

### PROTEKSI ISI LAPORAN KEMAJUAN PENELITIAN

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

## LAPORAN KEMAJUAN PENELITIAN MULTI TAHUN

ID Proposal: da97bbd6-7704-426b-b0d3-9e6748d7b2f4  
Laporan Kemajuan Penelitian: tahun ke-2 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
Dra Wini Tarmini M.Hum, Dr Anggota 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

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
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### 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
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### 4. LUARAN DAN TARGET CAPAIAN

#### Luaran Wajib

Tahun Luaran	Jenis Luaran	Status target capaian ( <i>accepted, published, terdaftar atau granted, atau status lainnya</i> )	Keterangan ( <i>url dan nama jurnal, penerbit, url paten, keterangan sejenis lainnya</i> )
2	Prosiding dalam pertemuan ilmiah Internasional	sudah terbit/sudah dilaksanakan	SoRes International Conference
2	Prosiding dalam pertemuan ilmiah Internasional	sudah terbit/sudah dilaksanakan	KNK ISKI
2	Prosiding dalam pertemuan ilmiah Internasional	sudah terbit/sudah dilaksanakan	Sea Afsid International Conference

#### Luaran Tambahan

Tahun Luaran	Jenis Luaran	Status target capaian ( <i>accepted, published, terdaftar atau granted, atau status lainnya</i> )	Keterangan ( <i>url dan nama jurnal, penerbit, url paten, keterangan sejenis lainnya</i> )
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### 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. 187,268,500**

**Tahun 1 Total Rp. 0**

**Tahun 2 Total Rp. 100,350,000**

Jenis Pembelanjaan	Item	Satuan	Vol.	Biaya Satuan	Total
Analisis Data	HR Pengolah Data	P (penelitian)	1	1,463,000	1,463,000
Analisis Data	Honorarium narasumber	OJ	2	1,710,000	3,420,000
Analisis Data	HR Sekretariat/Administrasi Peneliti	OB	3	300,000	900,000

Jenis Pembelanjaan	Item	Satuan	Vol.	Biaya Satuan	Total
Analisis Data	Biaya konsumsi rapat	OH	10	60,000	600,000
Bahan	ATK	Paket	1	11,280,000	11,280,000
Bahan	Bahan Penelitian (Habis Pakai)	Unit	1	12,120,000	12,120,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Biaya seminar nasional	Paket	1	2,500,000	2,500,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Biaya seminar internasional	Paket	1	2,500,000	2,500,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Biaya Publikasi artikel di Jurnal Nasional	Paket	1	2,000,000	2,000,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Publikasi artikel di Jurnal Internasional	Paket	1	2,500,000	2,500,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Biaya penyusunan buku termasuk book chapter	Paket	1	2,500,000	2,500,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	HR Sekretariat/Administrasi Peneliti	OB	3	300,000	900,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Luaran KI (paten, hak cipta dll)	Paket	4	400,000	1,600,000
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	2	7,500,000	15,000,000
Sewa Peralatan	Transport penelitian	OK (kali)	10	150,000	1,500,000

**Tahun 3 Total Rp. 86,918,500**

Jenis Pembelanjaan	Item	Satuan	Vol.	Biaya Satuan	Total
Analisis Data	HR Pengolah Data	P (penelitian)	1	1,463,000	1,463,000
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	11,000,000	11,000,000
Bahan	Bahan Penelitian (Habis Pakai)	Unit	1	10,500,000	10,500,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Biaya seminar nasional	Paket	1	2,500,000	2,500,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Biaya seminar internasional	Paket	1	2,500,000	2,500,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Biaya Publikasi artikel di Jurnal Nasional	Paket	1	2,000,000	2,000,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Publikasi artikel di Jurnal Internasional	Paket	1	2,500,000	2,500,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Biaya Luaran Iptek lainnya (purwa rupa, TTG dll)	Paket	1	3,300,000	3,300,000
Pelaporan, Luaran Wajib, dan Luaran Tambahan	Luaran KI (paten, hak cipta dll)	Paket	2	400,000	800,000
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	1,342,750	2,685,500
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	1,600,000	8,000,000
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

Jenis Pembelanjaan	Item	Satuan	Vol.	Biaya Satuan	Total
Sewa Peralatan	Peralatan penelitian	Unit	2	6,250,000	12,500,000
Sewa Peralatan	Transport penelitian	OK (kali)	12	150,000	1,800,000

## 6. KEMAJUAN PENELITIAN

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

### Abstrak

Interaksi sosial di antara anggota gay dapat membentuk identitas diri seorang gay. Ikatan pertemanan dan persahabatan di antara anggota komunitas erat dan solid. Walaupun latar belakang status sosial ekonomi cukup beragam, namun umumnya anggota komunitas gay berasal dari kalangan menengah ke atas. Hal ini dapat dipahami karena anggota komunitas gay berasal dari masyarakat urban, dimana norma sosial lebih longgar dibandingkan di pedesaan karena masyarakat perkotaan cenderung lebih individualistis, sehingga komunitas semacam ini akan mudah berkembang. Pembentukan identitas gay juga dipicu oleh aplikasi khusus gay yang banyak menjamur. Tujuan penelitian ini adalah untuk mengetahui faktor apa saja yang membentuk identitas diri gay di Indonesia. Metode penelitian dengan pendekatan kualitatif melalui teknik pengumpulan data wawancara mendalam, observasi, serta FGD. Analisis data menggunakan Model Interaktif Miles & Huberman. Hasil penelitian menunjukkan bahwa : 1) Gay gene hanyalah mitos. 2) Ditemukan 3 (tiga) konteks pembentukan identitas gay dalam penelitian ini, yakni keluarga, trauma psikologis, dan lingkungan pergaulan. 3) Keterbukaan gay coming out pada keluarga, komunitas, dan masyarakat didahului proses coming in, yaitu penerimaan dirinya sebagai gay yang membentuk identitas diri. 4) Penggunaan aplikasi jejaring sosial khusus gay yang dapat di-download melalui smartphone, seperti : Grindr, Jack'd, Hornet, Planet Romeo, Moovz, U2nite, BoyAhoy, Badoo, Struff, Tagged, dan Growlr, sangat menginspirasi anggota komunitas dalam diskusi maupun berbagi pengalaman.

### Abstract

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

**B. KATA KUNCI:** Tuliskan maksimal 5 kata kunci.

Identitas; Gay; Era Digital; Aplikasi Jejaring Sosial; Gay Gene

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

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Interaksi sosial di antara anggota *gay* dapat membentuk identitas diri seorang *gay*. Ikatan pertemanan dan persahabatan di antara anggota komunitas erat dan solid. Walaupun latar belakang status sosial ekonomi cukup beragam, namun umumnya anggota komunitas *gay* berasal dari kalangan menengah ke atas. Hal ini dapat dipahami karena anggota komunitas *gay* berasal dari masyarakat urban, dimana norma sosial lebih longgar dibandingkan di pedesaan karena masyarakat perkotaan cenderung lebih individualistis, sehingga komunitas semacam ini akan mudah berkembang. Pembentukan identitas *gay* juga dipicu oleh aplikasi khusus *gay* yang banyak menjamur.

Mahkamah Agung Amerika Serikat mengeluarkan putusan bahwa pasangan sejenis kini memiliki hak untuk menikah. Keputusan yang diambil pada 26 Juni 2015 telah memenangkan gugatan Jim Obergefell, pemimpin kaum LGBT AS yang menyampaikan gugatan agar pernikahan sejenis bisa disahkan di AS. Tuntutannya tersebut dikabulkan oleh Hakim Anthony Kennedy dengan perbandingan suara lima setuju berbanding empat menolak (dari 9 orang hakim) ini menjadi penanda bahwa pernikahan sejenis sah secara hukum nasional di seluruh negara bagian Amerika Serikat, yakni di 30 negara termasuk ibukota Washington DC. Presiden Barack Obama menyampaikan ucapan selamat atas putusan tersebut, dengan alasan persamaan hak di AS atas semua elemen masyarakat dan komunitas. Namun tidak semua hakim dipersidangan tersebut menerima keputusan kontroversial ini. Salah satunya adalah seorang hakim senior di AS, Anthony Scalia yang sejak awal menantang habis-habisan gugatan dari Obergefell dengan asumsi bahwa putusan tersebut berbahaya bagi demokrasi di AS.

Di dunia maya, dukungan atas putusan Mahkamah Agung tertang legalitas pernikahan sejenis ditunjukkan dengan tagar #LoveWins, #LoveIsLove, dan #EqualityForAll. Beberapa *brand* ternama juga menyatakan dukungannya, bahkan Facebook ikut serta sebagai satu dari sekian banyak entitas bisnis yang mendukung putusan legalisasi pernikahan sejenis tersebut dengan mempersembahkan satu *tools* khusus yang dinamakan "Celebrate Pride", fitur yang memungkinkan penggunaanya mewarnai foto profil mereka dengan warna-warni pelangi.

### **Gay Gene sebagai Bentuk Identitas Gay di Komunitas Arus Pelangi Jakarta**

Menurut teori *gay gene*, orientasi seksual tidak dapat diubah karena merupakan sesuatu yang sudah dibawa dan menetap sejak lahir (genetikal). Orientasi seksual *gay* adalah terberi (*given*) sehingga harus diperlakukan sama dengan manusia dengan orientasi seksual yang lain. Lingkungan hanyalah memperkuat atau memperlemah potensi yang sudah ada tersebut.

*Gay* tidak dapat berubah, jika diusahakan untuk berubah dengan terapi akan mengakibatkan gangguan bagi pemilikinya. Jadi, orientasi seks adalah sebuah anugerah yang harus disyukuri,

serta berkah yang menetap dari Tuhan, dan yang mempunyainya tidak pernah meminta untuk memiliki orientasi seksual seperti apapun.

Kesalahan dalam memersepsikan aturan agama terhadap kaum *gay* karena penafsiran terdahulu didominasi oleh kaum heteroseksual sehingga pemahamannya juga mengikuti norma heteroseksual (heteronormatif). Pandangan dan pemahaman agama yang konservatif mengakibatkan salah memahami komunitas *gay*.

Hak setiap individu sebagai manusia untuk mengapresiasi orientasi seksualnya, mendapat perlakuan yang sama dan sederajat, bebas dari rasa takut/tekanan/kekerasan dari pihak manapun. Namun tindakan diskriminasi baik dilakukan oleh kelompok maupun individu, masih sering terjadi di kehidupan bermasyarakat.

Faktanya, sebenarnya tidak ada manusia yang mau terlahir *gay*. Hal ini tidak bisa dicegah. Suka atau tidak suka, *gay* adalah bagian dari keanekaragaman genetik. Semua berasal dari alam. Berhubung *gay* itu genetik, *gay* tidak bisa diubah. Fakta membuktikan berbagai terapi hormon, setrum, konseling, maupun hypnotherapy gagal mengubah orientasi seks *gay* menjadi hetero. Logikanya, jika *gay* itu penyakit dan bisa sembuh, maka sudah banyak ditemukan pil anti *gay* di apotek.

Orang yang meyakini *gay gene* menyatakan, bahwa memang ada *gay* yang mengaku sembuh, tapi sesungguhnya, mereka bukan *gay* sejati melainkan biseksual. Itu pun tidak berarti mereka 'sembuh' karena sisi *gay*-nya tetap ada. Kemungkinan lain, *gay* yang mengaku sembuh hanya berbohong untuk menutupi aib atau tidak ingin mengakui bahwa dirinya adalah *gay*.

Ilmuwan pertama yang memperkenalkan teori *gay gene* adalah Magnus Hirschfeld dari Jerman pada 1899, yang menegaskan bahwa *gay* adalah bawaan sejak lahir, sehingga dia kemudian menyerukan persamaan hukum untuk kaum *gay*.

Tetapi pada 1991, Dr. Michael Bailey dan Dr. Richard Pillard melakukan penelitian untuk membuktikan teori tersebut, dan hasilnya menggugurkan serta meruntuhkan teori tersebut dengan menyatakan bahwa *gay gene* hanyalah mitos. Hal ini dibuktikan melalui penelitian pasangan saudara kembar identik, dimana hasilnya adalah seorang *gay* dan seorang lagi bukan *gay*.

Pada 1993, riset dilanjutkan oleh seorang *gay* bernama Dean Hamer, yang menyangkal bahwa *gay gene* hanyalah mitos. Hasil riset Hamer menegaskan kembali pendapat bahwa kaum *gay* adalah fitrah/bawaan, bukan penyimpangan. Dan hasil penelitian inilah yang dipakai sebagai senjata kuat untuk memperjuangkan hak-haknya sebagai *gay*.

Pada 1999, Prof. George Rice dari Universitas Western Ontario, Kanada, mengadaptasi riset Hamer dengan jumlah responden yang lebih banyak. Penelitian juga dilakukan pada tahun 1998-1999 oleh Prof Alan Sanders dari Universitas Chicago. Hasil riset juga tidak mendukung teori hubungan genetik *gay*. Penelitian Rice dan Sanders tersebut makin meruntuhkan teori *gay gene*. Runtuhnya teori *gay gene* dikuatkan oleh penelitian Paul Cameron, Ph.D. yang menyatakan bahwa kecenderungan *gay* bisa sembuh.<sup>1</sup>

Hampir seluruh anggota komunitas Arus Pelangi Jakarta yang peneliti wawancarai memilih akan terus menjadi *gay* dan memperjuangkan hak-haknya sebagai *gay*. Mereka percaya bahwa *gay* adalah anugrah dari Tuhan, *given*, dan tak bisa diubah dengan terapi apapun. Tindakan *gay*

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<sup>1</sup> Wawancara dengan Sarah Mantovani, Aktivistis Peduli Sahabat, 25 Juli 2019.



menurut mereka tidak merugikan orang lain. Seperti yang dituturkan oleh I-1, sebagai berikut :

Kadang masih munafik jika tampil di hadapan masyarakat, suka bohong “putih” dengan cara bersikap dan berperilaku seperti lelaki hetero. Tapi saya akan terus menjadi *gay* dan memperjuangkan banyak orang yang menyandang status yang sama. Hal ini saya lakukan karena sudah menjadi pilihan hidup. Tentang nikah dengan pasangan, walaupun mencintainya, saya tak akan menikah, karena Indonesia belum melegalkan pernikahan sejenis. Kan kami dapat hidup bersama walau tanpa ikatan pernikahan, bahkan beberapa pasangan *gay* juga banyak yang memiliki anak adopsi yang dirawat penuh kasih sayang.<sup>2</sup>

I-2 menambahkan :

Walau hukum positif tak berpihak pada kaum minoritas, karena agama menentang, saya akan tetap menjadi *gay* forever. Saya akan terus berani, berjuang, dan menyuarakan hak-hak kaum *gay* melalui kampanye ‘*gay on the street*’ misalnya.<sup>3</sup>

Informan lain menyatakan tetap melanjutkan hidupnya sebagai *gay*, antara lain karena telah memiliki pasangan *gay* yang sangat dicintainya dan dia tak bisa lepas dari pasangannya tersebut. Di samping itu juga telah nyaman sebagai *gay*, apalagi keluarganya telah menerima dirinya sebagai *gay*. Pada kasus ini, keluarga harus tetap mendukung dengan baik keputusan itu agar yang bersangkutan tak merasa stress, depresi, maupun berniat bunuh diri.

