional maupun internasional. Perkenalan peneliti dengan Dr. Dede Oetomo sebagai tokoh *gay* nasional dan internasional yang dihormati dan disegani, menjadi 'karpet merah' peneliti dalam melakukan penelusuran secara lebih mendalam dan intens. Penentuan *informan* dilakukan dengan teknik purposif, yaitu sembilan anggota *gay* Komunitas Arus Pelangi yang telah *coming out* (8 full CO, 1 not full CO). Untuk memperoleh kemudahan dalam melakukan wawancara, peneliti membangun *rapport* dan melakukan pendekatan personal, dengan cara bersikap *egaliter* serta berperilaku santun dan ramah, terutama saat meminta beberapa anggota komunitas *gay* Arus Pelangi sebagai *informan*.

Berdasarkan etika penelitian yang wajib dipatuhi oleh seorang peneliti dan demi menjaga kerahasiaan dan melindungi identitas *informan*, maka seluruh *informan* dalam penelitian ini menggunakan kode I (Informan), yakni : I-1 hingga I-9. Adapun sembilan profil *Informan* yang peneliti wawancara, yaitu : 1) I-1 seorang *gay manly/masculin* adalah seorang *management consultant*, memiliki pasangaan *gay manly* yang usianya lebih muda yang belum *coming out*. I-1 (59 tahun) menamatkan pendidikan terakhir S2 dengan titel M.Sc. I-1 yang keturunan Chinese memiliki saudara empat orang, berasal dari ayah yang seorang sarjana. I-1 yang seorang consultant mulai *coming out* setelah usia 24 tahun. Pasca *coming out*, lebih lega dan lebih mudah serta ekspresif dalam berinteraksi. Bahkan kerap I-1 membawa kekasihnya bertandang ke rumah orangtuanya yang termasuk keluarga mampu/berada. 2) I-2. *Gay manly/masculin* ini berusia 42 yang beragama Islam ini, merupakan lulusan SLTP dan memiliki enam orang kakak serta satu orang adik yang lahir dari ayah dan ibu lulusan SD. Sedangkan tingkat pendidikan kakak dan adik bervariasi. Keeretan hubungan di dalam keluarga sangat dekat dan akrab, karena pola asuh yang diterapkan orangtua I-2 sangat demokratis. Hobi sekeluarga yang mampu mengeratkan hubungan di antara keluarga adalah masak bersama dengan ibu, kakak, dan adiknya. Karena sering bergaul dengan kaum *gay*, I-2 akhirnya memberanikan diri mulai *coming out* saat awal masuk SLTP. 3) I-3. *Gay sissy* yang lulusan S-1 jurusan Peternakan IPB ini adalah seorang *Social Worker*, beragama Kristen Protestan berusia 31 tahun. I-3 yang

keturunan Cina, memiliki 3 (tiga) orang adik. I-3 saat kecil sangat menyukai buku cerita yang mengisahkan tentang Prince dan Princess dan main baju-bajuan dari kartun. Orangtuanya tahu jika I-3 menyukai permainan tersebut dan membiarkannya. I-3 yang saat ini berstatus single, menyadari dirinya *gay* saat duduk di bangku SLTP dan hal yang dilakukan pertama kali adalah dengan menceritakan keadaan diri sendiri khususnya orientasi seksual kepada teman main dan kepada orang lain, termasuk keluarga. 4) I-4. *Gay sissy* yang berusia 30 tahun ini lahir dari ayah ibu yang lulusan SD, memiliki dua orang kakak perempuan yang pendidikan terakhir mereka SLTA. Sementara I-4 menamatkan pendidikan Diploma III. Sejak kecil, I-4 sering diajak kakak-kakak perempuannya bermain bersama. Pertama kali berterusterang kepada kedua kakak dan sahabatnya pada tahun 2007 setelah hadir di acara *screening movie* (pemutaran film) tentang *gay* di Komunitas Arus Pelangi Jakarta. Orangtua I-4 tak mengetahui, karena saat I-4 melakukan *coming out*, kedua orangtua I-4 sudah meninggal dunia. I-4 yang beragama Kong Hu Chu ini, sebenarnya telah menyadari dirinya *gay* sejak SD, namun ketika di bangku kuliah barulah I-4 mulai merasakan bahwa ketertarikan pada sesama jenis merupakan sesuatu yang tak bisa ditolak, 5) I-5. *Gay* biseksual yang berusia 30 tahun, beragama Budha, menamatkan Program Diploma III. I-5 yang bekerja sebagai *Freelancer Interior* ini sering dipukul orangtuanya jika tak menurut. Pertama kali *coming out* kepada ibunda saat dirinya memiliki pacar pasangan sejenis di satu kampus. Namun sebelumnya I-5 pernah berpacaran dengan lawan jenis, dua kali dengan teman perempuan saat SLTA, dan satu kali dengan teman perempuannya di awal masuk kuliah. Semester pertama perkuliahan, I-5 mulai naksir teman sejenis yang mengakibatkan dirinya sering di-*bully* teman-teman kampus. I-5 pernah menjadi korban *sexual harrasment.* Butuh satu bulan memulihkan rasa takut setelah dilecehkan oleh seorang laki-laki dengan cara dipaksa melakukan hubungan intim (*making love/ML*) di kost temannya. 6) I-6**.** *Gay manly* yang berusia 34 tahun ini adalah seorang *Freelancer Publicist* yang kerap bekerja untuk proyek *Queer Film*, yakni perusahaan film yang memproduksi film-film bertema LGBT. Pria berbadan tegap dan ganteng berasal dari Betawi ini, menamatkan S1 nya di Fakultas Komunikasi Dakwah sebuah universitas di Bogor. Pria yang gemar berkumpul dengan sesama teman *gay* di *coffee shop* dan *book store*, memiliki satu adik perempuan (dari ayah tiri) yang juga lulusan S1. Ibunya dahulu seorang single parent yang kemudian menikah lagi dengan ayah tirinya yang sekarang. I-6 memilih hidup sendiri dengan mengontrak apartemen di daerah segitiga emas, Kuningan Jakarta Selatan. Alasan I-6 tidak tinggal bersama keluarga, karena ayah tirinya yang lulusan D3, kurang suka dengan pilihan orientasi seksual I-6. I-6 pernah pacaran dengan perempuan tetapi merasa tidak cinta, hanya ingin membuktikan bahwa dia bisa punya pacar perempuan. Sejak kecil I-6 gemar membaca buku milik ibunya yang berprofesi sebagai pelatih Karateka bersabuk Dan III. I-6 pernah bergabung sebagai karateka juga, ketika Gashuku (ujian Karate), saat di tenda I-6 sempat satu tenda dengan sesama *gay* dan kemudian mereka akrab. 7) I-7. *Gay manly* berusia 36 tahun bersuku Batak ini memiliki tujuh orang saudara kandung. I-7 dididik dengan pola asuh sangat religius dan akrab di antara anggota keluarga. Orangtuanya yang lulusan SMA menerapkan disiplin yang kuat, terutama dalam urusan agama yang dianutnya yakni Kristen Protestan. Perasaan I-7 setelah menyadari kecenderungan *gay* pada diri awalnya sangat sedih, ketakutan, merasa tersiksa, dan merasa berdosa. I-7 yang memiliki brewok di sekitar pipi dan jenggot serta berkumis ini, menyadari kecenderungan dirinya *gay* sejak kelas 6 SD, kemudian berusaha mencari informasi tentang kehidupan *gay*. I-7 yang berpenampilan *macho* ini melakukan *coming out* pertama kali pada usia 23 tahun. 8) I-8 adalah seorang *gay* manly berusia 21 tahun dan keturunan Chinese ini, saat ini sedang kuliah pada Jurusan Sastra Inggris sebuah universitas swasta. I-8 lahir dari seorang ibu yang lulusan D3, dan memiliki satu orang kakak laki-laki dan satu orang adik perempuan. Keeratan hubungan di keluarga amat dekat dengan pola asuh seperti keluarga lainnya. *Coming Out* menurut I-8 adalah dimana seseorang lebih terbuka tentang orientasi seksualnya. I-8 sempat menyalahkan dirinya sendiri saat menyadari kecenderungan *gay* pada dirinya. Alasan yang mendasari keputusan memilih *coming out*, salah satunya adalah agar bisa mengedukasi *gay-gay* lain. Pertama kali *coming out* saat duduk di bangku SMA dengan curhat ke teman dekat. Dan saat kuliah semester dua mulai terbuka dengan sebagian teman kuliah dan komunitas *gay*. 9) I-9 adalah *gay* manly kelahiran Malang 44 tahun yang lalu, saat ini bekerja sebagai Pegawai Negeri Sipil (PNS) di sebuah Departemen yang berkantor di Jakarta. I-9 yang juga sebagai pejabat di departemen tersebut, rutin bertemu dengan sang kekasih minimal sebulan sekali, biasanya mereka *hang out* dengan melakukan olahraga atau hanya sekedar bercengkrama di restoran seafood favorit mereka di pinggir laut. Bahkan kadang mereka menghabiskan waktu bersama di masjid untuk mengikuti pengajian atau sholat berjamaah. I-9 yang bersuku Madura ini sudah merasakan dirinya *gay* saat masih duduk di bangku kuliah saat I-9 sering bekerja kelompok dengan teman kuliahnya yang sekarang menjadi kekasihnya, yang kini memiliki seorang istri dan dua orang anak.