Teori *gay gene* yang sangat dipercaya oleh kaum *gay* dan komunitas *gay* yang meyakini adanya empat alasan yang membuat teori ini menjadi pegangan kaum *gay*, yakni :

1. Genetik. Terlahir sebagai *gay* itu sudah ditentukan oleh gen, oleh karena itu harus menerima apa adanya terlahir sebagai *gay*.
2. *Gay* tak bisa berubah. *Gay* tak bisa berubah menjadi hetero melalui terapi. *Gay* tak harus sembuh, karena *gay* bukan penyakit. Maka mitos *gay* harus disembuhkan agar bisa berubah adalah tidak logis.
3. Menjadi *gay* adalah ‘*given*’ (terberi). *Gay* adalah bawaan lahir, sebagai salah satu varian orientasi seksual.
4. Anti heteronormatif, yakni *gay* tak percaya pada hanya satu hubungan yang dipercaya oleh kaum heteroseksual yang menjadikan masyarakat hanya meyakini pada hubungan antar lawan jenis saja, tetapi juga ada hubungan antar sesama jenis.

Teori *gay gene* dapat dilihat dalam gambar di bawah ini :

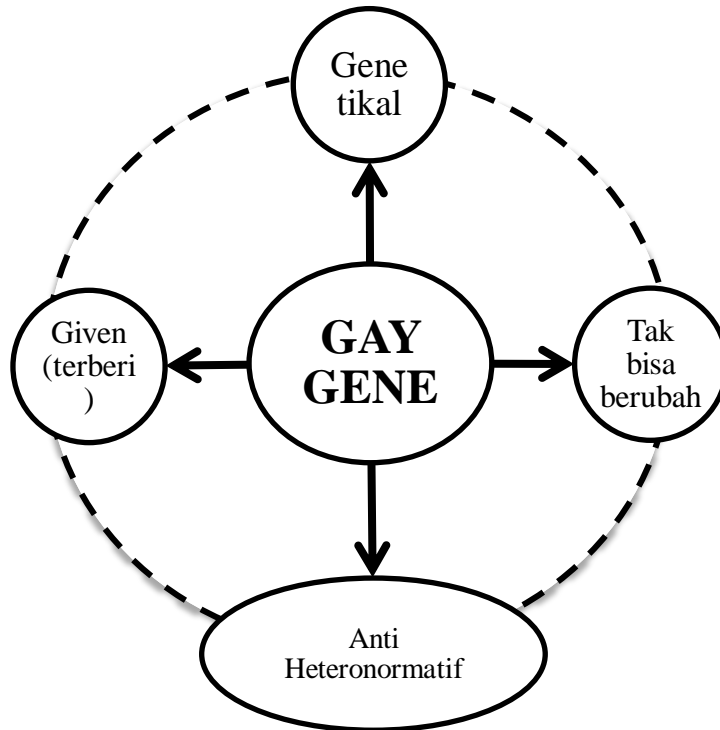
Gambar 5.3.

*Gay Gene*

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<sup>2</sup> Wawancara dengan I-1, 13 Maret 2019.

<sup>3</sup> Wawancara dengan I-2, 13 Maret 2019.



### ***Gay can Change* : Penolakan *Gay Gene***

*'Gay can change'* adalah kebalikan dari *'gay gene'*. *'Gay can change'* meyakini bahwa orientasi seksual *gay* dipengaruhi oleh banyak faktor termasuk lingkungan. Menjadi seorang *gay* bukanlah bawaan sejak lahir, bukan pemberian dari Tuhan. Sehingga sangat memungkinkan *gay* untuk diubah.

Pandangan ini berpedoman pada dua alasan, yakni *pertama*, pandangan agama yang melarang tindakan *gay*. Dan *kedua*, penelitian para ilmuwan barat sebelumnya dan fakta yang menunjukkan bahwa orientasi seksual *gay* dapat berubah. Jadi sebenarnya fenomena "*gay gene*" hanyalah mitos, dimana *gay* tidak bisa berubah.

Fakta tersebut dibuktikan oleh penelitian yang dilakukan Dr. Michael Bailey dan Dr. Richard Pillard dari PFOX untuk membuktikan teori *gay gene*, dan hasilnya menggugurkan teori tersebut dengan menyatakan bahwa *gay gene* hanyalah mitos. Mereka meneliti pasangan saudara kembar identik, dimana hasilnya adalah seorang *gay* dan seorang lagi bukan *gay* (*one gay, one not*). Kesimpulan hasil penelitian tersebut adalah ***'nobody is born gay'***.

Runtuhnya teori *gay gene* juga dikuatkan oleh penelitian Prof. George Rice (Universitas

Western Ontario-Kanada) dan Prof. Alan Sanders (Universitas Chicago). Kemudian dikuatkan juga oleh penelitian Paul Cameron, Ph.D. yang menyatakan bahwa *gay* bisa disembuhkan.

Teori *gay gene* yang sangat dipercaya oleh kaum *gay* dan komunitas *gay* yang meyakini adanya empat alasan yang membuat teori ini menjadi pegangan kaum *gay*, yakni : *Pertama*, genetik. Terlahir sebagai *gay* itu sudah ditentukan oleh gen, oleh karena itu harus menerima apa adanya terlahir sebagai *gay*. *Kedua*, *gay* tak bisa berubah. *Gay* tak bisa berubah menjadi hetero melalui terapi. *Gay* tak harus sembuh, karena *gay* bukan penyakit. Maka mitos *gay* harus disembuhkan agar bisa berubah adalah tidak logis. *Ketiga*, menjadi *gay* adalah 'given' (terberi). *Gay* adalah bawaan lahir, sebagai salah satu varian orientasi seksual. *Keempat*, anti heteronormatif, yakni *gay* tak percaya pada hanya satu hubungan yang dipercaya oleh kaum heteroseksual yang menjadikan masyarakat hanya meyakini pada hubungan antar lawan jenis saja, tetapi juga ada hubungan antar sesama jenis.

Pembentukan identitas diri anggota komunitas *gay* Arus Pelangi Jakarta yang kedua adalah 'Gay can change', yang merupakan kebalikan dari 'gay gene'. 'Gay can change' meyakini bahwa orientasi seksual *gay* dipengaruhi oleh banyak faktor termasuk lingkungan. Menjadi seorang *gay* bukanlah bawaan sejak lahir, bukan pemberian dari Tuhan. Sehingga sangat memungkinkan *gay* untuk diubah. Pandangan 'gay can change' ini berpedoman pada empat faktor, yakni *pertama*, pandangan agama yang melarang tindakan *gay*. *Gay* dilarang agama. Agama melarang perilaku *gay* dan sudah tercantum di kitab suci, misalnya Kisah Nabi Luth dan Sodom-Gomora berdasarkan kitab suci yang diyakini umat religius

*Kedua*, penelitian para ilmuwan dan fakta yang menunjukkan bahwa orientasi seksual *gay* dapat berubah. *Gay* bisa kembali ke hetero dengan terapi. Ada banyak jenis terapi yang berhasil membuat seorang *gay* berubah menjadi pria *straight* atau pria hetero yang menyukai sesama jenis. *Ketiga*, menjadi *gay* karena pengaruh lingkungan. Penyebab seseorang menjadi *gay* karena lingkungan bukan genetik atau bawaan lahir. Dan *keempat*, 'nobody is born gay'. Tak ada seorangpun dilahirkan sebagai *gay*.

Berdasarkan pemaparan tentang 'gay can change', dapat disimpulkan bahwa *gay* dapat berubah menjadi hetero. Tak sedikit *gay* yang ingin beralih menjadi hetero, baik atas keinginan sendiri maupun desakan keluarga.

Tak sedikit *gay* yang ingin beralih menjadi hetero, baik atas keinginan sendiri maupun desakan keluarga. Biasanya mereka akan mencoba melakukan terapi. Terapi kesehatan psikologis seorang *gay* masih menjadi kontroversi, baik terapi yang dilakukan untuk 'menyembuhkan' seorang *gay* yang menyukai sesama jenis menjadi seorang laki-laki heteroseksual yang menyukai lawan jenis, maupun terapi yang justru menguatkan mental untuk menerima dirinya sebagai seorang *gay*. Kontroversinya adalah bahwa masyarakat awam yang bukan *gay* dan atau tak tergabung dalam sebuah komunitas *gay* tentunya akan menganggap bahwa terapi "penyembuhan" *gay* (*gay cure/reparative therapy*) akan mengubah seorang *gay* beralih menjadi seorang heteroseksual yang menyukai lawan jenis.

Namun di sisi lain, bagi para *gay* atau komunitas *gay* tentunya akan menolak terapi semacam itu dan menerapkan terapi yang ramah *gay* yang justru menguatkan mental para *gay* agar dapat menjadi dirinya sendiri dengan menerima keadaan dan eksistensi dirinya sebagai *gay* melalui proses *coming in* hingga *coming out* dengan cara memproklamkan dirinya baik

di keluarga, komunitas, maupun lingkungan masyarakat, yakni *Gay Affirmative Therapy/Supportive Therapy*.

Proses *coming out* bisa saja dilakukan seorang *gay* hanya pada komunitas saja dan tetap merahasiakan dari keluarga dan lingkungan masyarakat dengan alasan khawatir dirinya tak bisa diterima mengingat stigma negatif masyarakat Indonesia yang cenderung religius patuh pada agama, moral, serta nilai-nilai yang berlaku di masyarakat. Mereka takut jika mereka melakukan *coming out* ('*mletek/melela*'), mereka akan di-*bully* atau memperoleh diskriminasi. Namun ada pula banyak *gay* yang telah melakukan *fully coming out*. Biasanya diawali dengan berterus terang pada keluarga, kemudian komunitas, dan akhirnya lingkungan masyarakat.

Kebanyakan orangtua akan cenderung marah dan bermasalah dalam menerima orientasi seksual anak mereka saat sang anak melakukan *coming out*. Orangtua akan merasa seperti dipaksa untuk menerima sebuah hal yang tak bisa diterima menyangkut orientasi seksual anaknya. Meskipun demikian, pada beberapa kasus orangtua bisa juga menjadi sangat menerima dan men-support anaknya melalui proses dan waktu.

Di dalam pergaulan dengan teman sebaya, banyak teman-teman bereaksi negatif dengan melakukan gossip stigma negatif, diskriminasi, hingga *bullying* baik fisik maupun verbal. Setelah di-*bully*, biasanya seorang *gay* yang masih sekolah akan lebih sering membolos, karena stress atau depresi, bahkan 28 % korban *bullying* dinyatakan *drop out*.<sup>4</sup>

Penyembuhan *gay* dilakukan melalui terapi psikiatri di Indonesia ada empat seperti dituturkan oleh Dr. dr. Fidiansyah, Sp.KJ., MPH., seorang dokter Kemenkes RI, sebagai berikut :

Terapi *gay* dapat dilakukan dengan empat cara, yakni : 1) Pendekatan biologis, menggunakan obat, terapi hormon, dan terapi listrik; 2) Pendekatan psikologis, dengan melakukan bimbingan konseling dan hypnoterapi; 3) Pendekatan social, artinya dia sebagai individu harus melepaskan diri dari komunitas; 4) Pendekatan religi spiritual. Pendekatan terakhir ini paling ampuh. Peduli Sahabat mengaplikasikan terapi ini.<sup>5</sup>

Berdasarkan wawancara peneliti dengan Dr. dr. Fidiansyah, Sp.KJ., MPH di atas bahwa terapi *gay* dapat dilakukan dengan pendekatan psikiatri yang terdiri dari empat cara, yaitu :

1. Pendekatan biologis, menggunakan obat, terapi hormon, dan terapi listrik.
2. Pendekatan psikologis, dengan melakukan bimbingan konseling dan hypnoterapi.
3. Pendekatan sosial, artinya dia sebagai individu harus melepaskan diri dari komunitas.
4. Pendekatan religi spiritual, pendekatan merupakan terapi yang paling ampuh dan terapi yang diterapkan di Peduli Sahabat.

### **Konteks Pembentukan Identitas Gay**

Alasan seseorang menjadi *gay* bisa bermacam-macam. Ada dua versi yang beredar di masyarakat dan komunitas tentang *gay*. Pertama, suka atau tidak suka, seseorang memang dilahirkan sebagai *gay*, karena *gay* adalah bagian dari keanekaragaman genetik yang berasal dari alam, sehingga tak bisa diubah dengan terapi apapun (*gay gene*). Pandangan inilah yang diyakini oleh kaum *gay* dan komunitas *gay* bahwa menjadi seorang *gay* memang sudah terberi

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<sup>4</sup> Wawancara dengan Sarah Mantovani, Aktivis Peduli Sahabat, 17 Juli 2019.

<sup>5</sup> Wawancara dengan Dr. dr. Fidiansyah, Sp.KJ., MPH, dokter Kemenkes RI, 31 Agustus 2019.

(*given*), dan tak bisa diubah. Kedua, *gay gene* hanyalah mitos, '*nobody is born gay, every gay can change*'. *Gay* bisa berubah menjadi heteroseksual melalui terapi dan niat yang kuat dari diri *gay* yang bersangkutan, karena seseorang menjadi *gay* dipengaruhi oleh faktor lingkungan. Terkait mitos *gay gene* dan apakah *gay* dapat berubah menjadi penyuka lawan jenis, akan peneliti bahas dalam bab berikutnya secara lebih terperinci.

Peneliti melakukan wawancara terkait dengan awal informan melakukan *coming out* (membuka diri) kepada keluarga, komunitas, maupun masyarakat serta alasan yang menyebabkan informan menjadi seorang *gay*. Seluruh informan telah melakukan *coming out* yaitu membuka jati dirinya sebagai *gay* kepada orang lain, yang didahului oleh proses *coming in* yang merupakan penerimaan diri yang bersangkutan sebagai *gay*. Proses *coming in* pada setiap informan kemudian dilanjutkan dengan proses *coming out* yang merupakan keterbukaan jati diri sebagai *gay* kepada keluarga, komunitas, serta masyarakat. Walaupun ada satu informan yang belum seutuhnya membuka diri di masyarakat.

Berdasarkan hasil wawancara mendalam terhadap para informan dapat peneliti simpulkan bahwa ditemukan tiga konteks pembentukan identitas *gay* komunitas *gay* Arus Pelangi Jakarta dalam penelitian ini, yakni : 1) Keluarga; 2) Trauma psikologis; 3) Lingkungan pergaulan. Ketiga konteks tersebut dapat dijabarkan, sebagai berikut :

### 1. Keluarga

Konteks keluarga yang ditemukan dalam penelitian ini, antara lain : **Pertama**, kehilangan figur ayah karena perceraian atau sang ayah meninggal dunia sejak yang bersangkutan masih kecil, sehingga yang bersangkutan membutuhkan figur seorang laki-laki untuk mengayomi. **Kedua**, pola asuh keluarga yang membiarkannya bermain baju-bajuan kartun, masak-masakan, dan memberikan buku cerita yang mengisahkan *Prince-Princess* namun yang dikagumi justru *Prince* yang bertubuh tegap dan tampan, bukan *Princess*-nya yang cantik. **Ketiga**, ayah atau ibu galak dan suka memukul. Pola asuh dari orangtua dimana ayah/ibu temperamental serta sang ibu '*over protective*'. **Keempat**, selalu dibedakan serta dibanding-bandingkan dengan saudaranya yang lain. **Kelima**, mengharapkan anak perempuan yang lahir, bukan anak laki-laki. **Keenam**, memiliki ayah/ibu tiri yang keras dan galak.

Temuan konteks keluarga tersebut dapat dilihat pada penuturan I-3 bahwa pola asuh keluarga yang membiarkan bermain baju-bajuan kartun dan gemar membaca buku dongeng yang mengisahkan *Prince* dan *Princess* memberikan keleluasaan kecenderungan SSA (*Same Sex Attraction*) atau ketertarikan kepada lawan jenis semakin berkembang, dijelaskan oleh I-3 sebagai berikut :

Eike *gay* karena pola asuh keluarga yang ngebiarin eike main baju-bajuan kartun. Eike juga hobby banget baca buku dongeng yang ada *Prince-Princess*nya. Menurut eike, *coming out* itu ya saya cerita tentang keadaan diri sendiri ke orang lain khususnya tentang itu ya, orientasi seksual. Awalnya ke keluarga nggak terus-terang, soalnya mereka kayaknya udah tahu tapi nggak berani nanya ke *eike*. Waktu itu sempet ngobrol sama bapak, pas menjelang hari valentine. Aku lagi bikin kartu valentine buat cowok, temen satu kampus di IPB. Terus bapak tanya "itu buat siapa?". *Eike* diem aja. Tapi sekarang *eike* sudah terus terang kok, tepatnya tahun 2007, lagi mau sidang skripsi. Kalau

tetangga yang di rumah lama, tahu. Yang zamannya kecil. Karena kan, berteman juga sama tetangga, makanya mereka jadi tahu. Kadang ada orangtuanya yang ngelarang anaknya main sama *eike*. “Eh elu jangan main sama cewek melulu, mainnya sama cowok”. Soalnya cowo suka ngeledekin *eike* sih, *eike* jadi males main sama mereka. *Eike* lebih nyaman main sama cewek, tapi kalo suka sih ya sama cowok manly lah. Di komunitas itu kan ada dua pandangan, ada pro dan kontra. Yang pro itu kan mungkin yang udah kenal deket gitu kan. Kalau yang kontra itu misalnya dia itu kan nggak suka sama *gay* yang ngondhek kayak *eike*. Katanya *eike* kecimpringan, apalagi kalo liat *gay* manly. Hahaha...<sup>6</sup>

Sedangkan pencetus menjadi *gay* karena pola asuh keluarga dimana kedua kakak perempuannya mengajak main baju-bajuan kartun dan masak-masakan, dituturkan oleh I-4, yakni :

*Gegara* waktu kecil dua kakak perempuan akika sering ngajak main baju-bajuan kartun dan masak-masakan, akika jadi *gay* deh. Dulu juga orangtua ngediemin aja, karena terlalu sibuk. Pertama *coming out* setelah nonton pemutaran film (*screening movie*) di komunitas. Kalo gak salah sih tahun 2007, waktu itu diajak temen *gay*. Pas ngomong ke kakak sulung kalo akika *gay*, dia marah. Dia bilang mending akika ga nikah seumur hidup daripada jadi *gay*. Dia juga sebel banget kalo akika ngomong sama dia sambil ngondhek, kelihatan dari sorot matanya. Kalo kakak kedua sih tahu kayaknya, tapi kan jauh gak pernah ketemu karena dia kerja di luar negeri, jadi dia ga pernah ngomelin.<sup>7</sup>

Sedangkan I-8 kehilangan figur ayah, karena sang ayah sangat temperamental, berikut penuturannya :

Aku jadi *gay* karena ayahku galak dan temperamental sering memarahi ibu, aku, dan adik. Aku kehilangan figur dan sosok seorang ayah. Aku lebih suka tinggal bersama kakek dan nenek di kampung. Pertama kali *coming out* pada November 2012 kepada keluarga dengan cara menulis di wall facebook milik ibuku di Cianjur. Kemudian selang beberapa hari kemudian, aku juga membuka diri di komunitas dan masyarakat. Aku kemudian dimarahi dan diusir oleh orangtuaku dari rumah kakek-nenek yang tinggal satu kampung dengan orangtuaku, karena dianggap aib dan mempermalukan keluarga dengan cara menulis di facebook yang bisa dibaca oleh banyak orang. Tetangga satu kampung di Cianjur jadi tahu aku *gay* sejak aku nulis di wall FB ibuku. Sekarang aku ngekost di Jakarta. *Coming out* itu terbuka mengenai orientasi seksual kita. Perasaan waktu memendam orientasi seksual yaaa... merasa tidak menjadi diri sendiri. Alasan memilih *coming out* adalah agar lebih bebas mengaktualisasikan diri dan memerdekakan diri sendiri. ‘*I am proud and happy to be myself*’. Karena tidak punya uang untuk membayar kost di Jakarta, aku pernah jadi “Kucing” selama enam bulan di sebuah panti pijat khusus *gay*. Aku merasa lebih bertanggung jawab pada diri sendiri, juga merasa lebih senang dan bahagia, walaupun sempat

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<sup>6</sup> Wawancara dengan I-3, 15 Agustus 2019.

<sup>7</sup> Wawancara dengan I-4, 19 Juli 2019.

ada penolakan dari keluarga. Namun dengan berjalannya waktu, saat ini komunikasi terjalin baik dengan keluarga.<sup>8</sup>

I-9 memperoleh pola asuh keluarga yang otoriter, menuturkan:

Aku jadi *gay* karena gak tahan dengan sikap otoriter ayah. Aku dididik sangat keras oleh ayah. Aku lahir dari keluarga yang sangat religius, sampai sekarangpun aku gak pernah meninggalkan sholat. Aku mulai menyadari *gay* saat tertarik dengan laki-laki tampan yang penuh perhatian dan lembut tutur katanya. Pertama kali *coming out* saat kuliah semester 5. *Coming out* menurutku adalah membuka jati diri kepada orang di sekitar kita. Aku sempat bersedih saat menyadari kecenderungan *gay*, dan tersiksa batin saat memendam orientasi tersebut. Tapi kemudian aku berdamai dengan diriku sendiri dengan cara berterus terang (*coming out*) pada keluarga, komunitas, teman kuliah, termasuk atasan di kantor. Alasannya karena aku bosan selalu berbohong dan bersikap “*jaim*”. Aku merasa tenang setelah *coming out*, walau kadang-kadang dibuat bahan candaan dengan teman-teman sesama *gay* di komunitas, karena aku termasuk *gay* yang taat beribadah.<sup>9</sup>

Pola asuh keluarga yang otoriter juga dialami oleh I-10 sebagai alasan dirinya menjadi *gay*, seperti penuturan I-10 :

Pola asuh otoriter orangtua yang bikin gue jadi *gay*. Pertama kali I-10 melakukan *coming out* saat masih di SLTA. *Coming out* menurut gue adalah berani membuka diri ke orang lain. Awal menyadari dirinya *gay*, gue sempat merasa berdosa, tapi kemudian gue berdamai dengan diri sendiri karena gue merasa terkekang saat memendam rasa itu. Setelah mengetahui diri gue *gay*, gue cari informasi seputar *gay*. Alasan memilih *coming out* adalah karena merasa bahwa sebagai *gay* bukan kesalahan dan berusaha menerima diri. Perasaan setelah *coming out*, gue merasa bebas, walaupun mengalami diskriminasi pasca *coming out*. Gue merasa bangga dengan diri sendiri sebagai *gay*, oleh karena itu gue akan terus berjuang dan pertahankan.<sup>10</sup>

Ibu yang ‘*over protective*’ serta pola asuh orangtua yang membiarkan bermain mainan yang sama dengan adik perempuannya dituturkan oleh I-12 sebagai berikut :

Gue jadi *gay* karena ibu gue over protektif banget. Waktu kecil gue dimanja kedua orangtua dengan banyak membelikan mainan yang sama dengan adik perempuan gue. *Coming out* adalah mengakui diri sebagai *gay* kepada umum. Gue melakukan *coming out* bertahap, pertama kali kepada abang pada tahun 2005, kemudian tahun 2006 kepada kedua orangtua, tahun 2007 kepada sesama teman *gay*, dan terakhir pada teman-teman kampus tahun 2009. Awalnya gue

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<sup>8</sup> Wawancara dengan I-8, 18 Juli 2019.

<sup>9</sup> Wawancara dengan I-9, 18 Juli 2019.

<sup>10</sup> Wawancara dengan I-10, 17 Juli 2019.

merasa bersalah dan merasa tersiksa saat merahasiakannya pada orang lain. Alasan memilih *coming out* adalah karena merasa tersiksa berbohong, ingin menjadi diri sendiri, diterima oleh masyarakat, dan gue berprinsip ketika orang tersebut sayang dengan gue, maka mereka menerima gue apa adanya, dan hal inilah yang membuat gue lega. Gue akan terus pertahankan dan perjuangkan dirinya sebagai *gay*, karena menurutnya tak ada yang salah dengan menjadi *gay*. Penampilan gue yang bercelana pendek di atas lutut dan tas '**totte-bag**' ala *gay* yang trend sebagai Korean Style, sering bikin gerah keluarga gue. Mereka gak mau mengerti dan memahami pilihan hidup gue sebagai *gay*. Nyokap makin over protektif bikin gue gak betah di rumah.<sup>11</sup>

Kehilangan figur ayah dan didikan ayah tiri yang keras dan galak dialami oleh I-14, sebagai berikut :

Aku jadi *gay* karena ayah tiriku galak. Ibuku nikah lagi setelah ayah kandungku meninggal dunia. *Coming out* menurutku merupakan kemerdekaan diri. Aku melakukan *coming out* sejak usia 15 tahun, dengan curhat ke teman, dan kemudian secara tak sengaja orangtuanya tahu saat aku sedang berdekatan dengan teman sesama *gay*. Alasanku *coming out* adalah ingin memerdekakan diri dan memberi tahu pada keluarga, komunitas, dan masyarakat bahwa "*we are same*". Aku merasa lega dan merdeka, tapi sering di-*bully*. Butuh perjuangan sampe diterima keluarga. Sempat diusir, dihina, dilecehkan, dan mengalami kekerasan. Tapi aku tetap bertahan dan berjuang.<sup>12</sup>

## 2. Trauma Psikologis

Konteks trauma psikologis yang ditemukan dalam penelitian ini, antara lain : **Pertama**, trauma perselingkuhan/dikhianati oleh perempuan yang amat dicintainya sehingga membuatnya patah hati terhadap perempuan, dan kemudian bertemu dengan seorang *gay* yang membuatnya nyaman. **Kedua**, pernah menjadi korban kekerasan seksual (*sexual harrasment*).

Temuan konteks trauma psikologis tersebut terjadi pada I-5 yang pernah menjadi korban kekerasan seksual temannya di sebuah kost dan di toilet mall. Pernah patah hati karena dikhianati oleh perempuan yang amat dicintainya saat SLTA hingga sulit percaya lagi dengan perempuan, dialami I-6.

## 3. Lingkungan Pergaulan

Konteks lingkungan pergaulan yang ditemukan dalam penelitian ini, antara lain : **Pertama**, sering di-*bully* teman saat menempuh pendidikan di SD, SLTP, SLTA, Perguruan Tinggi, di tempat kerja, bahkan di keluarga/rumah. **Kedua**, menyadari kecenderungan dirinya *gay* lalu mencari informasi dari internet, media massa, atau individu yang mempengaruhi perubahan pola pikir. **Ketiga**, sering bergaul dengan *gay*. **Keempat**,

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<sup>11</sup> Wawancara dengan I-12, 17 Juli 2019.

<sup>12</sup> Wawancara dengan I-14, 17 Juli 2019.



lebih nyaman berkomunikasi dengan laki-laki dibandingkan perempuan.

Temuan konteks lingkungan pergaulan tersebut dapat dilihat pada penuturan I-1 sebagai berikut :

Saya *coming out* saat usia 24 tahun, dimana saya mulai berpacaran dengan seorang pria yang juga *gay*. Walaupun sebenarnya sudah sejak SD saya mulai tertarik dengan sesama jenis, tapi saya tahan, saya tunggu hingga lulus S1, saya sudah kerja. *Coming out* tergantung konteks. Menurut saya kalo di Indonesia ya sangat susah untuk *coming out* dalam arti menyatakan diri sendiri secara gamblang karena sangat dipengaruhi budaya timur. Tapi karena saya terpengaruh pola pikir dan budaya barat makanya mereka juga berhak untuk tahu diri saya. Toh banyak negara terutama di barat yang telah melegalkan pernikahan sejenis, dan masyarakat di sana menghargai pilihan seseorang sebagai *gay*, tanpa dikurangi hak-haknya sebagai warga negara, termasuk tidak ada diskriminasi ketika mereka menjalankan profesinya masing-masing. Saya pernah dipecat dari perusahaan saya bekerja karena saya *gay*, saya di-*blackmailed*. Tapi sebenarnya orangtua saya mengharapkan saya bahagia dan baik-baik aja. Menurut saya, saat bicara soal *coming out* akan menimbulkan suatu reaksi pada orangtua dan harus memahami posisi orangtua dan lingkungannya. Menurut saya kenapa banyak orangtua bisa kejam sama anaknya yang *gay* karena mereka takut oleh lingkungannya, makanya reaksi mereka sangat berlebihan. Terakhir saya denger orangtua pengen cucu dari saya, kan tidak mungkin itu. Jadi itu aja yang masih ganjel dan bikin saya resah

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I-2 menceritakan alasan menjadi *gay* karena sering bergaul dengan para *gay* yang dimulai sejak duduk di bangku SLTP :

Aku jadi *gay* karena dulu sering bergaul dengan para *gay* di daerahku, dan aku menyadari bahwa aku tertarik dengan sesama jenis. Kalo *coming out*, dari kecil saya sudah *coming out*, ketika saya mulai suka lelaki ya, tepatnya awal masuk SMP kelas 1. Enggak ada trik khusus atau strategi khusus. Ketika saya tahu saya *gay* ya saya jalani aja natural. Saya miris, saya sering berfikir. Ngapain sih, hukum dan undang-undang pemerintah itu tidak berpihak pada minoritas dan melindungi minoritas. Sebetulnya pejabat pemerintah paham, tetapi karena agama menentang dan mayoritas masyarakat religius percaya itu, makanya negara bersikap mementingkan mayoritas karena membela kepentingan masyarakat mayoritas. Jadi persoalannya bukan bagaimana negara melindungi yang lemah dan minoritas. Itu yang masih menjadi PR saya. <sup>14</sup>

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<sup>13</sup> Wawancara dengan I-1, 13 Maret 2019.