   Prosedur dilakukan melalui wawancara mendalam, observasi, Focuss Group Discussion (FGD), dan telaah dokumen. Patricia Adler dan Peter Adler menyebut dua prinsip pokok yang mencirikan teknik observasi dalam tradisi kualitatif. Pertama, observer kualitatif tidak boleh mencampuri urusan subyek penelitian. Kedua, observer kualitatif harus menjaga sisi alamiah dari subyek penelitian (Denzin & Lincoln, 2009). Pada proses pengumpulan data, peneliti bebas hadir dalam setiap kegiatan baik rutin mapun event insidentil yang diselanggarakan oleh Komunitas Arus Pelangi. Untuk menjalin kedekatan dan menanamkan kepercayaan informan pada peneliti, peneliti bersikap *egaliter* dan menciptakan suasana kondusif dengan para informan. Ada beberapa teknik yang digunakan dalam observasi, sebagai berikut : (1) Teknik mencuri dengar (*eavesdropping*), yaitu teknik

mendengarkan apapun yang bisa didengar tanpa harus meminta subyek penelitian untuk membicarakannya. (2) Teknik melacak (*tracer*), yaitu mengikuti subyek penelitian terkait dengan berbagai aktivitas yang dilakukannya dalam periode waktu tertentu. (3) *Senitizing concept,* yakni kepekan diri yang ada dari peneliti, dengan berusaha keras untuk dapat memasuki obyek penelitian dengan mengarahkan pengamatan kepada semua hal yang ditemukan di lapangan, misalnya salah satunya dengan bersikap egaliter dan berfikir '*out of the box*'.

Telaah aktivitas komunikasi menurut etnografi komunikasi adalah aktivitas yang khas dan kompleks, melibatkan peristiwa khas komunikasi yang menyebabkan tindak komunikasi tertentu pula. Sehingga proses komunikasi dalam etnografi komunikasi, adalah peristiwa-peristiwa yang khas dan berulang. Peristiwa komunikasi yang dialami akan menghasilkan pola komunikasi yang didukung oleh kompetensi komunikasi yang mengabstraksi hubungan dalam berbagai bentuk. Bentuk komunikasi bisa hanya pertemanan, kemudian berkembang menjadi persahabatan, hingga meningkat menjadi hubungan percintaan dan menjadi pasangan kekasih. Perubahan tersebut dipengaruhi oleh tingginya intensitas komunikasi yang mereka lakukan. Walaupun ada beberapa anggota komunitas *gay* yang tak meningkatkan status menjadi lebih dari sekedar pertemanan atau persahabatan saja. Teman sehati lebih dibutuhkan untuk saling menguatkan untuk bersama-sama menghadapi stigma negatif, *bullying*, dan diksriminasi yang diberikan oleh masyarakat.

Saat **pandemi covid-19**, kaum gay sulit memperoleh akses untuk bertemu tatap muka karena adanya kebijakan pemerintah Indonesia yang menerapkan aturan social distancing dalam pemberlakuan pembatasan skala besar. Namun peraturan pemerintah tersebut dilanggar oleh sekelompok kaum gay yang tidak disiplin, dengan melakukan pesta gay di Kuningan Suite Apartement Jakarta Indonesia. Pesta gay tersebut digerebek pihak berwajib pada 29 Agustus 2020 dan mengamankan 56 pria tanpa busana yang sedang melakukan pesta seks sesama jenis. Sembilan gay diantaranya merupakan penyelenggara, telah ditetapkan sebagai tersangka yang dengan sengaja memudahkan perbuatan cabul dan tindakan asusila (Harianja, 2020).

Komunitas gay memiliki cara tersendiri saat mencari pasangan yang disebut dengan istilah *gay-dar,* sebuah insting ketika menemukan seseorang yang juga *gay*. Selain bergabung dalam komunitas khusus yang memang menampung para kaum *gay*, namun beberapa yang masih *discreet* (belum mendeklarasikan dirinya sebagai *gay* di kalangan publik), cenderung memilih mencari teman di jejaring sosial. Aplikasi khusus *gay* ditujukan pada kaum *gay* yang ingin mencari teman sesama *gay* saat berada di area publik, terutama mall. Aplikasi khusus *gay* ini bisa didownload melalui smart-phone, antara lain ***Grindr, Jack'd, Bleud, Hornet, Planet Romeo, Moovz, U2nite, BoyAhoy, Scruff, Badoo, Tagged*** dan ***Growlr.*** Aplikasi-aplikasi tersebut bertujuan untuk mencari teman atau pasangan sesama *gay* yang belum dikenal namun mempunyai aplikasi yang sama dengannya, otomatis akan terkoneksi dalam radius 50 meter. Sebagian aplikasi lainnya dapat menjangkau beda kota dan negara. Penggunakan aplikasi Jack'd di ruang publik menyebabkan ketidaknyamanan yang dapat menyebabkan kekerasan homofobik (Sabrina L. Smiley, Sherry C. Wang, Elexis C. Kierstead, Alisa Smiley, Alison B. Hamilton & Norweeta G. Milburn, 2019).

Ritual komunikasi diantara anggota komunitas dibentuk melalui interaksi dan komunikasi keseharian, baik di sekretariat Arus Pelangi maupun *hang out* di mall atau tempat hiburan lainnya. Salah satu kegiatannya adalah memberikan kesempatan para gay untuk coming out. *Coming out* merupakan hal yang penting bagi seorang *gay*, karena dengan melakukan *coming out*, seorang *gay* dapat menerima identitas seksual mereka yang merupakan bagian dari identitas keseluruhan diri mereka. Identitas personal dalam diri seseorang memiliki implikasi yang penting dalam seseorang memahami diri dan juga dapat meningkatkan harga diri mereka. Seorang *gay* yang melakukan *coming out* telah melalui tahap proses *coming in*, yakni menerima diri sendiri sebagai seorang *gay*, yang pada beberapa gay awalnya terjadi perang batin dengan dirinya sendiri. Hal ini terjadi karena adanya gayphobia pada sebagian besar masyarakat di Indonesia dan dunia.

Berdasarkan analisis Etnografi Komunikasi Dell Hymes, aktivitas yang dilakukan anggota komunitas Arus Pelangi Jakarta, terjadi dalam berbagai peristiwa komunikasi baik situasi resmi (formal), tidak resmi (informal), maupun semi formal. Aktivitas komunikasi dianalisis dari situasi komunikasi, peristiwa komunikasi, dan tindak komunikasi. yang keseluruhannya terjadi di antara anggota komunitas itu sendiri. Pola komunikasi komunitas yang terbentuk di Komunitas Arus Pelangi Jakarta terjadi karena pola tersebut selalu berulang. Aktivitas komunikasi *gay* menjadi cara kaum *gay* mengatasi *gayphobia* berupa stigma negatif, *bullying,* dan diskriminasi dari masyarakat. Keterbukaan *gay coming out* pada keluarga, komunitas, dan masyarakat didahului proses *coming in*, yaitu penerimaan dirinya sebagai *gay* yang membentuk identitas diri dan konsep diri. *Gay*phobia merupakan rasa takut masyarakat terhadap kaum *gay*, berbanding terbalik dengan heterophobia yang berupa *bullying* yang dilakukan oleh kaum *gay* dan komunitas terhadap mantan *gay* serta *gay* yang berproses menuju hetero. Ikatan tali persahabatan di dalam komunitas ini menjadi hal utama terutama saat melakukan kegiatan kampanye '*gay on the street',* gay gathering, maupun advokasi pada anggota yang terkena kasus atau mengalami tindak kekerasan. Arus Pelangi menyediakan "Klinik Hukum Arus Pelangi" yang menyediakan layanan pengaduan dan konsultasi hukum untuk kasus-kasus yang dialami *gay*, yang dapat dilakukan melalui media telepon, media sosial, e-mail, serta video call, terutama saat pendemi covid-19.

Ritual seksual di antara komunitas *gay* Arus Pelangi Jakarta merupakan sarana untuk menyatukan emosi dengan partnernya. Variasi seks yang dilakukan dalam aktivitas seksual dengan pasangan *gay*, biasanya didahului

dengan melakukan hubungan seperti bersentuhan tubuh atau melakukan rabaan (*petting*), baik rabaan ringan (*light petting*) maupun rabaan berat (*hard petting*). Saat berhubungan intim, kaum gay mengalami kekhawatiran (Mark J. Kiss, Todd G, Morriso, Lorraine K. McDonagh, 2018). Namun ada juga yang sama sekali tak melakukan aktivitas seksual, seperti : *kissing, hugging, petting,* hingga *intercourse (making love)*. Pasangan *gay* tersebut hanya melakukan *chatting* dan bepergian bersama dalam melepaskan rasa rindu dengan menghabiskan waktu bersama-sama. Hal itu terjadi karena adanya kontrol diri pada salah satu atau kedua pasangan *gay*. Kontrol diri ini berkaitan dengan bagaimana individu mengendalikan emosi serta dorongan-dorongan dari dalam dirinya. Sedangkan peran seksual di antara pasangan *gay* terjadi dengan lima variasi, yakni : *versatile, verstasile top, verstasile bottom, top only, dan bottom only*. Gaya *versatile, verstasile top, verstasile bottom* digemari pasangan *gay* manly, sedangkan *top only, dan bottom only* sering dilakukan oleh pasangan *gay* manly dengan *gay* sissy.

Berdasarkan diskusi FGD, identitas diri gay dapat dikategorisasi menjadi 18, yakni : Gay Logis. Gay Opportunist, Gay Selektif, Gay Romantis, Gay Eksotis, Gay Melankolis, Gay Setia, Gay Asertif, *Gay* Agresif, Gay Submisif/Pasif, Gay Posesif, Gay Humoris, Gay Pendiam, Gay Pemalu, Gay Dominan, Gay Religius, *Gay* Komersial, dan Gay Idealis. Sedangkan konsep diri *gay* yang terbagi menjadi tiga elemen, yakni tataran fisik/penampilan, tataran psikologis, dan tataran sosial. Konsep diri *gay* jika dikolaborasi dengan tiga elemen tersebut dapat dikategorisasi dalam tiga konsep diri *gay*, yakni : optimis-dominan, pesimis-submisif, dan dinamis-influencer. Pengetahuan akan konsep diri seseorang mempengaruhi dalam berperilaku dan berinteraksi dengan orang lain. Jika seseorang melihat dirinya sebagai orang yang optimis yang berasal dari konsep diri positif, maka orang tersebut juga akan merasa optimis dan berperilaku positif dalam menjalani hidup. Sebaliknya, jika seseorang mempunyai konsep diri pesimis, maka yang bersangkutan akan menjadi orang yang juga pesimis yang berasal dari konsep diri negatif. Efeknya seseorang akan hidup sesuai dengan label yang anda lekatkan pada dirinya.

Dalam komunitas gay Arus Pelangi ada jurang yang memisahkan gay sissy dengan *gay* manly. *Gay* manly cenderung lebih menyukai gay manly lainnya, bahkan kerap gay manly terkesan bersikap antipati terhadap gay sissy karena tak menyukai kehebohan gay sissy. Alasannya karena kecentilan gay sissy merusak citra gay, karena tak semua gay bergaya seperti gay sissy. Dalam percintaan sesama gay, gay sissy tak mungkin memacari sesama *gay* sissy. Gay sissy hanya menyukai *gay* manly atau gay biseksual. Sehingga gay sissy sering bertepuk sebelah tangan, karena gagal memperoleh perhatian dan cinta *gay* manly yang ditaksir. Padahal gay sissy tak mungkin mengharapkan cinta gay sissy karena biasanya gay sissy tak tertarik atau naksir gay sissy lainnya.

Oleh karena itu banyak sekali pasangan *gay* manly berpasangan dengan *gay* manly juga, sedangkan *gay* sissy senantiasa menanti cinta *gay* manly yang diharapkan menjadi pasangan impian *gay* sissy. Hal tersebut juga terjadi pada *gay* biseksual yang lebih banyak membina hubungan dengan sesama *gay* biseksual atau *gay* manly. Hanya sedikit *gay* biseksual yang tertarik pada *gay* sissy. Oleh karena itu, *gay* manly dan *gay* biseksual cenderung memiliki konsep diri positif, dibanding dengan *gay* sissy yang kebanyakan memiliki konsep diri negatif.

Perspektif masyarakat terhadap *gay* bervariasi, tergantung pada bagaimana seseorang memandang sebuah persoalan. Variasi pandangan tersebut turut dipengaruhi oleh norma dan nilai-nilai yang berlaku di masyarakat. Banyak organisasi maupun perseorangan baik di dalam dan di luar negeri pro terhadap *gay*, namun ada juga yang kontra. Yang dimaksud dengan "pro *gay*" adalah individu atau organisasi formal atau informal, berdasarkan agama atau tidak, yang mendukung pandangan bahwa orientasi seksual yang dimiliki oleh anggota dalam komunitas *gay* merupakan "sesuatu yang dibawa sejak lahir". Menurut pandangan pro *gay*, orientasi seks tidak dapat diubah. Jika diusahakan untuk berubah dengan terapi akan mengakibatkan gangguan bagi pemiliknya. Jadi, orientasi seks adalah sebuah anugerah yang harus disyukuri. Sedangkan bagi yang "kontra *gay*" ialah individu atau organisasi formal atau informal, berdasarkan agama atau tidak, yang mendukung pandangan bahwa orientasi seksual dipengaruhi oleh banyak faktor, bukan hanya bawaan sejak lahir, sehingga sangat memungkinkan untuk diubah. Kelompok kedua yakni kontra *gay*. Bagi kalangan komunitas *gay*, organisasi atau individu yang menolak keberadaan mereka disebut *gay*phobia (rasa ketakutan yang berlebihan terhadap eksistensi *gay*). Penolakan baik secara tegas maupun secara halus (tersamar) tersebut datang secara individu atau komunitas dengan berbagai alasan. Alasan dan landasan kontra *gay* adalah : *pertama,* pandangan agama yang melarang tindakan *gay*; dan *kedua,* penelitian para ilmuwan dan fakta yang menunjukkan bahwa orientasi seksual (*gay*) seseorang dapat berubah karena banyak faktor.

Penolakan masyarakat terhadap eksistensi kaum gay, dikategorikan sebagai *gayphobia*. *Gayphobia* yang dilakukan oleh masyarakat terhadap kaum gay berupa stigma negatif, kekerasan dan diskriminasi. Kekerasan yang dialami anggota komunitas Arus Pelangi, terdiri dari lima jenis kekerasan, yakni : kekerasan emosional/psikologis/psikis, kekerasan fisik, kekerasan seksual, kekerasan ekonomi, serta kekerasan sosial. Tidak heran gay banyak dibully masyarakat heteroseksual. Salah satu kasusnya adalah Reynhard Sinaga, seorang gay mahasiswa S3 asal Indonesia terpidana pemerkosaan terhadap 48 pria di Inggris. Ia meraih gelar S1 di UI jurusan Arsitektur, S2 di Manchester University jurusan Sosiologi pada 2007 divonis seumur hidup atas 159 pelanggaran yang dilakukan dari Januari 2015 hingga Mei 2017. Ironisnya Sinaga tidak menyesal dan mengaku hubungan seksnya didasarkan atas kesepakatan Bersama (Abbit, 2020).

Namun ternyata tak hanya kaum *gay* saja yang mengalami tindak diskriminatif dan kekerasan dari masyarakat, mantan gay juga mengalami kekerasan yang dilakukan oleh kaum *gay*. Penolakan kaum *gay* dan komunitas *gay* terhadap mantan *gay* maupun *gay* yang sedang berproses menjadi hetero, merupakan bentuk heterophobia, misalnya mantan *gay* diejek atau dihina. Atau bahkan dibuka jatidiri dan kehidupan masa lalu seorang mantan *gay* di forum publik, padahal yang bersangkutan berniat meninggalkan dan mengubur identitas *gay* mereka yang sebelumnya sebagai *gay*. Identitas diri pria gay Mexico di secara sosial tidak diterima bahkan oleh keluarga akibat homophobia (Ignacio Lozano &Verduzco, 2016). Sikap laki-laki dan perempuan heteroseksual Italia terhadap laki-laki gay, baik HIV positif maupun negatif, tergantung pada kedekatan hubungan peserta dengan gay yang dapat menuimbulkan homophobia (Andrea Norcini Pala, Paola Villano & Lauren Clinton, 2017).

Dari sembilan partisipan, yang telah melakukan *fully coming out* sebanyak delapan orang gay, sementara satu orang *gay* masih berstatus *not fully coming out*, yakni belum membuka dirinya secara utuh sebagai *gay*, karena masih ada yang ditutupi dan dirahasiakan terutama kepada masyarakat. Alasannya karena tuntutan profesi, rasa khawatir atas penolakan masyarakat, serta ingin privasinya dihargai. Komunitas gay mengomunikasikan identitas diri dan konsep diri melalui proses komunikasi dan interaksi dalam keseharian. Hampir seluruh informan akan terus mempertahankan dan memperjuangkan dirinya sebagai gay. Namun pembentukan identitas dua orang informan berubah, yang mengakibatkan perspektif dua orang informan tersebut berubah dengan tidak lagi yakin terhadap *gay-gene,* yaitu bahwa *gay* adalah bawaan lahir (terberi). Mereka percaya bahwa '*no body is born gay, everyone can change'*. Sehingga mitos *gay gene* gugur, dan digantikan bahwa '*gay can change*', artinya seorang gay bisa kembali fitrah menjadi seorang heteroseksual yang menyukai lawan jenis.