<sup>14</sup> Wawancara dengan I-2, 13 Maret 2019.

I-7 menuturkan bahwa dirinya menyadari kecenderungan dirinya *gay* sejak kecil, kemudian berusaha mencari informasi tentang kehidupan *gay* yang banyak diperolehnya dari negara-negara yang melegalkan pernikahan sejenis, sebagai berikut :

Gue sadar kalo gue *gay* sejak kelas 6 SD, kemudian gue cari informasi tentang kehidupan *gay*, terutama di luar negeri. Setelah gue yakin, gue bergabung dengan komunitas *gay* Arus Pelangi agar bebas berekspresi. Gue *coming out* usia 23 tahun. Perasaan setelah *coming out*, lega dan merasa 'plong'. Keluarga sudah tahu eksistensi gue sebagai *gay*. Tapi kadang gue masih sering menutup diri di masyarakat, karena masyarakat masih menganggap aneh dan menyimpang perilaku *gay*. Penerimaan masyarakat terhadap *gay* belum maksimal, misalnya sering ditanya-tanya seputar kehidupan *gay* dan menanggapi dengan sinis. Gue berharap masyarakat seharusnya bisa menerima keberagaman.<sup>15</sup>

Hal senada juga dipaparkan oleh I-11 bahwa dirinya sering bergaul dengan *gay* yang sering mengulik serta menelisik gaya hidup dan pola pikir yang melegalkan pernikahan sejenis, seperti diutarakan oleh I-11, sebagai berikut :

Aku jadi *gay* karena sering main bareng temenku yang juga *gay* dan aku senang dengan pola pikir barat yang membolehkan sesama *gay* menikah. Awal aku jadi *gay* pada tahun 2004 saat bekerja di Dunkin Donut. Ada seorang customer pria macho memberi tips Rp. 85.000 saat membeli donut, dan dia mengajak pulang bareng ikut mobilnya. Dia *gay*, akhirnya aku berteman sama dia sampe lanjut pacaran. Selama berhubungan, pacarku sering membelikan pulsa dan uang jajan bulanan. Tapi gak berjalan mulus, kita putus karena lost-contact. *Coming out* menurut aku adalah membuka diri tentang status *gay*nya. Sebelum melakukan *coming out*, aku sering emosi sebagai efek dari memendam orientasi seksualnya. Sekarang aku merasa lebih tenang, lebih terbebas dari beban, dan lebih peka terhadap komunitas setelah mengekspresikan ke keluarga dan komunitas pada tahun 2008, dan pada 2012 membuka diri di masyarakat. Sebagian anggota keluarga sampai saat ini belum menerima sepenuhnya. Aku akan terus memperjuangkan komunitas agar terus eksis.<sup>16</sup>

Bangga memiliki pola pikir dan budaya barat yang melegalkan pernikahan sejenis dituturkan oleh I-13, sebagai berikut :

Gue kagum di Belanda dan Amerika membolehkan *gay* nikah, itu yang bikin gue bangga dan mantap jadi *gay*. *Coming out* menurut gue adalah membuka diri pada semua orang, karena gue merasa sangat tak nyaman selalu berpura-pura. Gue lega, bangga dan bersyukur, walaupun sering mengalami *bullying* sesudah

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<sup>15</sup> Wawancara dengan I-7, 20 Juli 2019.

<sup>16</sup> Wawancara dengan I-11, 17 Juli 2019.

gue *coming out* sejak usia 17 tahun. Gue bertekad akan tetap perjuangkan hak untuk menjadi diri sendiri.<sup>17</sup>

Prihatin dengan stigma, diskriminasi dan penghinaan dari masyarakat, I-15 memiliki keinginan untuk selalu bisa mengedukasi *gay-gay* lain yang belum membuka diri. Alasan ini karena I-15 respek dengan negara barat yang melegalkan hubungan percintaan *gay*. Hal inilah yang menyebabkan I-15 merasa nyaman bergaul dengan sesama *gay*, seperti dituturkan oleh I-15, sebagai berikut :

Gue *gay* karena sering bergaul dengan *gay* dan respek aja dengan negara barat yang melegalkan hubungan percintaan *gay*. *Coming Out* menurut gue adalah dimana seseorang lebih terbuka tentang orientasi seksualnya. Gue sempat menyalahkan diri sendiri wantu gue nyadar gue *gay*. Alasan yang mendasari keputusan memilih *coming out*, salah satunya adalah agar gue bisa mengedukasi *gay-gay* lain yang belum terbuka. Pertama kali *coming out* waktu SMA, gue curhat ke teman dekat. Pas kuliah semester dua mulai terbuka dengan sebagian teman kuliah dan komunitas *gay*. Ada beberapa teman *gay* yang lebih berani berekspresi berpakaian yang semakin meneguhkan stigma *gay* di mata masyarakat. Setelah *coming out* gue menjadi anggota komunitas *gay*, *searching* media sosial khusus *gay*, dan kadang mengkonsumsi media komunitas Arus Pelangi Out Zine, biasanya mencari artikel tentang tips awet berhubungan dan melakukan hubungan seksual yang aman (*safety*). Gue prihatin dengan stigma dan diskriminasi dari masyarakat, bahkan gue sering dihina yakni dikatakan banci kalo lagi jalan bareng teman-teman *gay*.<sup>18</sup>

I-16 mengaku menjadi *gay* karena merasa lebih nyaman dengan pasangan sejenis dibanding lawan jenis, berikut penuturannya :

Aku mulai tertarik sesama jenis saat kuliah semester 6. Aku pernah pacaran dengan perempuan satu kampus lain jurusan, tetapi aku gak merasa nyaman selama menjalin hubungan dengan dia. Tapi anehnya, saat bersama teman laki-laki yang juga tetanggaku, kok aku ngerasa damai dan bahagia kalau berdekatan dengan dia. Aku pendam perasaan itu. Saat wisuda S1 aku memberanikan diri terus terang nembak dia. Ternyata dia juga merasakan hal yang sama. Kita biasanya olahraga bersama atau wisata kuliner, sering juga sholat berjamaah bersama. Tapi karena kita berdua taat beragama dan dituntut menikah oleh keluarga masing-masing, akhirnya kita masing-masing menikah. Aku dijodohkan keluarga, sedangkan dia menikah dengan perempuan yang bekerja satu kantor dengannya. Aku dan dia sempat agak renggang karena masing-masing sibuk dengan rumah tangga kita. Tapi sejak istrinya ditempatkan di luar kota, dia mulai sering menghubungi dan ngajak ketemu. Aku juga merasa gak nyaman dengan istriku karena sebenarnya aku gak pernah mencintainya. Kita

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<sup>17</sup> Wawancara dengan I-13, 18 Juli 2019.

<sup>18</sup> Wawancara dengan I-15, 17 Juli 2019.

bercerai, aku jujur ke istriku kalau aku lebih nyaman dengan sesama jenis. Saking respeknya dengan pacarku ini, aku memposisikan dia sebagai *decision maker* dalam hidupku, misalnya ketika aku ingin ganti mobil baru, merek dan warna, dia yang milih...<sup>19</sup>

I-16 yang pernah memiliki pacar perempuan dan akhirnya putus karena merasa lebih nyaman dengan sesama jenis. Sejak memiliki hubungan dengan sesama jenis, I-16 merasakan kenyamanan yang berbeda. Alasan yang bersangkutan merasa lebih nyaman dengan sesama jenis, karena sang kekasih saat ini (seorang *gay*) memanjakan dan selalu memberikan perhatian. Ia menuturkan bahwa sebagai orang yg *selfish*, merasa tidak nyaman dengan pasangan perempuan yang dianggapnya selalu minta diperhatikan dan diutamakan, padahal dirinya juga ingin diperlakukan seperti itu.

Sedangkan perpaduan ketiga konteks yang terjadi pada anggota komunitas *gay* Arus Pelangi Jakarta yang meliputi keseluruhan konteks pembentukan identitas *gay*, seperti konteks keluarga, trauma psikologis, serta lingkungan pergaulan terjadi pada I-5 dan I-6. Sering di-*bully* di sekolah (lingkungan pergaulan), ayah ibunya galak dan sering memukul (keluarga), serta pernah menjadi korban *sexual harrasement* (trauma psikologis), dituturkan oleh I-5 sebagai berikut :

Dulu waktu kecil saya sering dipukul mama papa pake tali pinggang, rotan, sapu lidi. Mama saya tidak mau pake pembantu, dulu waktu kecil berharap yang lahir anak perempuan supaya bisa bantu mama di dapur. Mama papa saya sibuk usaha. Saya kan tinggal di Bandar Lampung, jarak toko sama rumah tuh jauh, sehingga subuh-subuh mama papa saya sudah pergi dari rumah. Saya merasa dibedain sama kakak saya. Kalo dibilang iri ya iya, karena apa-apa yang dikasih kakak saya. Saya dapet sisaan lah ibaratnya. Dari dulu juga kaya seragam dan lainnya itu pasti sisaan kakak saya. Ga usah beli baru, bekas aja dari koko kamu gitu. Saya dibedain banget dengan koko saya. Saya manut aja soalnya kan mama papa saya keras, saya bisa dipukul, paling sering digalakin dan dicerewetin mama. Waktu kecil, jarang ketemu orangtua. Pagi-pagi banget mereka sudah pergi buka toko. Pulang udah malem, saya udah tidurlah. Emang keras didikannya. Pernah enggak dikasih makan, juga pernah diusir. Terus saya dulu di-*bully* sama guru saya sendiri. Guru saya nganggepnya saya perempuan. Saya selalu disuruh gabung sama perempuan, enggak pernah sama cowo. Saya suka dikerjain dikatain *bencong*. Dulu saya juga pernah dikerjain temen-temen pas lagi olahraga, lagi ganti baju, baju saya diambil ditaro di lapangan, dikerek di tiang bendera. Sya juga pernah jadi korban *sexual harrasment*, saya dipaksa melakukan sodomi saat menginap di kost teman. Jujur saya iri sama cowo kok dianggap berbeda sih. Kok saya enggak seperti cowo-cowo yang cewe-cewe

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<sup>19</sup> Wawancara dengan I-16, 17 Agustus 2019.

idam-idamkan. Dulu ada cewe yang saya taksir, pernah juga pacaran sama cewe. Tapi sekarang udah enggak.<sup>20</sup>

Ketiga konteks pembentukan identitas *gay* juga dialami oleh I-6. Trauma terhadap perselingkuhan perempuan (pernah patah hati), sering di-*bully* saat duduk di bangku SLTP dan di beberapa kantor tempat ia pernah bekerja, serta perceraian orangtua, diceritakan oleh I-6 :

Gue hidup dengan mama yang *single parent* karena bercerai. Trauma gue gak bisa hilang sampai sekarang karena pernah punya pengalaman diselingkuhi perempuan. Waktu SMP dan SMA sempat pacaran. Cewenya ganti-ganti mulu gitu, jadi baru 2 bulan ama si ini, terus udah gitu tiba-tiba deket lagi ama si itu. Dicap playboy waktu itu. Tapi sebenarnya sejak SD kelas lima sudah mulai naksir cowo juga, fantasi-fantasi gitu. Gue sempet mendapatkan rasa klik sama cewek. Sebenarnya gini, gue punya persimpangan lebih ke cowo dari pada ama perempuan, karna gue pernah trauma punya pengalaman buruk gitu, kan kadang-kadang cewe walau udah punya pacar, lebih punya kecenderungan untuk main di belakang atau selingkuh lah gitu. Sekarang sih udah tidak punya keinginan untuk...apa namanya? Misalnya deket dengan perempuan atau diri gue punya impian hidup, bahagia punya istri dan punya anak. Udah enggak, karena gue sudah yakin gue *gay*. *Coming out* tuh proses seseorang yang hidup dengan orientasi seksual *gay* akhirnya bisa hidup jadi dirinya sendiri. Karena dengan *coming out* akhirnya kita gak terjebak pada kebohongan dengan kebohongan lainnya, supaya gak ada satu pihak pun yang tersakiti gitu. Dengan *coming out* juga kita belajar untuk nerima diri kita sendiri apa adanya. Kelas 3 SMA gue jujur ke mama bahwa gue *gay*, mama nerima sih, tapi dia pesen bahwa gue harus bertanggung jawab atas pilihan hidup gue. Sejak SLTP gue sering di-*bully*, dikatain penjahat kelamin, dan sampai sekarangpun masih sering di-*bully* teman kantor hanya karena gue sering memakai *totte-bag*. Makanya, gue sering *resign* dan beberapa kali pindah kerja. Sekarang gue masa bodo aja, gue gak peduli dengan penilaian orang lain.<sup>21</sup>

Dari penuturan I-5 dan I-6 dapat ditarik kesimpulan bahwa ada dua anggota komunitas *gay* Arus Pelangi Jakarta yang sangat lengkap memiliki daftar tiga konteks pembentukan identitas *gay*, yakni : konteks keluarga, trauma psikologis, serta lingkungan pergaulan. Alasan-alasan tersebut yang secara langsung maupun tak langsung merubah orientasi seksual seseorang yang awalnya heteroseksual.

Berdasarkan wawancara mendalam terhadap 16 informan (I-1 hingga I-16), dapat disimpulkan bahwa mereka telah membuka diri kepada keluarga, komunitas, juga masyarakat. Presentasi diri mereka juga menampilkan identitas mereka apa adanya, tanpa menyembunyikan

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<sup>20</sup> Wawancara dengan I-5, 20 Juli 2019.