Di masa pandemic covid-19 ini eksistensi kaum gay tak terlalu mencolok karena mereka sudah jarang berkumpul di tempat umum dengan alasan social distancing. Ritual komunikasi dalam keseharian saat normal memiliki intensitas yang tinggi, terbukti hampir setiap hari melakukan komunikasi tatap muka, namun saat virus corona melanda dunia, kaum gay patuh pada protokol ketat dengan mengalihkan komunikasi tatap muka menjadi interaksi melalui media telepon, email, media sosial, maupun media daring (zoom, google meet, microsoft teams).

Conclusion

Aktivitas komunikasi yang dilakukan komunitas gay Arus Pelangi dilakukan dalam setiap situasi, peristiwa, dan tindak komunikasi, sehingga tanpa disadari oleh anggota komunitas, pola komunikasi yang digunakan menjadi suatu kebiasaan yang berlaku dalam setiap aktivitas komunikasi. Peristiwa komunikasi yang dialami akan menghasilkan pola komunikasi yang didukung oleh kompetensi komunikasi yang mengabstraksi hubungan dalam berbagai bentuk, dari pertemanan hingga hubungan yang lebih intim. Konteks komunikasi yang dibahas bisa bersifat formal, semi formal, serta informal. Peristiwa komunikasi dilakukan melalui tiga peristiwa, yakni : pertama, peristiwa komunikasi di antara anggota komunitas Arus Pelangi. Kedua, peristiwa komunikasi antara Arus Pelangi dengan Lembaga LGBT lainnya, maupun dengan instansi pemerintah dan lembaga/perusahaan swasta. Ketiga, peristiwa komunikasi Arus Pelangi dengan masyarakat. Ritual komunikasi diantara anggota komunitas dibentuk melalui kegiatan rutin, kegiatan insidentil, keseharian, advokasi, dan kampanye.

Aktivitas komunikasi *gay* menjadi cara kaum *gay* mengatasi *gayphobia* berupa stigma negatif, *bullying,* dan diskriminasi dari masyarakat. Pola komunikasi yang terbentuk, antara lain berupa keterbukaan *gay coming out* pada keluarga, komunitas, dan masyarakat didahului proses *coming in*, yaitu penerimaan dirinya sebagai *gay* yang membentuk identitas diri dan konsep diri. *Gay*phobia merupakan rasa takut masyarakat terhadap kaum *gay*, berbanding terbalik dengan heterophobia yang berupa *bullying* yang dilakukan oleh kaum *gay* dan komunitas terhadap mantan *gay* atau *gay* yang berproses menuju heteroseksual yang menyukai lawan jenis.

Saat pandemi covid-19 dimana kaum gay harus patuh pada pembatasan sosial berskala besar dengan menerapkan social distancing, kaum gay harus menunda komunikasi tatap muka dan beralih menggunakan media sosial, telepon, serta daring (zoom, google meet, microsoft teams). Demi meminimalisir penyebaran wabah corona, kaum gay di masa pandemi lebih sering menggunakan aplikasi jejaring sosial khusus *gay* yang dapat di-*download* melalui *smartphone,* seperti : *Grindr, Jack'd, Bleud, Hornet, Planet Romeo, Moovz, U2nite, BoyAhoy, Badoo, Struff, Tagged,* dan *Growlr,* dalam melakukan diskusi maupun berbagi pengalaman antar sesama gay.

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D. **STATUS LUARAN**: Tuliskan jenis, identitas dan status ketercapaian setiap luaran wajib dan luaran tambahan (jika ada) yang dijanjikan pada tahun pelaksanaan penelitian. Jenis luaran dapat berupa publikasi, perolehan kekayaan intelektual, hasil pengujian atau luaran lainnya yang telah dijanjikan pada proposal. Uraian status luaran harus didukung dengan bukti kemajuan ketercapaian luaran sesuai dengan luaran yang dijanjikan. Lengkapi isian jenis luaran yang

> dijanjikan serta mengunggah bukti dokumen ketercapaian luaran wajib dan luaran tambahan melalui Simlitabmas mengikuti format sebagaimana terlihat pada bagian isian luaran

Luaran wajib berupa Prosiding Konferensi Internasional. Ada 3 (tiga) luaran yang telah seluruhnya terpenuhi. Satu konferensi Internasional sudah terlaksana dan artikel peneliti terpilih untuk dipublish di Jurnal Komunikasi Ikatan Sarjana Komunikasi Indonesia (ISKI) terindeks SINTA 2 (sudah publish). Dua artikel sudah "accepted" (keduanya sudah diterima LoA nya), dan telah melaksanakan oral presentation via zoom. Dua artikel pada ICNSSE (International Conference On Natural and Social Science Education) 2020 telah dipresentasikan pada 21-22 Oktober 2020. Kedua artikel tersebut sedang proses publish di International Proceeding teindex WOS dengan penerbit Atlantis Press.

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E. **PERAN MITRA:** Tuliskan realisasi kerjasama dan kontribusi Mitra baik *in-kind* maupun *in-cash* (jika ada). Bukti pendukung realisasi kerjasama dan realisasi kontribusi mitra dilaporkan sesuai dengan kondisi yang sebenarnya. Bukti dokumen realisasi kerjasama dengan Mitra diunggah melalui Simlitabmas mengikuti format sebagaimana terlihat pada bagian isian mitra

Tidak ada mitra yang berkontribusi dalam penelitian skema PDUPT multi tahun ini
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F. **KENDALA PELAKSANAAN PENELITIAN**: Tuliskan kesulitan atau hambatan yang dihadapi selama melakukan penelitian dan mencapai luaran yang dijanjikan, termasuk penjelasan jika pelaksanaan penelitian dan luaran penelitian tidak sesuai dengan yang direncanakan atau dijanjikan.
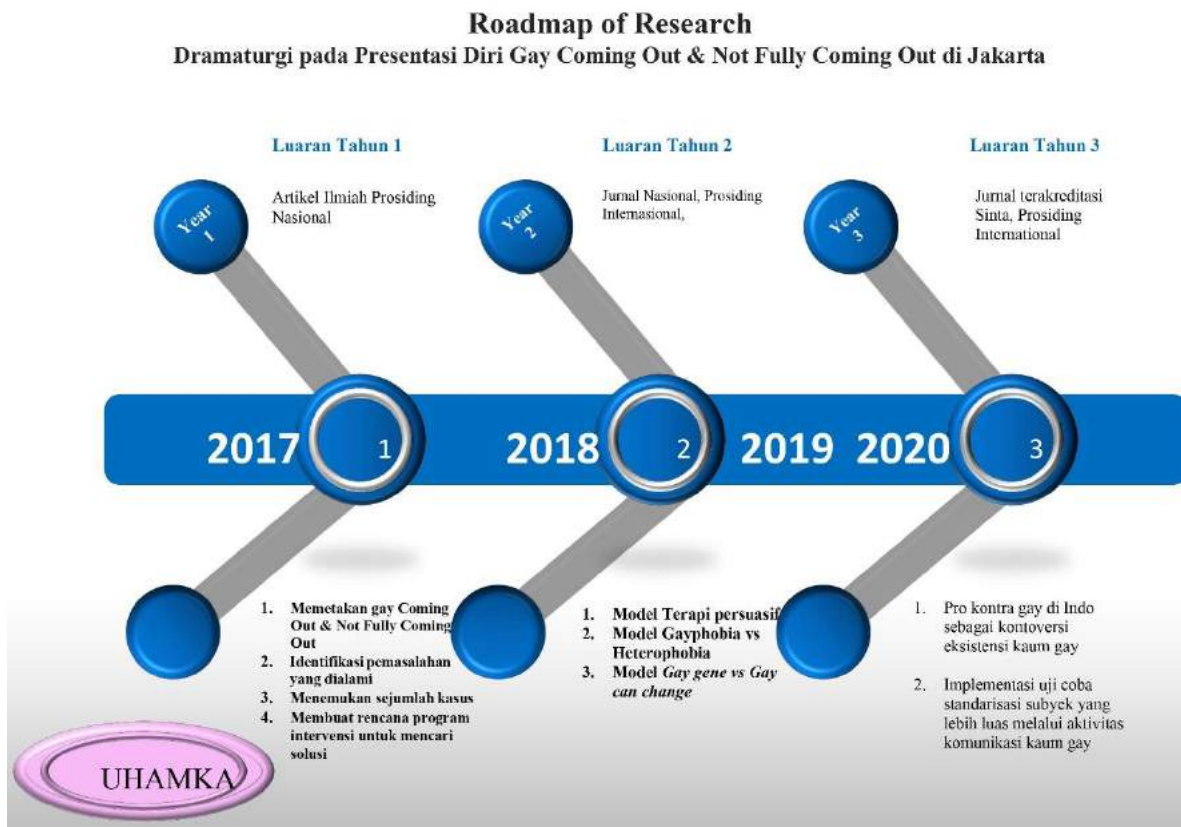
Kendala yang dihadapi adalah adanya wabah pandemic covid-19 peneliti sulit untuk melakukan obsevasi karena terkendala peraturan protokol kesehatan ketat selama Pembatasan Sosial Berskala Besar (PSBB). Ketika keadaan menuju new normal, kembali diberlakukan PSBB karena banyak bermunculan penularan cluster baru yang mengakibatkan zona merah, sehingga wawancara mendalam banyak mengalami hambatan. Solusinya wawancara mendalam dan FGD dilakukan melalui google meet/zoom dan jika ada tambahan dilanjutkan melalui WAG dan email. Hambatan lain adalah mencari lokasi wawancara mendalam dengan para informan karena biasanya dilakukan sambil makan siang atau makan malam, namun karena dilarang makan di tempat (dine-in) karena harus social distancing, maka membeli makanan take away dan wawancara dilakukan di dalam mobil atau di sekretariat komunitas gay.