<sup>21</sup> Wawancara dengan I-6, 17 Juli 2019.

atau menutup-nutupi. Bahkan menurut pengamatan peneliti dari sikap, perilaku, serta saat berbincang dengan para informan, beberapa informan terkesan melebih-lebihkan. Misalnya saat mereka bertemu, mereka selalu mencium pipi sesama anggota komunitas.

Kesan bangga sebagai seorang *gay* juga nampak dari cara berbicara, sikap dan tindakan, terutama pada kelima belas informan yang telah membuka diri secara utuh, kecuali I-1. I-1 tampil biasa saja tanpa melebih-lebihkan, menurut analisis dan asumsi peneliti karena I-1 berstatus sebagai Ketua Arus Pelangi. Di samping itu karena I-1 memiliki kekasih yang belum *coming out*, sehingga lebih terkesan sangat hati-hati.

Berbeda dengan para informan di atas, I-16 cenderung masih menyembunyikan identitasnya, terutama di masyarakat karena pekerjaannya. I-16 yang pegawai negeri harus menjaga citranya di hadapan teman kantornya. I-16 harus menyembunyikan identitasnya sebagai *gay*, dimana pimpinan dan rekan kantor belum tentu bisa menerima eksistensinya sebagai *gay*.

Seluruh informan telah melakukan *coming out* yaitu membuka jati dirinya sebagai *gay* kepada orang lain, yang didahului oleh proses *coming in* yang merupakan penerimaan diri yang bersangkutan sebagai *gay*. Proses *coming in* pada setiap informan kemudian dilanjutkan dengan proses *coming out* yang merupakan keterbukaan jati diri sebagai *gay* kepada keluarga, komunitas, serta masyarakat. Walaupun masih ada yang belum membuka diri seutuhnya.

Berdasarkan temuan hasil penelitian terhadap para informan seperti yang dijabarkan di atas, dapat peneliti simpulkan bahwa deskripsi ketiga konteks pembentukan identitas *gay* anggota komunitas *gay* Arus Pelangi Jakarta yang terdiri dari konteks keluarga, konteks trauma psikologis dan konteks lingkungan pergaulan, dapat dikelompokkan menjadi 15 kategori, yakni :

1. Trauma pernah disakiti, dikhianati, atau diselingkuhi lawan jenis (pernah patah hati)
2. Pola asuh orangtua yang salah, antara lain membiarkan bermain permainan untuk anak perempuan, misalnya : boneka barbie, baju-bajuan kartun, masak-masakan, memakai pakaian perempuan, berdandan, komik/buku cerita yang menonjolkan kehebatan sang pangeran (*prince*).
3. Pola asuh orangtua yang otoriter
4. Sang ayah galak (emosional) dan sering memaki ibu dan atau dirinya, sehingga yang bersangkutan membutuhkan sosok laki-laki penyayang yang membuatnya nyaman
5. Sang ibu galak, sehingga menganggap perempuan kasar seperti ibunya
6. Sang ibu sebagai “penjaga” yang sangat *over protektif* terhadap anak laki-laknya
7. Mengharapkan anak perempuan yang lahir, bukan anak laki-laki
8. Lingkungan, yakni sering bergaul atau masuk pada pergaulan dengan sesama jenis sehingga terjebak pada kisah cinta sejenis yang membuat nyaman
9. Sering di-*bully* karena gaya bicara atau penampilannya
10. Pernah menjadi korban *sexual harrasment*
11. Kehilangan figur ayah, karena sang ayah wafat saat yang bersangkutan masih kecil, sehingga membutuhkan sosok laki-laki yang bisa memberi kasih sayang

12. Sering dibeda-bedakan dengan saudara kandung lainnya (kakak/adik) saat kecil, sehingga dia 'protes' dengan cara menjadi *gay*. Awalnya justru untuk mencari perhatian orangtua yang selama ini menurutnya tidak pernah memperhatikannya.
13. Orangnya bercerai dan sering melihat kedua orangtuanya bertengkar, sehingga yang bersangkutan enggan membina rumah tangga dengan lawan jenis, takut hal yang sama terjadi juga pada dirinya
14. Lebih nyaman dengan sesama jenis, karena sangat perhatian, peduli, dan selalu mengutamakan dirinya dibandingkan kepentingan yang lain. Sedangkan jika dengan lawan jenis, perempuanlah yang justru yang minta diutamakan, diperhatikan, minta selalu dimanja, diantar-jemput, ditraktir, dan dibelanjai (*shopping*).
15. Pengaruh pola pikir dan budaya barat yang berkiblat pada negara-negara yang melegalkan pernikahan sejenis.

Dari pembahasan di atas, dapat peneliti simpulkan bahwa ketika seorang *gay* mulai tertarik kepada sesama jenis (*same sex attraction*), yang bersangkutan akan berupaya mencari informasi dari berbagai sumber untuk memberikan penguatan dalam proses penerimaan dirinya sebagai *gay* (*coming in process*).

Untuk lebih menguatkan agar merasa yakin dan memasuki tahap bangga menjadi *gay*, maka seorang *gay* banyak berdiskusi dengan sesama *gay*, yang kemudian diajak oleh teman *gay* yang telah lebih dulu menjadi anggota komunitas *gay* untuk menghadiri acara *screening movie* yang rutin diselenggarakan oleh komunitas Arus Pelangi Jakarta.

Pada pertemuan berikut pada acara yang diadakan di komunitas Arus Pelangi Jakarta yang berdomisili di Tebet Utara, maka ia akan bergabung menjadi anggota komunitas dan rutin hadir pada setiap kegiatan atau hanya bersilaturahmi dengan anggota komunitas lainnya, baik di sekretariat Arus Pelangi Jakarta, maupun di beberapa tempat hiburan yang biasa dijadikan tempat *hangout* kaum *gay* Jakarta. Pertemuan rutin di antara anggota komunitas sangat penting untuk saling menguatkan dan membangun integritas sebagai kaum *gay*.

Dari pemaparan di atas, dapat disimpulkan bahwa proses komunikasi yang melatarbelakangi pembentukan identitas diri anggota komunitas *gay* Arus Pelangi Jakarta adalah melalui interaksi sosial, dimana saat menyadari dirinya *gay*, maka ia akan mencari informasi melalui internet tentang *gay* sebagai sumber informasi. Di samping itu mencoba bergabung dengan komunitas *gay*. Penguatan dalam komunitas diperoleh dengan menonton pemutaran film tentang *gay* pada acara *screening movie* yang secara rutin diselenggarakan oleh Arus Pelangi Jakarta.

Media sosial yang secara aktif digunakan sebagai media komunikasi, baik dengan para anggota *gay* Arus Pelangi Jakarta, dengan *gay* di seluruh penjuru dunia, maupun dengan masyarakat, adalah facebook, twitter dan instagram. Akun facebook bertajuk : Perkumpulan Arus Pelangi.

### **Aplikasi Jejaring Sosial Gay**

Anggota Komunitas *Gay Arus Pelangi* Jakarta sering menggunakan aplikasi jejaring sosial khusus *gay*. Mereka mengunduh aplikasi tersebut di hp mereka bertujuan untuk menambah teman sesama *gay*, terutama di tempat-tempat umum, seperti mall dan tempat fitness. Aplikasi khusus *gay* ditujukan pada kaum *gay* yang ingin mencari teman sesama *gay* saat berada di area publik ini, bisa didownload melalui smart-phone, antara lain : ***Grindr, Jack'd, 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.<sup>22</sup>

***Grindr*** merupakan aplikasi media sosial berbasis lokasi yang populer di kalangan *gay* di dunia yang bisa digunakan melalui telepon genggam. Seorang *gay* dapat mencari pasangan sesama *gay* dan memiliki lokasi yang berdekatan. Aplikasi ini mempunyai fitur yang dapat mempersempit pencarian seorang *gay* terhadap pasangan *gay* yang menjadi target sasaran. Setelah menemukan *gay* yang disukai, maka *gay* tersebut dapat langsung *chat* dengannya. Aplikasi ini berbayar, yang disebut ***Grindr Extra*** ini unggul dibanding aplikasi untuk *gay* lainnya karena kemampuan untuk melihat secara kuantitas profil yang anda sukai dengan tidak terbatas.

***Jack'd*** adalah sebuah aplikasi yang bisa melakukan chat online, memasang photo juga dapat mengidentifikasi siapa saja orang yang mengunduh program ***Jack'd***. Program yang tidak diperkenankan anak dibawah 18 tahun ini juga memuat fitur pengikut (follower). Program ***Jack'd*** hanya tersedia untuk telpon genggam Android dan iPhone. ***Jack'd*** bisa diunduh di Android market dan iPhone Store.

Aplikasi ***Hornet*** adalah aplikasi khusus untuk iPhone, iPad, dan iPod *touch*, yang bertujuan untuk mempermudah para *gay* untuk saling bertemu atau menemukan teman kencan melalui fasilitas *chat*. Aplikasi ini dioptimalkan untuk iPhone 5, iPhone 6, dan iPhone 6 plus. Aplikasi yang dikembangkan dalam berbagai bahasa oleh Able Gear Limited ini hanya yang telah berusia di atas 17 tahun saja yang diizinkan untuk *mendownload* aplikasi ini karena banyak tema dewasa, muatan seksual atau telanjang, humor dan umpatan kasar, termasuk mereferensikan penggunaan alkohol, tembakau, atau narkoba.

***Planet Romeo*** adalah sebuah informasi lengkap mengenai sebuah profil mulai dari kencan para *gay*, jumlah *gay* yang telah dikencani, dan preferensi yang mereka sukai di ranjang.

***Moovz*** merupakan aplikasi kencan untuk pria *gay* yang cukup terkemuka di Asia, khususnya di Thailand. Pria *gay* dapat bertemu dengan orang baru berdasarkan preferensi dan lokasi yang mereka tetapkan. Pengembang ***Moovz*** sering mengadakan berbagai acara di Asia untuk menyebarkan *awareness* terhadap aplikasi ini dan untk menunjukkan bagaimana aplikasi ini mendukung komunitas *gay*.

***U2nite*** adalah aplikasi yang memiliki fitur *distance blur filter*, dimana para pria *gay* akan menemukan *gay* lainnya maksimal 70 meter untuk mengamankan lokasi tempat tinggal *gay* tersebut. Dibanding dengan aplikasi khusus para *gay*, aplikasi ***U2nite*** dapat menjamin keamanan dan kenyamanan dalam mencari pasangan yang diinginkan.

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<sup>22</sup> [www.tekno.liputan6.com](http://www.tekno.liputan6.com), diunduh pada 17 Agustus 2019



**BoyAhoy** merupakan produk *SKOUT Inc.* Jika *SKOUT* merupakan aplikasi kencan untuk lelaki dan perempuan, maka **BoyAhoy** merupakan aplikasi khusus *gay* yang sering digunakan para *gay* untuk saling berinteraksi, berkenalan, dan mendapatkan pasangan. Pengguna dapat mempromosikan profilnya, sehingga lebih mudah dicari oleh pengguna lainnya. Seperti aplikasi *SKOUT*, fitur-fitur tersebut tidak bisa dinikmati gratis, melainkan harus dibeli sebagai *in-app purchase*.

**Scruff** merupakan aplikasi yang mempunyai banyak sekali fitur, salah satunya adalah sebuah sistem berbasis *rating* dimana ketika seorang *gay* dapat memberi *rating* bagus pada sebuah profil, maka *gay* yang bersangkutan akan diberi rekomendasi profil lain yang serupa dengan profil yang disukai *gay* tersebut. **Scruff** mempunyai sebuah versi berbayar yang dinamakan *Scruff Pro*. Dengan menggunakan versi berbayar ini, seorang *gay* dapat mengaktifkan fitur *Stealth* untuk menjelajah dan mencari pasangan secara anonim, melihat 1.000 profil secara langsung yang lokasinya berdekatan.

**Badoo** adalah aplikasi yang pada awalnya berfokus pada perkencanan heteroseksual, namun banyak diunduh dan digunakan anggota komunitas *gay*. Kini **Badoo** mengklaim memiliki jumlah pengguna terdaftar sebanyak 150 juta orang. Aplikasi ini banyak diunduh oleh *gay* Amerika Latin, Italia, Perancis, dan Asia termasuk Indonesia.

**Tagged** adalah aplikasi ini mirip aplikasi **Badoo** yang awalnya disediakan untuk heteroseksual namun kemudian banyak *gay* yang mengunduh aplikasi ini menjadi salah satu aplikasi jejaring sosial di hp-nya. **Tagged** merupakan salah satu aplikasi jejaring favorit *gay* di seluruh dunia. **Tagged** mengklaim telah diunduh Lebih dari 300 juta orang di dunia.

**Growlr** adalah aplikasi khusus kaum *gay* yang memiliki tubuh besar, yang disebut dengan istilah *bear*. Fitur yang tersedia memanfaatkan lokasi yang dekat dengan para *gay* yang bertubuh besar yang tinggal satu wilayah. Dalam aplikasi ini juga tersedia fitur *blog* yang dapat memuat setiap kegiatan *gay* yang meng-*update* status.

Hecht dalam bukunya "*The Communication Theory of Identity : Development, Theoretical, 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, meski identitas selalu berkembang. 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 : 257-258).

Mead (dalam Littlejohn, 2009 : 121) mengungkapkan bahwa manusia berinteraksi satu sama lain sepanjang waktu, saling berbagi pengertian untuk istilah-istilah dan tindakan-tindakan tertentu dan memahami kejadian-kejadian dengan cara-cara tertentu pula. Identitas diri tersebut dikomunikasikan melalui simbol-simbol verbal dan non verbal yang terpancar. Artinya simbol-simbol verbal dan non verbal merupakan manifestasi dari gagasan khusus mengenai diri sendiri, kemudian dinegosiasikan sehingga menghasilkan sesuatu yang disepakati bersama yang diyakini menjadi milik diri dan komunitas.

Dalam konteks budaya, identitas dipahami secara berbeda bergantung tempat dimana identitas itu dimaknai. Di Afrika identitas dipahami sebagai pencarian keseimbangan dalam hidup dan sebagian bergantung pada kekuatan yang didapat dari para leluhur. Sedang di Asia, identitas dilihat sebagai sesuatu yang didapat bukan dari hasil perseorangan melainkan upaya kolektif kelompok dengan interaksinya. Kemudian di Yunani identitas dipahami sebagai suatu yang bersifat pribadi dan seseorang melihat diri bertentangan atau berbeda dengan yang lain.

Dari uraian tentang identitas dan konteks budaya tersebut maka tergabungalah dalam teori komunikasi tentang identitas tiga konteks budaya, yakni individu, komunal, dan publik. Sehingga teori ini berasumsi bahwa identitas merupakan penghubung utama antara individu dan masyarakat serta komunikasi merupakan mata rantai yang memperbolehkan hubungan ini terjadi (Littlejohn, 2009 : 131).

Identitas merupakan kode yang mendefinisikan keanggotaan dalam sebuah komunitas. Kode akan terdiri dari simbol-simbol seperti, bentuk pakaian dan kepemilikan, kata-kata, bahasa, bagaimana menamai obyek tertentu, juga makna yang kita dan orang lain hubungkan terhadap benda-benda tertentu.

Komunikasi merupakan alat untuk membentuk identitas dan juga mengubah mekanisme. Identitas diri terbentuk ketika kita secara sosial berinteraksi dengan orang lain. Identitas diri akan nampak dari cara kita mengekspresikan diri juga merespon orang lain. Ada dua hal yang menyangkut hal ini, yakni *subjective dimension*, dimana identitas merupakan perasaan diri pribadi, dan *ascribed dimension* yang merupakan apa yang orang lain katakan tentang diri kita. Maka dapat disimpulkan bahwa identitas diri terdiri atas makna-makna yang dipelajari dan yang kita dapatkan dari diri sebagai pribadi yang mana makna-makna tersebut pada akhirnya diproyeksikan kepada orang lain saat berkomunikasi.

Kemudian Hecht (dalam Littlejohn, 2009 : 131 -132) menguraikan identitas dengan lebih rinci. Menurutnya, identitas bukan hanya terdiri dari dua dimensi tersebut, namun kedua dimensi itu juga berinteraksi dalam empat lapisan, yakni : Pertama, *personal layer*, yang terdiri dari rasa akan keberadaan diri kita dalam situasi sosial. Misalnya dalam situasi bermain dengan teman, mendekati profesor tentang nilai ataupun bepergian bersama keluarga. Dalam hal tersebut kita akan melihat diri kita dalam kondisi-kondisi tertentu. Begitu pula dengan identitas kita yang sebenarnya terdiri dari berbagai perasaan, ide tentang diri sendiri yakni tentang siapa dan bagaimana diri kita sebenarnya.

Tingkatan kedua adalah *enactment layer* atau pengetahuan orang lain tentang diri kita berdasarkan apa yang kita lakukan, apa yang kita miliki dan bagaimana kita bersikap tentang sesuatu. Misalnya penampilan kita adalah sesuatu yang bukan sekadar dilihat namun ia dipandang sebagai simbol-simbol aspek yang jauh lebih dalam terkait identitas kita. Artinya dengan melihat penampilan kita, orang lain bisa mendefinisikan bagaimana diri kita.

Tingkatan yang ketiga dalam identitas kita adalah *relational* atau siapa diri kita dalam kaitannya dengan orang lain, Identitas dibentuk oleh interaksi kita dengan orang-orang di sekitar kita. Dalam hal ini kita akan melihat lebih jelas diri kita dengan identitas kita sebagai mitra hubungan, seperti ayah, anak, istri, rekan kerja, dan sebagainya. Identitas kita juga akan terikat kepada peran tertentu yang berhadapan dengan peran lain, misalnya bos, sahabat karib, dan lain-lain. Di sini jelas bahwa identitas tidaklah individualis namun terikat pada suatu hubungan.

Tingkatan keempat dalam identitas adalah tingkatan *communal*, yang diikat pada kelompok atau budaya yang lebih besar. Kapanpun kita memperhatikan apa yang dipikirkan dan dilakukan oleh komunitas kita, maka saat itu kita menyesuaikan diri pada tingkat identitas kita tersebut. Meskipun dalam konteks budaya akan memberi penekanan tingkatan identitas yang berbeda, namun secara umum semuanya saling terkait. Hal ini disebabkan oleh sulitnya kita memisahkan diri dari banyak hubungan yang kita miliki. Identitas pribadi tidak dapat dipindahkan dari masyarakat yang lebih besar dimana kita tinggal. Dari penjelasan di atas, dapat disimpulkan bahwa identitas bersifat individual, sosial, dan komunal.

Menurut Simon Fisher, ada 4 (empat) tipe konflik yang masing-masing memiliki potensi dan tantangannya sendiri, yakni : 1) Tanpa Konflik; 2) Konflik Laten, yang sifatnya tersembunyi; 3) Konflik Terbuka, adalah konflik yang berakar dan sangat nyata, serta memerlukan berbagai tindakan untuk mengatasi akar penyebab dan berbagai efeknya; 4) Konflik di Permukaan, memiliki akar yang dangkal atau tak berakar dan muncul hanya karena kesalahpahaman yang dapat diatasi dengan meningkatkan komunikasi (Fisher, 2000 : 6).

*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.

Sebelum *coming out*, seorang *gay* akan melalui proses penerimaan dirinya secara sadar sebagai *gay*, yang disebut dengan *coming in*. *Gay* yang akan melakukan *coming out* (membuka diri) biasanya akan berpikir masak-masak sebelum menceritakan keadaan sebenarnya pada orang lain, karena akan beresiko dimarahi, dikucilkan, dijauhi, ditolak, dipukul, ditampar, dan diusir dari rumah.

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<p><b>D. STATUS LUARAN:</b> Tuliskan jenis, identitas dan status ketercapaian setiap luaran wajib dan luaran tambahan (jika ada) yang dijanjikan. 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 unggah bukti dokumen ketercapaian luaran wajib dan luaran tambahan melalui Simlitabmas.</p>
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Luaran wajib berupa Prosiding Konferensi Internasional . Ada 3 (tiga) luaran yang akan dicapai. Satu konferensi Internasional sudah terlaksana di Surabaya dan sisanya sedang didaftarkan dalam international conference,  
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**E. PERAN MITRA:** Tuliskan realisasi kerjasama dan kontribusi Mitra baik *in-kind* maupun *in-cash* (untuk Penelitian Terapan, Penelitian Pengembangan, PTUPT, PPUPT serta KRUPPT). Bukti pendukung realisasi kerjasama dan realisasi kontribusi mitra dilaporkan sesuai dengan kondisi yang sebenarnya. Bukti dokumen realisasi kerjasama dengan Mitra diunggah melalui Simlitabmas.

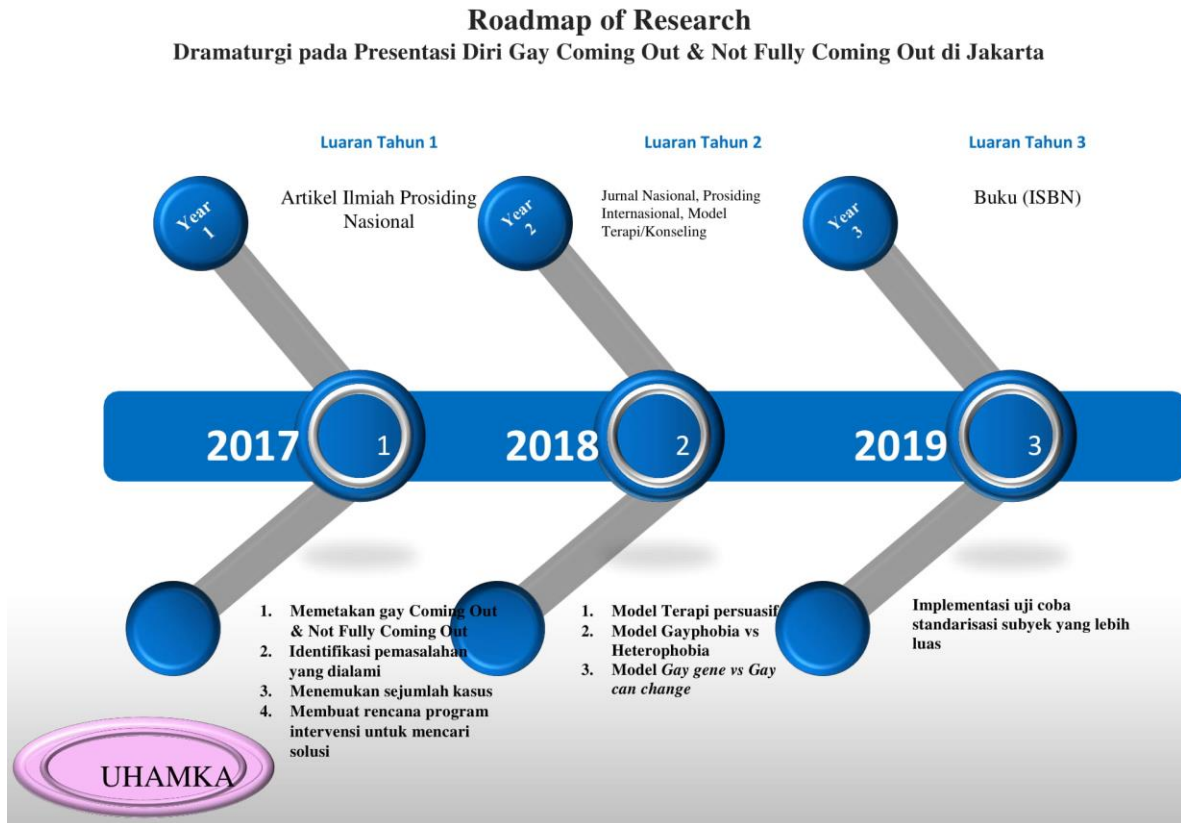
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**F. KENDALA PELAKSANAAN PENELITIAN:** Tuliskan kesulitan atau hambatan yang dihadapi selama melakukan penelitian dan mencapai luaran yang dijanjikan, termasuk penjelasan jika pelaksanaan penelitian dan luaran penelitian tidak sesuai dengan yang direncanakan atau dijanjikan.

Kendala yang dihadapi adalah mencari lokasi wawancara mendalam dengan para informan karena biasanya dilakukan sambil makan siang atau makan malam, sehingga sisa tenaga sehabis bekerja mengakibatkan wawancara kurang maksimal walaupun peneliti merasa data sudah lengkap dan memadai sebagai bahan penelitian. 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.....

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**G. RENCANA TAHAPAN SELANJUTNYA:** Tuliskan dan uraikan rencana penelitian di tahun berikutnya berdasarkan indikator luaran yang telah dicapai, rencana realisasi luaran wajib yang dijanjikan dan tambahan (jika ada) di tahun berikutnya serta *roadmap* penelitian keseluruhan. Pada bagian ini diperbolehkan untuk melengkapi penjelasan dari setiap tahapan dalam metoda yang akan direncanakan termasuk jadwal berkaitan dengan strategi untuk mencapai luaran seperti yang telah dijanjikan dalam proposal. Jika diperlukan, penjelasan dapat juga dilengkapi dengan gambar, tabel, diagram, serta pustaka yang relevan. Jika laporan kemajuan merupakan laporan pelaksanaan tahun terakhir, pada bagian ini dapat dituliskan rencana penyelesaian target yang belum tercapai.



Peneliti ingin mencoba mengaplikasikan terapi komunikasi persuasif dan empati dalam mengembalikan para gay ke fitrah yakni menjadi laki-laki heteroseksual yang menyukai lawan jenis bukan sesama jenis.....

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**H. DAFTAR PUSTAKA:** Penyusunan Daftar Pustaka berdasarkan sistem nomor sesuai dengan urutan pengutipan. Hanya pustaka yang disitasi pada laporan kemajuan yang dicantumkan dalam Daftar Pustaka.

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Dokumen pendukung luaran Wajib #1

Luaran dijanjikan: Prosiding dalam pertemuan ilmiah Internasional

Target: sudah terbit/sudah dilaksanakan

Dicapai: Accepted

Dokumen wajib diunggah:

1.

Dokumen sudah diunggah:

1. Surat keterangan accepted dari editor

Dokumen belum diunggah:

-

Peran penulis: first author

Nama Konferensi/Seminar: International Media Conference 2019, Topic : Creative Asia 2019

Lembaga penyelenggara: UPN "Veteran" Surabaya

Tempat penyelenggara: Hotel Novotel Samator Surabaya

Tgl penyelenggaraan mulai: 7 November 2019 | Tgl selesai: 8 November 2019

Lembaga pengindeks: Scopus

URL website: <https://forms.gle/gGu7MyEPVesqgnnw6>

Judul artikel: The Context Of Establishment Of Gay Identity Through The Application Of Social Gay Network On Digital Era In Indonesia



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

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

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

### **INTRODUCTION**

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

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

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

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

## **LITERATURE REVIEW**

### **State of Art**

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

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

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

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

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

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

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

### **Personal identity**

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

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

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

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

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

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

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

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

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

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

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

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

### **Self concept**

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

### **Gay Gene as a Form of Gay Identity**

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



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

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

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

### **Media and Social Networking Applications**

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

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

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

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

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

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



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

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

## **METHODOLOGY**

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

### **Data collection technique**

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

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

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

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

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

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

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

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

### **Data analysis technique**

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

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

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

### **Data Validation**

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

## **RESULT AND DISCUSSION**

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

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

I-2 added:

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

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

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

### **Gay can Change: Gay Gene Rejection**

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

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



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

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

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

#### Context of Formation of Gay Identity

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

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

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

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

Whereas the originator became gay because of a family upbringing where his two older sisters invited to play cartoon clothes and cooking, told by I-4, namely: Gegara when she was a child, two older sisters, Akika often invited to play clothes with cartoon clothes and cooks, she became gay. In the past, parents also just lived, because they were too busy. First coming out after watching a screening (screening film) in the community. If I am not mistaken in 2007, at that time I was invited by a gay friend. When I spoke to my eldest brother when he was gay, he was angry. He says it's better if you don't get married for life than to be gay. He also really resentful when I talk to him while ngondhek, visible from the look in his eyes. Second sister knows it, but it's far from meeting her because she works abroad, so she never complains.

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

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

I-9 obtains authoritarian parenting, says:

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

exist.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

All informants have come out, namely opening their identity as gay to others, which is 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 is then followed by the process of coming out which is an open identity as a gay to the



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## **CONCLUSION**

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

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IMC2019  
INTERNATIONAL MEDIA CONFERENCE

## LETTER OF ACCEPTANCE

Surabaya, October 24, 2019

To. Novi Andayani P, Wini Tarmini,  
Rahmiwati Marsinum  
Univ. Muhammadiyah Prof. Dr. HAMKA Jakarta

Dear Authors,

Thank you for your abstract submission to **2nd International Media Conference 2019. Creative Asia : Asian Cultural Creative Industries and Digital Media**. We are pleased to inform you that your abstract entitled

"The Context Of Establishment Of Gay Identity Through The Application  
Of Social Gay Network On Digital Era In Indonesia"

**has been accepted** to be presented in the 2<sup>nd</sup> IMC 2019, as well as for the subsequent publication. The 2<sup>nd</sup> International Media Conference will be held on November 7-8<sup>th</sup>, 2019 at Novotel Samator Hotel, Surabaya, Indonesia.