Mengenai luaran, sebenarnya peneliti ingin menambah luaran tambahan berupa HKI Hak Cipta granted, tetapi sayangnya saat melakukan upload penelitian lanjutan pada tahun ke 2 dari 3 tahun penelitian multi tahun, peneliti justru memasukkan 3 (tiga) kali prosiding internasional. Seharusnya luaran wajib adalah prosiding internasional, dan luaran tambahannya berupa HKI Hak Cipta granted untuk artikel atau buku. Hambatan terkait luaran adalah ada 2 luaran pada tahun ke-2 yang belum tayang dengan alasan panitia masih berusaha memasukkan artikel ke international proceeding terindex scopus/WOS, namun hingga hai ini tak kunjung terbit, tetapi LOA sebagai bukti accepted peneliti simpan. Nama kedua Intenational Conference adalah : 1) International Conference Media Creative yang diselenggarakan di Hotel Novotel di Suabaya (panitia local adalah UPN Surabaya). Satu lagi adalah SEA-AFSID International Conference yang didelenggarakan di Yogyakarya (panitia lokalnya adalah UII Yogya). Satu artikel lagi yang terbit di proceeding uhamka pada International Conference ICEGE, telah terbit dan jika digoogling ada, namun Ketika diklik tertulis bahwa laman tersebut sedang di-hack. Namun peneliti terus berupaya dan berusaha mendaftar International Conference dan saat ini sedang berusaha menulis untuk dipublish di jurnal international bereputasi (scopus Q1/Q2). Luaran wajib secara keseluruhan adalah berupa Prosiding Konferensi Internasional.

Ada 3 (tiga) luaran yang telah seluruhnya terpenuhi. Satu konferensi Internasional sudah terlaksana dan artikel peneliti terpilih untuk dipublish di Jurnal Komunikasi Ikatan Sarjana Komunikasi Indonesia (ISKI) terindeks SINTA 2 (sudah publish). Dua artikel sudah "accepted" (keduanya sudah diterima LoA nya), dan telah melaksanakan oral presentation via zoom. Dua artikel pada ICNSSE (International Conference On Natural and Social Science Education) 2020 telah dipresentasikan pada 21-22 Oktober 2020. Kedua artikel tersebut sedang proses publish di International Proceeding teindex WOS dengan penerbit Atlantis Press. Sebenarnya di tahun ketiga, tim peneliti ingin menulis buku ber-ISBN, namun justru yang muncul di luaran adalah 3 prosiding internasional. Semoga di penelitian hibah yang akan datang, peneliti dapat menerbitkan luaran berupa buku ber-ISBN.

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Roadmap of Research
Dramaturgi pada Presentasi Diri Gay Coming Out & Not Fully Coming Out di Jakarta

Peneliti ingin menelisik aktivitas komunikasi dan pro kontra masyarakat dalam menyikapi kaum gay, dimana saat ini eksistensi mereka masih menjadi kontroversi. Tahun ini adalah tahun ketiga penelitian atau periode terakhir dalam penelitian desentralisasi skema PDUPT. Peneliti berharap jika tahun yang akan datang proposal penelitian hibah dikti bisa lolos dan diterima serta dilanjutkan lagi, peneliti tertarik menggali lebih dalam tentang etnovirtual, yakni berjudul : Etnografi Komunikasi Virtual melalui aplikasi jejaring gay : studi komparasi Jack'D dan Grindr.

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IDENTITY IN INDONESIA

J U R N A L
KOMUNIKASI
IKATAN SARJANA KOMUNIKASI INDONESIA

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).

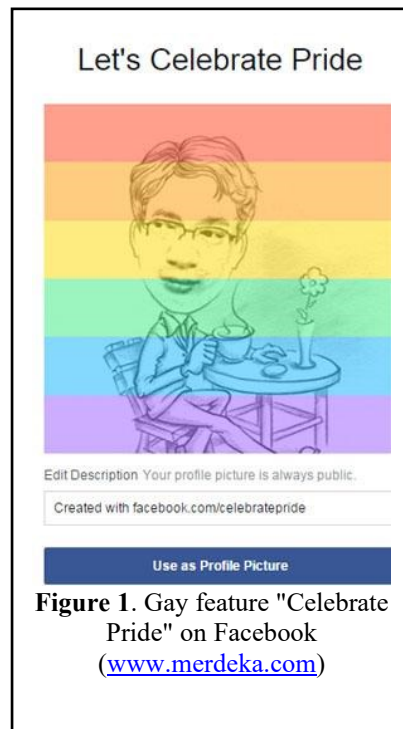"Gay Celebrate Pride" is a feature on Facebook social media that allows users to color their profile photos with the colors of the rainbow as a marker that they are part of the LGBT community, as shown on the Figure 1.

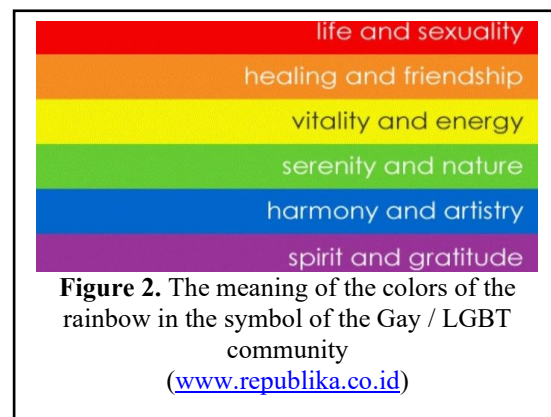**Figure 1**. Gay feature "Celebrate Pride" on Facebook
(www.merdeka.com)

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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Judul artikel: THE REPRESENTATIVE SPEECH MODEL OF GAY "COMING OUT" : PRAGMATIC STUDY

LETTER OF ACCEPTANCE

Dear,

Wini Tarmini

Assalamu'alaikum wr wb.

Greetings from ICNSSE 2020: International Conference On Natural And Social Science Education

We are pleased to inform you that your abstract entitled **The Represntative Speech Model of Gay Coming Out: Pragmatic Study** has been **accepted** for:

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Chairman ICNSSE 2020

THE REPRESENTATIVE SPEECH MODEL OF GAY
"*COMING OUT*" : PRAGMATIC STUDY

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ABSTRACT

This research is entitled Representative Speech Model of Gay Coming Out: Pragmatic Study. The research method used a qualitative descriptive research design. Data collection was carried out by recording data with in-depth interviews, FGDs, and observations. The data analysis technique used the interactive model of Miles Huberman's analysis. The results of the study were representative speech models of gay coming out shows a speech act that binds the speaker to the truth he says is marked by the speech of stating, recognizing, reporting, giving testimony, mentioning, speculating. From 60 speech data, it was found that representative speeches stated as many as 25, speeches of acknowledging as many as 11, speeches of reporting as many as 8, speeches of gaving testimony as many as 11, speeches of mentioning as many as 1, and speeches of speculating were 4. Representative speech of stating is speech that dominates the speech of gay coming out. From a psychological point of view language behavior of gay coming out expresses more their speeches according to what they feel. The events that occur are marked by a context which indicates the place and time of the incident and a lingual marker in the form of the first person pronoun, namely I and*, gue,* the indicative pronoun "**That***,* and lingual markers for example, suppose, what is the name*.*

Key words: *Representative Speech, Gay "Coming Out"*

INTRODUCTION

The existence of gays in several European countries and parts of America has begun to be "recognized" by the existence of laws that allow same-sex marriage. The United States is the 23rd country to legalize same-sex marriage on June 26, 2015, (Praptiningsih et al, 2018). But in reality, from the past until now, gays have not or

have never received full recognition from the community. Likewise in society in Indonesia, the existence of gays has not and cannot be accepted. Such conditions make gay people careful to open themselves up in society.

From the results of research conducted by Praptiningsih et al., 2018, it was stated that there are gay people in Jakarta who have fully stated their identity as gay or in other terms called gay "coming out". However, there are also gays who have not been fully out. They will make a disclaimer by trying to deny and hide their identity as gay. Only in the gay community, both gays who have or have not been coming out, are both open to self-promotion as a technique for presenting themselves.

Gays of coming out who are in a gay community in Jakarta have their own uniqueness. They have characteristics that include values and norms based on the mindset and communication patterns, including attitudes, behaviors and lifestyles that differ significantly from the general population. The communication symbols they use in their interactions provide their own characteristics that can represent the gay community.

How the gays of coming out communicate to state that they are gay related to speech acts that bind the speakers to the truth of what they say. This type of speech act is called a representative or assertive speech act. Representative or Assertive speech acts include speech of stating, demanding, recognizing, showing, reporting, giving testimony, mentioning, speculating *(*Searle, in Tarmini 2019). To find out how the speech of gay people coming out need a more in-depth study. In line with this, this research is entitled "REPRESNTATIVE SPEECH MODEL OF GAY "COMING OUT": PRAGMATIC STUDY

The formulation of the problem in this study is how are representative speeches of gay coming out in expressing the meaning of the speech?

For this reason, **the specific purpose of this study** is to provide information and an overview of representative speech models of gay coming out.

The stages of the method in this research consisted of (i) field research to obtain primary data which was carried out through direct data recording from in-depth interviews with gay coming out, FGD, and field observations and (ii) library research to obtain secondary data conducted through books, journals, and related research results. The data analysis technique used the interactive analysis model of Miles Huberman.

The urgency of research is (1) strengthening integrated superior research as an activity of Catur Dharma higher education which is able to increase value for universities and academics; (2) the results of this study become an integral part of the learning process; (3) this research report can be an attraction for stakeholders to carry out research collaboration with UHAMKA; (5) the research output can improve the university image in the form of copyright.

LITERATURE REVIEW

Pragmatics is a study of a speaker's meaning which is adjusted to the context so that what is communicated is possible to be more understood than what is said. Understanding of meaning in a pragmatic perspective is influenced by the expression of relative distance which causes speakers to consider what they say and do not say (Tarmini, 2018). Pragmatic studies can provide benefits, namely being able to discuss the meaning intended by people according to their assumptions, intentions or goals, and the types of actions they propose when speaking (Pijnacker, Hagoort, Buitelaar, & Geurts, 2009); (Maiz, 2017)

Levinson (1980) in Tarigan (2009: 31) states that pragmatics is the study of the relationship between language and context which is the basis for a note or report on language comprehension, in other words, a study of the ability of language users to connect and align sentences and contexts appropriately. Speech acts or utterances in a pragmatic context are used according to the intent of the speech to be conveyed. (Studies, 2019)Speech Act Theory (SAT) represents an utterance-analysis tool for establishing a connection between grammatical forms and language functions in specific contexts (Sotillo,2017)

Searle (in Leech, 1993: 164) classifies speech acts into 5 types of speech. The five types are representative, directive, expressive, commissive, and declaration speech acts. Representative is a speech act that binds the speaker to the truth of what he says. This type of speech act is also known as assertive speech act. Included in this type of speech act are speeches stating, demanding, recognizing, showing, reporting, giving testimony, mentioning, and speculating.

George Herbet Mead in his book *Mind, Self and Socitey*: From the Standpoint of a social behaviorist says that every human develops his concept through interaction with other 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 other have about someone, then the person can change yhe way they communicate because the other person's reaction is not accordance with the way a person sees himself (Mulyana, 2007: 12-13)

RESEARCH METHODOLOGY

This study used a qualitative descriptive research design which aims to describe the existing phenomena. Djajasudarma (2012: 16) argues that the descriptive research method aims to provide a systematic, factual, and accurate description of the data, properties and relationships of the phenomena being studied according to the nature of the data itself. In qualitative research, humans are placed as the main subject in a social event.

The method stages in this study consisted of (i) field research to obtain primary data which was carried out through direct data recording from in-depth interviews, FGDs, and field observations. (ii) Library research to obtain secondary data is carried out through books, journals, and related research results. In-depth interviews can give informants complete freedom in expressing their opinions.Furthermore, Focus Group Discussion (FGD) is a data collection technique in qualitative research to obtain data from a group based on the results of a discussion focused on a particular problem. This technique is used to avoid the wrong meaning of a researcher because of the encouragement of the researcher's subjectivity. And field observations are carried out by researchers to add to the experience directly and allow seeing and recording events in real circumstances (Lincoln & Guba, 2009).

The data analysis technique in this study uses qualitative data analysis techniques developed by Miles and Hubberman, namely interactive model analysis (in Denzin and Lincoln 2011: 592). This analysis model focuses on three components, namely data reduction, presenting data, and drawing conclusions / verifications that involve the researcher's interpretation process.

RESULTS AND DISCUSSION

The study of the representative of gay coming out speech model describes the language behavior of the representative gay coming out speech that binds to the truth of what it says. The data source of this research is utterances of gay coming out in a gay community in Jakarta. The results showed that from 60 speech data, there were 25 speeches of representative stating, 11 speeches of recognizing, 8 of reporting, 11 giving testimonies, 1 mentioning, and 4 speculating speeches of gay coming out. The percentage distribution of representative gay coming out speech data is as follows.

Diagram 1 Percentage of Representative Speech Data of Gay *coming out*

Representative Speech

- Stating
- Recognizing
- Reporting
- Giving Testimony
- Mentioning
- Speculating

42%
18%
13%
18%
2%
7%
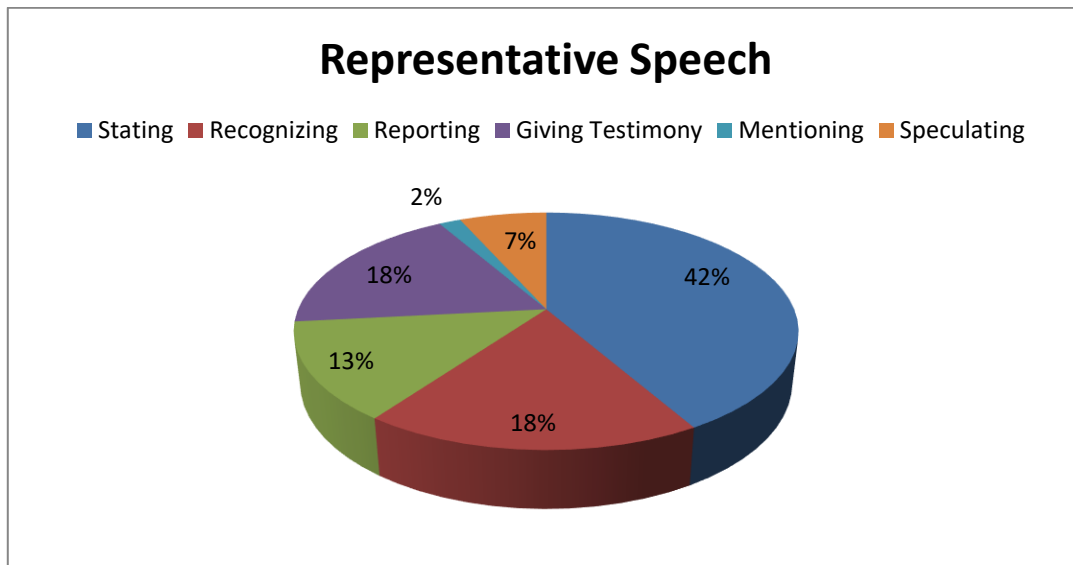
The percentage description of the representative speech data of gay coming out is as follows, the speech of representative of stating is 25 or 42%, 11 or 18% of the speech of reporting, or the equivalent of 13%, 11 or 13 equivalent to 18%, speech of mentioning amounted to 1 or the equivalent of 2%, and speech of speculating amounted to 4 or the equivalent of 7%. The results of the research on the representative speech model as a whole, from a psychological point of view, show that the language behavior of gay coming out expresses more statements according to what they feel, Determination of the representative speech model of gay coming out is determined based on the context of the incident which is marked by the existence of an event that shows the place and time, and is marked by a lingual marker in the form of the first person pronoun I, *gue*.