We would like to gently remind you that the full paper submission is due on November 1st, 2019. Also the conference payment is due on October 25<sup>th</sup>, 2019\_by Bank Tabungan Negara (BTN) VA. 94627922100111113 / Creative Asia.

We could not wait to welcome you in Surabaya and we hope that the conference will benefit us all. If you have any queries, please don't hesitate to contact us.

Yours Sincerely,



PUSAT STUDI  
KOMUNIKASI DIGITAL

Dra. Dyva Claretta, M.Si  
Chair of IMC 2019

Contact Person : Ms. Ade Kusuma +62 81 330 4242 58 / Ms. Roziana +62 821 3959 7434

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**Pusat Studi Komunikasi Digital**  
**Communication Science Department**

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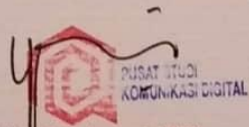
ASIAN CULTURAL CREATIVE INDUSTRIES AND DIGITAL MEDIA

## CERTIFICATE OF APPRECIATION

THIS CERTIFICATE IS AWARDED TO

**Novi Andayani Praptiningsih**

FOR BEING A PRESENTER  
IN 2<sup>nd</sup> INTERNATIONAL MEDIA CONFERENCE 2019  
**CREATIVE ASIA**  
(ASIAN CULTURAL CREATIVE INDUSTRIES AND DIGITAL MEDIA)  
NOVOTEL SAMATOR SURABAYA  
NOVEMBER 7-9, 2019



DR. Yuli Candrasari, M.Si  
Head of Communication Science Department

Dra. Dyva Charitta, M.Si  
Chief of Committee



Dokumen pendukung luaran Wajib #2

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Judul artikel: COMMUNICATION AND MOTIVATION COMING OUT GAY AS SELF  
IDENTITY IN INDONESIA





## COMMUNICATION AND MOTIVATION COMING OUT GAY AS SELF IDENTITY IN INDONESIA

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### Abstract

**Abstract.** Many gays in Indonesia who dare to admit and open themselves that he is a gay (melela). Gays who comes out usually realizes he likes the same sex or often called SSA (Same Sex Attraction). Gay openness about his sexual orientation (coming out) to the family, community, and society 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 find out: What factors cause gays to go to coming in and coming out in Indonesia. The research method with a qualitative approach through data collection techniques in-depth interviews, observation, and FGD. Data analysis uses the Miles & Huberman Interactive Model. The results showed that found 3 (three) contexts for the formation of gay identity in this study, namely family, psychological trauma, and social environment, with 15 characteristics.

**Keywords :** *communication, motivation, coming out, self identity, gay*

### Abstrak

Banyak kaum gay di Indonesia yang berani mengakui dan membuka diri bahwa dirinya seorang gay (“melela”). Gay yang telah *coming out* biasanya menyadari bahwa dia menyukai sesama jenis atau sering disebut SSA (*Same Sex Attraction*). Keterbukaan *gay* tentang orientasi seksual dirinya (*coming out*) pada keluarga, komunitas, dan masyarakat didahului proses *coming in*, yakni proses penerimaan diri bahwa dirinya memiliki orientasi seksual yang menyukai sesama jenis Namun tak semua *gay* mampu melakukan *coming out* secara utuh, misalnya hanya pada keluarga atau komunitas saja. Jika ia gagal melakukan *coming in*, maka ia akan menjadi SSA (*Same Sex Attraction*) tetapi berusaha menekan perilakunya agar tidak menjadi *gay*. Tujuan penelitian ini adalah untuk mengetahui faktor-faktor apa yang menyebabkan kaum gay menjadi *gay coming out* sebagai identitas diri di Indonesia. Metode penelitian dengan pendekatan kualitatif melalui teknik pengumpulan data wawancara mendalam, observasi, dan FGD. Analisis data menggunakan Model Interaktif Miles & Huberman. Hasil penelitian menunjukkan bahwa ditemukan 15 alasan seseorang menjadi *gay* dalam 3 (tiga) konteks pembentukan identitas diri gay dalam penelitian ini, yaitu keluarga, trauma psikologis, dan lingkungan sosial.

**Kata kunci :** komunikasi, motivasi, *gay, coming out*, identitas diri.

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## 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 consider that gays are not in accordance with religious, cultural, and norms as deviant behavior. Because sexual behavior like this has not been generally accepted and can 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 still include homosexuals as sexual deviations. The DSM-III is replaced by the term Ego-dystonic homosexuality.

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 no longer found as a sexual disorder.

In Indonesia, since 1993 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 below:

Figure 1.1.

Gay feature "Celebrate Pride" on Facebook



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 downloaded on November 9, 2019).

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 picture below:

Figure 1.2.

The meaning of the colors of the rainbow in the symbol of the Gay / LGBT community



The red color is symbolized by life and sexuality. Orange means healing and friendship. Yellow is vitality and energy. Green is natural. Cobalt blue as harmony and art work. And Purple means spirit and



gratitude. (www.republika.co.id downloaded on November 9, 2019).

## **Theoretical Framework**

### **State of Art**

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

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

with the gay community directly through in-depth interviews and observations. While the similarity with the research that researchers are doing now is a discussion of the gay community that is incorporated in the gay specialty club site.

### **Theory of Identity (Michael Hecht)**

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, 2008: 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, 2008: 131).

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

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

Mead (in Littlejohn, 2009: 121) revealed that humans interact with each other all the time, sharing understanding for certain terms and actions and understanding events in certain ways as well. The identity is communicated through verbal and non-verbal symbols that emanate. This means that verbal and non-verbal symbols are manifestations of special ideas about oneself, then negotiated to produce something mutually agreed upon which is believed to belong to 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. While in Asia, identity is seen as something that is obtained not from individual results but rather the collective effort of the group with its interactions. Then in Greece identity is understood as something that is personal and someone sees themselves in conflict or different from the others.

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

Identity is a code that defines membership in a community. The code will consist of symbols such as clothing form and ownership, words, language, how to name certain objects, as well as the meanings that we and others connect to certain objects. Communication is a tool to shape identity and also change the mechanism. Self-identity is formed when we socially interact with other people. Self-identity will appear from the way we express ourselves and also respond to others. There are two things 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. Then it can be concluded that self-identity consists of the meanings that are learned and we get from ourselves as individuals where those meanings are ultimately projected to others when communicating.

Then Hecht (in Littlejohn, 2009: 131 -132) describes identity in more detail. According to him,

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

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

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

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

The concept of self is our view of who we are, and that we can only get through the information that other people give us. The earliest self-concepts are generally influenced by family and relatives, which are referred to as significant others (Mulyana, 2007: 8).

George Herbert Mead in his book *Mind, Self and Society: From the Standpoint of a Social Behaviorist* says that every human develops his concept through interaction with others in society. The impression other people have about a person and the way that person reacts, depends on how

someone communicates with other people. This feedback process can change direction. When someone sees other people reacting to themselves and the impression that others have about someone, then the person can change the way they communicate because the other person's reaction is not in accordance with the way a person sees himself (Mulyana, 2007: 12-13).

Thus, each individual's self-concept is largely determined by how other people see / assess themselves when interacting. Cooley (in Mulyana, 2002: 74) said that an individual's self-concept is significantly determined by what he thinks about other people's thoughts about him. As a consequence of social life (in groups), one's self-concept always changes from one group to another, 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) that 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 individuals who have positive self-concepts are: 1) Confident in the ability to overcome problems, confident, not running away from the problem because believe 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) Receive 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) 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 people who have negative self-concepts according to William D Brooks and Philip Emert, namely: 1) Be sensitive to criticism. This 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 people who have negative self-concepts tend to avoid open dialogue and insist on defending their 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 people like this, all kinds of frills that support their self-esteem are the center of attention. Along with their enjoyment of praise, they too are

hypercritical towards others. 3) Hypercritics. He always complained, criticized or underestimated anything and anyone. They are 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, 2007: 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 is often also referred to as MSM (Men who have Sex with Men) or MLM (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.

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 (1978) 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).

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 *fitriah* accompanied by a consultant 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 Hirschfeld 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.

### **Methodology**

#### **Research paradigm**

Paradigm is defined as a set of beliefs or beliefs that guide actions, both regarding daily life and actions taken in connection with a research discipline or order (Guba, 1990: 17). The kinds of paradigms vary. According to Guba (Denzin & Lincoln, 2011: 207), the paradigm of science is divided into the paradigm of Positivism, Post Positivism, Critical, and Constructivist (interpretive). Research in the interpretive paradigm has several characteristics, including the belief in the existence of subjective reality as part of the reflective capacity of human agents in pursuant actions, the purpose of understanding meaning, and qualitative methods. It was stated by Guba that each paradigm carries the implications of each methodology. Creswell (1994: 201) distinguishes two types of paradigms, namely qualitative and quantitative.

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 method used in this research is qualitative method. Lindolf (1995: 27) calls the interpretive paradigm to refer to qualitative research that uses the ethnographic tradition of communication, phenomenology, ethnomethodology, symbolic interaction, and cultural studies. According to Bogdan and Taylor (Moleong, 2004: 4), qualitative research is a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior.

The reason in this study uses a qualitative approach because the problems to be discussed are not related to numbers but describe clearly and in detail and obtain in-depth data from the focus of the

study. Qualitative research always tries to uncover a problem, situation or event as it is. The results of the study are directed and emphasized in an effort to provide an objective and detailed picture of the actual situation.

## **Data collection technique**

### **1. In-depth interview (Indepth Interview)**

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

Related to confidentiality and protecting the privacy of informants, there are signs that monitor the research process, namely research ethics. According to Atwar Bajari in the book *Communication Research Methods: Procedures, Trends, and Ethics*, four research ethics principles that researchers must pay attention to, namely: 1) Respect human dignity (respect for human dignity). Research must respect the rights of research subjects must respect the rights of research subjects. They must know various things related to the course of research and have the freedom to choose an attitude or regardless of coercion to participate or not. A researcher has an obligation to explain the benefits of research. Risk and discomfort, agreement that the subject can answer all research questions, an explanation that the subject may leave the research process, and guarantee confidentiality. 2) Respect the privacy and confidentiality of research subjects (respect for privacy and confidence). Research is an effort to dig up information, the ins and outs of events or build opinions about a situation or event. In a social context, data relates to a person, institution or organization that is attached to the data extracted. Thus, the data can not be separated from the source and give identity to the data source. Suppose something good mentions the source, it might not be a problem; but if something is bad, it will give an identity or label to the source. In any situation, confidentiality is maintained in order to respect the privacy of data sources. Research is not an event report that is collected by journalists for information that is publicly accountable. Scientific research is reasonable and should hide identity for respect. Texts, pictures, even ornaments that show an identity, should be hidden. 3) Justice and

inclusiveness (respect for justice and inclusiveness). Research seeks to move away from social, ethnic, and other group imbalances. The results of the study did not discredit one group with certain traits, especially regarding the ugliness or badness of a group. Likewise, the treatment during research on gender differences. All participants without exception the gender group get the same treatment in an investment or research treatment. 4) Paying attention to the benefits and losses incurred (balancing harms and benefits). Research pays attention to the benefits to society, as is the nature of scientific research axiologically. Thus, research is pragmatically oriented towards solving community problems. Researchers must also minimize psychological disorders in the people studied (Bajari, 2015).

From the above explanation, it can be concluded that the researcher must maintain the confidentiality and identity of the informant, the researcher conceals the real names of the informants even 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.

### **2. Observation (Observation)**

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

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

### **3. Focus Group Discussion (FGD)**

According to Burhan Bungin, Focus Group Discussion (FGD) is a data collection technique that is generally carried out in qualitative research to obtain data from a group based on the results of discussions focused on a particular problem. This technique is used to avoid the wrong interpretation of a researcher because of the encouragement of the subjectivity of the researcher (Bungin, 2003: 178).

There are no right or wrong answers from participants, because they are free to answer, comment, or argue (positive or negative) as long as they are in accordance with the problem of the discussion (Kriyantono, 2010: 120)

The FGD was led by a discussion leader who acted as a catalyst to maintain the dynamics of the discussion. The discussion material is recorded in a complete transcript, recorded as it is based on chronological talks to facilitate analysis. The analysis was conducted by researchers based on FGD transcripts that had been compiled to make conclusions (Bungin, 2003: 179).

#### **4. Literature Study**

Documents as data sources can be used to test, interpret, and even predict (Moleong, 2000: 161). The documentation technique was carried out to obtain secondary data by recording / collecting various documents related to the research object. Information collected in the research was also obtained through written sources as secondary data, including from books and literature relevant to research, various printed materials such as community magazines, brochures, photos of activities, and other documents.

According to Scatman and Strauss, historical documents are important material in qualitative research. As part of the field method, researchers can refine historical documents and other secondary sources (Mulyana, 2009: 196). The document study tries to find a description of life experiences or events that occur along with the interpretation of research subjects through documents such as diaries, newspapers, clippings, etc. (Kuswarno, 2008: 59).

#### **Data analysis technique**

Data analysis according to Bogdan (in Sugiyono, 2005: 82) is the process of systematically searching and compiling data obtained from interviews, field notes and other materials, so that they are easily understood, and their findings can be shared with others. Data analysis is done by

organizing data, describing it into units, synthesizing, arranging into patterns, choosing what is important and what will be studied, and making conclusions that can be shared with others.

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

The first is data reduction, which is the process of selecting, focusing, simplifying and abstracting data from various data sources, for example from field notes, documents, archives and so on. Then the process of emphasizing, shortening, removing unnecessary, determining the focus and organizing data so that conclusions can be made. Data reduction is done when researchers determine the conceptual framework, research questions, cases, and research instruments used.

Second, the presentation of data focused on structured summaries and synopsis. Presentation of data, such as assembling data and present it properly so that it is more easily understood. Presentations can be in the form of matrices, drawings / schemes, networks, tables and so on. Third, draw conclusions / verification involving the

interpretation process of researchers, determining the meaning of the data presented. Final conclusions are made after the data collection ends. Verification is obtained through a process of negotiation / consensus between subjects, discussing with colleagues, checking data between members.

### **Data Validation**

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

### **Result and Discussion**

Based on the results of in-depth interviews with informants the researcher can conclude that found three contexts of the formation of gay identity in the Arus Pelangi Jakarta gay community in this study, namely: 1) Family; 2) psychological trauma; 3) Social environment. 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 the father died since the person concerned was still small, so that he needed a male figure to protect. Second, the family upbringing that let him play cartoon clothes, cooks, and gives story books that tell the story of Prince-Princess but who is admired by Prince who is well-built and handsome, not his beautiful Princess. Third, father or mother is fierce and likes to hit. Parenting from parents where the father / mother temperamental and the mother 'over protective'. Fourth, always distinguished and compared with other siblings. Fifth, expect girls to be born, not boys. Sixth, have a father / stepmother who is hard and fierce.