No	Representative Speech	Context of Events	Grammatical marker /Lingual
1	Stating	Providing an informative explanation relating to what they feel and experience	Grammatical marker of declarative sentence
2	Recognizing	gave a statement pointing at theirselves	The lingual marker of first-person pronoun, I
3	Reporting	Marked by the context in which the activities are carried out	Grammatical markers: description of the place

4	Giving Testimony	characterized by contexts involving time based events	Grammatical markers: description of time
			Lingual marker
			Since Elementary School
			Junior high and Junior High school time
5	Mentioning	Marked by the existence of a sequence of objects	Lingual marker
			Comic book
6	Speculating	Statements that are still uncertain are marked	The grammatical marker is a question sentence
			Lingual markers, for example, suppose

Representative Speech of *Stating*

Representative speech model of stating in the context of events provides an informative explanation related to what is directly felt and experienced. There were 25 representative speech of stating found in the speech data [6], [11], [12], [16], [17], [18], [19] , [21], [23] , [24] , [25] , [26], [27], [33], [34], [37], [38], [42], [43], [45], [50], [51], [55], [60]. The following are some examples of representative speeches of stating.

1. [6] because I'm sure I'm gay. Coming out is the process of a person living with a gay sexual orientation finally being able to live as himself. Because with coming out, finally we don't get caught up in lies with other lies, so that no one party gets hurt like that. By coming out, we also learn to accept ourselves as we are.

2. [11]. I have dated three times with civil servants from the Ministry of Finance. They are from wealthy circles and have at least a S2 degree.

3. [17] At least papa knows and actually papa is somewhat contradictory. Papa said if you want to live like that, you have to stand under your own feet and 'I could it now'. So, **I have to 'go', that I can be without you, without deposits** from my parents and since **then I can be independent. So now I am completely alone and separated from my family, yes, but I still communicate with family but not often.** It is rare

to come without any interest, because besides being busy, I am not the typical "child of mom"

Based on sentence data [6], [11], and [17] it can be argued that the five sentences can be included in the speech of the representative *stating* sentence because it ties the speaker to the truth of what he is saying. In the context of the three speech data events, each of them provides an informative explanation relating to what is felt and experienced by the speaker. In data [6] there is a statement..." *I'm sure I'm gay. Coming out is the process of a person living with a gay sexual orientation finally being able to live as himself. Because with coming out, we won't get caught in a lie….*" Furthermore, on data [11] there is a statement …" I have dated three times with civil servants from the Ministry of Finance.'' In data [17] there is a statement" *So, all right, I have to* **'go', that I can be without you, without deposits from my parents and since then I can be independent "**

For further explanation of the data, please see the data attachment for the representative speech model of stating.

Representative Speech of *recognizing*

Representative speech model of recognizing in the context of events provides an informative explanation related to what is directly felt and experienced. Representative speeches of recognizing found as many as 11 speeches contained in the data [1], [3], [13], [30], [31], [35], [36], [40], [48], [49], [53]. The following are some examples of representative speech of recognizing.

1. [1] ""*And I am quite a stubborn student because I am discussing a matter from the side of another religion, not from Islam. In fact, the lecturers disagree somewhat …*"

2. [3] "*I became* **gay because I lived with a mother who was a single parent because of divorce and trauma because** *I had experiences with women cheating on me… "*
3. [13] *Previously,* **I was close to going out** *and really close to one of the actors who was also gay, but it didn't happen because he had a crush on a young and famous fashion designer who was so smitten with him. I'm alone now*

Based on sentence data [1], [3], and [13] it can be argued that these three sentences can be included in the speech representatitf of recognition which also binds the speaker to the truth of what he is saying. In the context of the events, the three speech data each gave a statement pointing to themselves. In data [1] there is a recognition"*I'm quite a stubborn student because I …*" Furthermore, in data [3] there is recognition "*I'm gay* **because I live with ….**" And on the data [13] "*…I was almost dating* **and very close***…."*

For further explanation of the data, see the data attachment for representative speech models of recognition.

Representative Speech of *Reporting*

Representative speech models of reporting in the context of events provide informative explanations related to what is directly felt and experienced. Representative speech of reporting found as many as 8 speeches contained in the data [9], [10], [14], [39], [46], [56], [57], [58]. The following are some examples of representative speeches of reporting.

1. [9] "*I communicate with community members **every day via WA, line, telephone, or come directly to the secretariat**....*"
2. [10] *" If there is an event I will definitely attend. Happy meeting them. Even though they are friends with them, I have never been able to fall in love with fellow members of the community. The problem is already like siblings, friends of the same heart"*
3. [14] "***The Arus Pelangi event is really ok.** How broke the show. Funny and informative. In fact, we don't feel like we're being educated, especially for those who haven't come out yet, the reinforcement is extraordinarily excited. Not being boring, we feel at home for a long time **at this event.***"

In the context of the event, the three speech data, respectively, report related to conditions or circumstances / place. In data [9] "*…every day I do it **via WA, line, telephone**, or come directly to the secretariat ....*" Furthermore, in data [10] "If **there is an event** I will definitely attend *…"* In data [14] "***The Arus Pelangi event is really ok** … **in this event**.*"

For further data explanation, it can be seen in the data attachment for representative speech model of reporting.

Representative Speeches of Giving Testimony

Representative speech models of giving testimony in the context of giving testimony events are characterized by contexts that involve past events. There are 11 representative speeches of giving testimony found in the data [4], [7],[8], [20], [22], [28], [41], [44], [47], [52], [59]. The following are examples of representative speeches of giving testimony.

1. [4] *"When I was in **junior high and high school,** I had a date.... The girl keeps changing like that, so it's only been 2 months with this guy, then suddenly he's close to that guy again. Labeled a playboy at that time. But actually since fifth grade elementary school I started having a crush on guys too, fantasies like that."*
2. [7] "*In **grade 3 in high school** I was honest with my mom that I was gay, Mom accepted it, but she said that I should be responsible for my life choices.*"
3. [8] "***Since junior high school I was often bullied,** said to be a sex criminal, and even now, I still get bullied by my workmates just because I often wear a totte-bag. That's why I often resigned and moved jobs several times.*"

In the context of the three narrative data, each of them gave testimony which was marked by a context involving events based on the past as evidence of the incident. This can be seen in the data [4] "***When I was in junior high and high school,** I was dating. The girl keeps changing like that, so it's only been 2 months with this guy, and that's all …."* In data [7] "***In grade 3 in high school** I was honest with my*

mom that I was gay, she accepted it …" Next up in the data [8] "***Since junior high school I was often bullied,*** *said to be a sex criminal ….*"

The lingual markers that appear are junior high and high school time, since junior high school

For further explanation of the data, please see the attachment of a representative speech model of *giving testimony.*

Representative Speeches of *Mentioning*

The representative speech model of *mentioning* in the context of the event provides an explanation that shows a thing or object and is marked with a lingual marker of indicator word **that.** Representative speech of mentioning is only found in 1 speech contained in the data [32].

1. [32] *"So **mom's books have lots of books**, so it's an opportunity. There are also lots of comics, but it's very rare and not typical that follow comics from series 1-3, but I read a lot of my mother's books.*

Representative Speeches of *Speculating*

Representative speech model of speculating in the event context provides a statement that is characterized by the context of the event that is still uncertain. Representative speech of speculating found as many as 4 speeches contained in the data [5], [15], [29], [54]. The following are examples of representative speeches of speculating.

1. [5] "*Now, I have no desire to… what is it called? For example close to women or I myself have dreams of life …"*
2. [15] *During the Queer Film Festival in Jakarta, a threatening tone occurred against the film. People think that a film festival like this will encourage moral damage to the nation and make **people think** that gay behavior can be imitated and carried out freely in this country."*
3. [29] *So he said okay if you like this, it's your choice of life, everyone has a choice of life, but learning to be responsible for what you have chosen, that's what I always hold until now*.

In the context of the event, the three speech data each gave a statement that still did not show certainty. It is marked by lingual markers for example, supposes, and question markers of doubt ... what is the name?

CONCLUSION

Based on the results of data analysis, it can be concluded that the study of representative speech model of gay "coming out" indicates a speech act that binds the speaker to the truth of what he is saying. This is marked by speech which states, acknowledging, reporting, testifying, mentioning, and speculating. Of the 60 speech data, it was found that representative speeches amounted to 25, acknowledging speeches totaled 11, reporting speeches were 8, and testifying speeches totaled 11, stating speeches numbered 1, and speculating speeches totaled 4. The speech states that it is a speech that dominates speech of *gay coming out.* From a psychological point of view, the results of the study show that the language behavior of gay coming out expresses more statements according to what they feel. The determination of the representative speech model of gay coming out is based on the context of the incident which is marked by the occurrence of an event that shows the place and time of the incident and a lingual marker in the form of the first person pronoun of I, me, the pointer pronoun, the lingual marker for example, suppose, what is the name.

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LETTER OF ACCEPTANCE

Dear,

Wini Tarmini

Assalamu'alaikum wr wb.

Greetings from ICNSSE 2020: International Conference On Natural And Social Science Education

We are pleased to inform you that your abstract entitled **The Represntative Speech Model of Gay Coming Out: Pragmatic Study** has been **accepted** for:

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Implication The Application of Social Gay Network On Digital Era 4.0 and Society 5.0

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Abstract. 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 imlication the application of social gay network on digital era and society. Narrative inquiry with the thematic method is the method used in this study, where humans are storytellers based on emotions and aesthetic values. Narrative through storytelling can spark creativity, convey identity, give new energy and enthusiasm, and be able to lead individuals to a better future. The data collection technique used FGD to seven gay coming out participants who used the Grindr and Jack'D applications. The participants' stories were then formulated in the research findings. The results showed that various motives for gays to use these two applications, from purely friendship, friendship, business partners, boyfriends, to sexual and commercial reasons based on economy.

Keywords: *impication, aplication, gay, network, digital, society*

INTRODUCTION

The development of media in the digital era 4.0 and society 5.0 is increasingly rapid as evidenced by the emergence of various social media applications that can be used by the public to support their daily lives. Among the various types of social media applications offered, social media applications have also emerged which were created to accommodate or fulfill the need for interaction and socialization of certain groups such as gay groups. Gay people are a part of society that is considered a minority and is marginalized. The existence of a negative stigma attached to gay people because what they do is considered by most of the community as deviant behavior and is not in accordance with the religious norms, laws and customs that apply in Indonesia. Gay people still exist and continue to express and interact through various social spaces, one of which is through applications that are specifically created for this group or group. Beamer & Varner (2010), in their book intercultural communication, states that communication is a process of conveying opinions, thoughts, feelings to others who are influenced by the social and cultural environment.

Gay people whose existence is culturally difficult to accept in Indonesian society, find a new way to interact with each other in a more covert way without having to face various forms of discrimination because they always try to get recognition through coming out. By using this location-based social media application, of course, it will be easier and safer from discrimination from the surrounding community because it can be ascertained that the access to

the application is someone who has the same motivation and goals.

Popular and top chat apps among gay Indonesians most visited are Grindr and Jack'D. Users can view gay profiles by downloading and registering via the appstore / playstore application, starting from those living in a radius of less than 1 km, even if different islands where JackD and Grinder users will be detected. Researchers focused their research on social media. Jack D. Jack D is a social networking application specifically for homosexuals that can be downloaded via OS, Iphone, Android and Windows Phone-based phones. Popular chat applications among Indonesian homosexuals include Grindr and JackD. In the ranking compiled by App Annie, as of November 28, 2013, Jack D is also in the top 100 most downloaded applications by Indonesians on the Google Play Store. Grindr and JackD not only run on Android, but a number of homosexuals also admit that their users only skyrocketed after the Android gadget trend.

Previous research on the Grindr app was Christopher T. Corner (2018), who investigated geolocation-based phone dating applications that allow gay men to connect with other people within a certain radius. The new technology has reinforced existing cultural practices, where self-presentation is done in a digitally produced environment, especially with regard to intimate encounters with other gays. Meanwhile, other research shows that the motivation for gays to use Jack'D comes from the feeling of discomfort and challenges when meeting gays in public spaces which can lead to homophobic violence. This study discusses the sense of security of gays during sexual intercourse in using condoms to prevent HIV transmission. So the Jack'D dating application is a solution to reduce sexual risk in sexual activity between gays (Sabrina L. Smiley, et all, 2020).

METHOD

Narrative inquiry with the thematic method is the method used in this study, where humans are storytellers based on emotions and aesthetic values. Narrative is coherent when all parts of the story are complete, so it can be said that this research is like doing storytelling, which is a form of communication that emphasizes the story. In general, stories communicate how and why life changes (McKee, 2003). A story is a substance development that is anchored in a problem, which can bind the audience (Baker, 2005). Referring to Dzenovska's (2005) statement that storytelling can trigger creativity, convey identity, receive appreciation and give new energy and enthusiasm, and be able to lead individuals to a better future. Even storytelling can also be used as branding by linking stories with audiences (Kristensen, 2002). The data collection technique used FGD with seven gay coming out participants who used the Grindr and Jack'D applications. The participants' stories were then formulated in the research findings.

RESULT

Grindr and Jack'D were selected as geo-social applications in this study from 19 gay-only applications available, because the features of the Grindr and Jack'D applications are more complete than other dating applications and are still included as free applications. Dating applications experience a dysfunction of the word dating leads to applications to find sexual friends, or just casual friends, or only used for entertainment when the user is bored. This becomes very interesting and ironic because the user's success rate for dating other users is lower and the user's success rate for having sex with other users is very high. Even dating applications are used as a place for online

prostitution. With the application Grindr and Jack'D, making gays or gay groups more open in expressing their sexual orientation. This application is a place for introductions and meetings for those with the same sexual orientation, namely same-sex enthusiasts. In this case the media becomes a bridge for gay groups to take part in the communication process that occurs every day in everyday life. Because the interactions they do are specific interactions and are considered unusual in society.

Jack's App Photo Orientation

The findings of this study indicate that in the Jack'D application, a profile photo is the essence of a dating application, a profile photo raises assumptions from other users including its relation to sexual roles, dating applications are used for online prostitution, and a shift in the meaning of dating applications is not fully functional for looking for a date. Users in dating apps, use profile photos to represent themselves, making profile photos the essence of a dating app. Profile photos are also used to represent themselves which then has a different effect from each other individual who is also a dating application user, where other users will give different reactions (responses) according to motives, roles, cultures, fields of reference and frames of reference. their reference.

A person's profile photo in the dating application Jack'D is able to make other users interested, determine the next attitude, according to the standards and backgrounds of each user to choose other users who look attractive from their profile photos. Meanwhile, profile photos in dating applications are able to make users represent themselves according to their roles, backgrounds, attitudes, and motives for using the dating application. Regarding Profile Photos that represent their users, other users also really need it to assume the roles of other users. This is very necessary for the success of further communication. With the sexual roles that are accepted in the gay community, namely: Top, Bottom, Versetile, Versetile top, Versetile bottom, of course, will greatly determine the success of using dating applications in it through the information on the display. Sexual activity that is expected by each gay is also different, some do not involve intercourse, but only chat, hugging, kissing, light petting, and hard petting.

Grindr App Bringing Gay Together

The research findings show that the purpose of using the Grindr application is different for each gay, including: looking for friends, friends, girlfriends, business partners, joining (partners) in sexual relations, to commercial relationships for material reasons. There are many obstacles in using the Grindr application, for example if the informant already has a girlfriend or partner, his orientation in using Grindr can only be to make friends, but does not close himself to looking for other possibilities. This is one of the obstacles because it will only limit conversations with people who have goals or are looking for friendships only. Another obstacle was also found when participants were invited to have sex and refused, so what happened was that one party did not feel comfortable with the type of conversation and did not continue the conversation. Another thing that is also one of the communication barriers in establishing gay personal relationships, namely when there are parties who do not like certain types of conversation or conversation. Another obstacle is when the opponent of the informant interacts with an unpleasant body smell, so that the participants decide not to continue the conversation directly with the other person. Another obstacle is gay voters who only want to be friends with gay smarts, so that by doing so they close the opportunity for other people who do not match their criteria

to build communication and build closer relationships.

DISCUSSION

This study shows that the use of Grindr and Jack'D among gays in establishing personal relationships varies widely depending on the owner of the application's user account. Some use this application with the aim of finding friends, friends, girlfriends, business partners, joining (partners) in sexual relations, to commercial relationships for material reasons. Carroll (2012) states that sexual orientation is a person's attraction to a certain sex emotionally, physically, sexually and in love. The personal relationship that you want to build is not enough just by interacting through the application, but must be realized in the form of meetings. This meeting will lead to further relationships, from friendships to more intimate relationships. The interactions that are carried out either through the media or in face-to-face meetings of course have their respective barriers.
In this study, various obstacles were found in the process of relationships between gays through gay applications.

In its development, gays have made progress in expressing their identity in the midst of conditions in Indonesian society which strongly oppose deviant behavior and attitudes like this. However, through their social media application they prove that they exist and continue to interact with fellow gays. The application is used as a tool so that gay groups or people with sexual orientation as same-sex enthusiasts can continue to interact with gay people without having to meet in person. The meeting can then occur depending on the results of the conversation between each party using the application. In addition, there are several characteristics of social media that really represent the existence of the Grindr and Jack'D applications, namely, participation, openness, conversation, community, and connectedness. Altman & Taylor describes intimacy between gays through interactions in establishing personal relationships through the Grindr and Jack'D applications, where intimacy is more than just physical intimacy, but also involves intellectual and emotional closeness (West & Turner, 2006). That is, verbal behavior (in the form of words used), non-verbal behavior (in the form of posture)

CONCLUSION

The emergence of a special gay application Grindr and Jack'D which is the most popular of the 19 applications for homosexuals, makes it easier for gays to interact without having to meet face to face which is currently difficult to do especially during the Covid-19 pandemic. Both applications are new forms of communication where people who are personally involved in it can not only send messages to each other but also send pictures. Various motives gay people use these two applications, from purely friendship to sexual and commercial reasons based on economics.

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LETTER OF ACCEPTANCE

Dear,

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Alamat : Komp. Depkes A-15 Pasar Minggu, Jakarta Selatan 12520

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