#### **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 I-5 who had been a victim of sexual violence by his friend in a boarding house and in the mall toilet. I was once broken-hearted because of being betrayed by a woman whom he loved so much in high school and had difficulty trusting women again, experienced by I-6.

### **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, junior high, high school, college, at work, even in the family / home. Secondly, being aware of his tendency to be gay and looking for information from the internet, the mass media, or individuals that influence changes in mindset. Third, often associating with gays. Fourth, it is more comfortable communicating with men than women. The third description of the motivational context in the formation of gay identity can be grouped 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 harassment. 11. Loss of a father figure, because the father died 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, 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 himself 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 communities. Their presentations also display their identities as they are, without hiding or covering up. Even according to researchers' observations of attitudes, behavior, and when talking with informants, some informants seemed to exaggerate. For example when they meet, they always kiss the cheeks of fellow community members.

The proud impression of being gay is also apparent from the way of speaking, attitudes and actions, especially to the fifteen informants who have fully opened themselves, except for I-1. I-1 appears normal without exaggerating, according to the analysis and assumptions of researchers because I-1 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 their identity, especially in the community because of their work. I-16 civil servants must maintain their image before their office mates. I-16 must hide his identity as gay, where the leadership and office colleagues may not necessarily be able to accept his existence as gay.

All informants have come out, namely opening their identity as gay to others, which is 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 when he realizes he is gay, he will seek information through the internet about gays as a source of information. In addition, he tries to join the gay community to strengthen and strengthen his decision to be gay.

## Conclusion

1. 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.
2. Found 3 (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.

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Judul artikel: GAY GENE VERSUS GAY CAN CHANGE DALAM PROSES COMING IN  
PADA KALANGAN GAY EKSEKUTIF MUDA DI INDONESIA

## **GAY GENE VERSUS GAY CAN CHANGE DALAM PROSES COMING IN PADA KALANGAN GAY EKSEKUTIF MUDA DI INDONESIA**

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**Abstract.** Gay openness about his sexual orientation (coming out) to the family, community, and society 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 find out: 1) What are the implications of the term gay gene in gay young executives in Indonesia 2) What factors cause gay young executives to go in and out of gay in Indonesia. The research method with a qualitative approach through data collection techniques in-depth interviews, observation, and FGD. Data analysis uses the Miles & Huberman Interactive Model. The results showed that: 1) Gay gene is just a myth. Some Esmud gays change by no longer being convinced of gay-genes, namely that gays are innate. They believe that 'no body is born gay, everyone can change'. So the gay gene myth died, and was replaced by 'gay can change'. 2) Found 3 (three) contexts for the formation of gay identity in this study, namely family, psychological trauma, and social environment. The use of gay social networking applications that can be downloaded via smartphones, greatly inspires the topic of discussion and sharing experiences between gay fellow Esmud in Indonesia.

**Keywords :** *Gay Gene, Gay Can Change, Coming In, Gay, The Young Executive.*

**Abstrak.** Keterbukaan *gay* tentang orientasi seksual dirinya (*coming out*) pada keluarga, komunitas, dan masyarakat didahului proses *coming in*, yakni proses penerimaan diri bahwa dirinya memiliki orientasi seksual yang menyukai sesama jenis Namun tak semua *gay* mampu melakukan *coming out* secara utuh, misalnya hanya pada keluarga atau komunitas saja. Jika ia gagal melakukan *coming in*, maka ia akan menjadi SSA (*Same Sex Attraction*) tetapi berusaha menekan perilakunya agar tidak menjadi *gay*. Tujuan penelitian ini adalah untuk mengetahui : 1) Bagaimana implikasi istilah gay gene pada kalangan gay Eksekutif Muda di Indonesia 2) Faktor apa saja yang menyebabkan gay Eksekutif Muda melakukan proses *coming in* dan *coming out* gay di Indonesia. Metode penelitian dengan pendekatan kualitatif melalui teknik pengumpulan data wawancara mendalam, observasi, serta FGD. Analisis data menggunakan Model Interaktif Miles & Huberman. Hasil penelitian menunjukkan bahwa : 1) *Gay gene* hanyalah mitos. Beberapa gay Esmud berubah dengan tidak lagi yakin terhadap *gay-gene*, yaitu bahwa *gay* adalah bawaan lahir. Mereka percaya bahwa '*no body is born gay, everyone can change*'. Sehingga mitos *gay gene* gugur, dan digantikan oleh '*gay can change*'. 2) Ditemukan 3 (tiga) konteks pembentukan identitas *gay* dalam penelitian ini, yakni keluarga, trauma psikologis, dan lingkungan pergaulan. Penggunaan aplikasi jejaring sosial khusus *gay* yang dapat di-*download* melalui *smartphone*, sangat menginspirasi topik diskusi maupun berbagi pengalaman antar sesama *gay* Esmud di Indonesia.

**Kata kunci :** *Gay Gene, Gay Can Change, Coming In, Gay, Eksekutif Muda*

## Pendahuluan

Keterbukaan *gay* tentang orientasi seksual dirinya (*coming out*) pada keluarga, komunitas, dan masyarakat didahului proses *coming in*, yakni proses penerimaan diri bahwa dirinya memiliki orientasi seksual yang menyukai sesama jenis. Namun tak semua *gay* mampu melakukan *coming out* secara utuh, misalnya hanya pada keluarga atau komunitas saja. Jika ia gagal melakukan *coming in*, maka ia akan menjadi SSA (*Same Sex Attraction*) tetapi berusaha menekan perilakunya agar tidak menjadi *gay*.

Tantangan ketika seorang *gay* telah memberanikan diri untuk *coming out*, yang bersangkutan harus menghadapi sejumlah pertanyaan keluarga atau masyarakat sekitar, yang tentunya rawan menimbulkan konflik, baik internal maupun internal.

Namun kini telah banyak kaum *gay* yang menerima dan mengakui bahwa dirinya benar seorang *gay*. Hal ini terjadi karena individu tersebut tidak lagi memiliki kekhawatiran jika orientasi seksualnya sebagai seorang *gay* diketahui pihak lain. Pengungkapan diri mengacu kepada mengomunikasikan informasi kita tentang diri kita kepada orang lain (DeVito, 1999:77).

Foucault (1997:53) mengatakan bahwa *gay* muncul sebagai salah satu bentuk seksualitas ketika dialihkan dari praktek sodomi menjadi semacam androgini (percampuran dari ciri-ciri maskulin dan feminin) batin (Foucault, 2007 : 65).

Banyak orang telah berani mengekspresikan kecenderungan atau orientasi seksualnya ke ruang publik sebagai bagian dari hak azasinya. Masyarakat dan negara juga telah memberikan perhatian terhadap hak-hak seksual dengan adanya divisi LGBT yang memperjuangkan hak-hak mereka, meskipun dalam penerapannya masih mengalami banyak kendala baik masyarakat maupun perilaku aparat negara (Musdah, 2011 :89).

Dalam buku Tangan Kuasa dalam Kelamin : Telaah Homoseks, Pekerja Seks, dan Seks Bebas di Indonesia, Hatib Abdul Kadir menyatakan bahwa dewasa ini telah muncul gender ketiga, sebagai simalakama yang subur di ranah Indonesia, yang hingga saat ini masih dianggap tidak jelas oleh agama dan negara (Abdul, 2007 : 90).

*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 (Sinyo, 2014 : 7).

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. Pengungkapan diri mengacu kepada mengkomunikasikan informasi kita tentang diri kita kepada orang lain (DeVito,1999:77).

Istilah pengungkapan diri digunakan untuk mengacu pada pengungkapan informasi yang dilakukan secara sadar. Dimana segala sesuatu baik itu pikiran, perasaan dan perilaku yang diceritakan secara sadar dan terbuka kepada orang lain.

*Coming out* adalah 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.

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 telah melakukan *coming out* telah melalui tahap *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.

John P. De Cecco dalam bukunya berjudul *Homophobia: An Overview*, menyatakan bahwa *gayphobia* merupakan sebuah istilah yang digunakan kepada masyarakat yang menolak *gay* dan hal tersebut terbentuk dari ketakutan yang irrasional. Sikap ini ditunjukkan dengan sikap bermusuhan atau tidak ramah kepada *gay*, sebagaimana yang disebutkan oleh Gregory M. Herek : “*Homophobia included gayphobia, a term often used to describe hostile reactions to lesbian and gay men, implies unidimensional construct of attitudes as expressions of irrasional fears*” (De Cecco, 1984 : 1).

Namun demikian definisi tersebut tidaklah cukup untuk menjabarkan apa sebenarnya *gayphobia*. *Phobia* adalah sebuah ketakutan pada sesuatu, misalnya *phobia* pada ruang sempit, *phobia* pada ular, *phobia* pada ketinggian, *phobia* pada keramaian, *phobia* pada orang baru, *phobia* pada warna tertentu, termasuk pula di dalamnya *gayphobia* dan masih banyak *phobia* lainnya.

Dalam pemikiran Barat, seksualitas telah dilihat sebagai azas tunggal yang menghidupkan setiap aspek kehidupan seseorang. Foucault (1978) mengidentifikasi

hal ini sebagai bangkitnya wacana “pengakuan” dan mencatat bahwa seksualitas ini, seperti diungkap dalam konsep tentang “*coming out*” (Boellstorff, 2005).

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. Seorang mahasiswa di sebuah universitas di Singapura berani melakukan pengungkapan diri (*coming out*) di hadapan teman-teman kuliahnya dengan cara berdiri di depan forum dan meneriakkan kata-kata “*I’m gay and stand up for marginalized group*”. Keberanian yang mencengangkan di tengah norma heteronormativitas masyarakat yang hanya mengenal laki-laki *straight* (Yulius, 2015).

## **METODE PENELITIAN**

### **Paradigma Penelitian**

Paradigma didefinisikan sebagai seperangkat kepercayaan atau keyakinan-keyakinan yang memandu tindakan, baik mengenai kehidupan sehari-hari maupun tindakan-tindakan yang diambil sehubungan dengan suatu disiplin atau tata tertib penelitian (Guba, 1990 :17).

Macam paradigma itu bervariasi. Menurut Guba (Denzin & Lincoln, 2011 : 207), paradigma ilmu pengetahuan terbagi atas paradigma Positivisme, Post Positivisme, Kritis, dan Konstruktivis (interpretif). Penelitian dalam paradigma interpretif mempunyai beberapa ciri, antara lain keyakinan adanya realitas subyektif sebagai bagian dari kapasitas reflektif agen manusia yang dalam tindakannya bersifat purposif, tujuan untuk pemahaman makna, dan metode kualitatif. Dikemukakan oleh Guba bahwa setiap paradigma membawa implikasi metodologi masing-masing. Creswell (1994 : 201) membedakan dua macam paradigma, yakni kualitatif dan kuantitatif. Sedangkan Sarantakos (1993) menyebut tiga paradigma dominan (perspektif), yakni : positivisme, interpretif, dan kritis.

Peneliti menggunakan paradigma interpretif. Secara ontologis, paradigma ini menyatakan bahwa realitas bersifat sosial sehingga akan menumbuhkan bangunan teori atas realitas majemuk dari masyarakatnya (Salim, 2006 : 62). Lebih lanjut dikatakan bahwa pendekatan interpretif cenderung menciptakan pola-pola teori, jaringan atau hubungan timbal balik sebagai hipotesis kerja bersifat sementara, lokal, dan spesifik.

Metode yang digunakan dalam penelitian ini adalah metode kualitatif. Lindolf (1995 : 27) menyebut sebagai paradigma interpretif untuk merujuk pada penelitian

kualitatif yang menggunakan tradisi etnografi komunikasi, fenomenologi, etnometodologi, interaksi simbolik, dan studi kultural. Menurut Bogdan dan Taylor (Moleong, 2004 : 4), penelitian kualitatif merupakan prosedur penelitian yang menghasilkan data deskriptif berupa kata-kata tertulis atau lisan dari orang-orang dan perilaku yang dapat diamati.

Alasan dalam penelitian ini menggunakan pendekatan kualitatif karena permasalahan yang akan dibahas tidak berkenaan dengan angka-angka tetapi mendeskripsikan secara jelas dan terperinci serta memperoleh data yang mendalam dari fokus penelitian. Penelitian kualitatif selalu berusaha mengungkap suatu masalah, keadaan atau peristiwa sebagaimana adanya. Hasil penelitian diarahkan dan ditekankan pada upaya memberi gambaran seobyektif dan sedetail mungkin tentang keadaan yang sebenarnya.

### **Teknik Pengumpulan Data**

#### **1. Wawancara mendalam (*Indepth Interview*)**

Menurut Engkus Kuswarno, wawancara mendalam adalah wawancara yang tidak memiliki alternatif respon yang ditentukan sebelumnya atau lebih dikenal dengan wawancara tidak berstruktur. Jenis wawancara ini mendorong subyek penelitian untuk mendefinisikan dirinya sendiri dan lingkungannya, untuk menggunakan istilah-istilah mereka sendiri mengenai obyek penelitian (Kuswarno, 2008 : 54).

Terkait dengan kerahasiaan dan melindungi privasi informan, terdapat rambu yang memonitor proses penelitian, yakni etika penelitian. Menurut Atwar Bajari dalam buku *Metode Penelitian Komunikasi: Prosedur, Tren, dan Etika*, empat prinsip etika penelitian yang harus diperhatikan peneliti, yakni :

1. Menghormati **harkat dan martabat manusia** (*respect for human dignity*). Penelitian harus menghormati hak-hak subyek penelitian harus menghormati hak-hak subjek penelitian. Mereka harus mengetahui berbagai hal yang berkaitan dengan jalannya penelitian serta memiliki kebebasan untuk memilih sikap atau terlepas dari paksaan untuk berpartisipasi atau tidak. Seseorang peneliti memiliki kewajiban untuk menjelaskan manfaat penelitian. Risiko dan ketidaknyamanan, persetujuan bahwa subjek bisa menjawab semua pertanyaan penelitian, penjelasan bahwa subjek boleh keluar dari proses penelitian, serta jaminan kerahasiaan.
2. Menghormati **privasi dan kerahasiaan subjek penelitian** (*respect for privacy and confidentiality*). Penelitian adalah upaya menggali informasi, seluk beluk peristiwa atau membangun opini terhadap sebuah situasi atau kejadian. Dalam konteks sosial, data berkaitan dengan seseorang, lembaga atau organisasi yang melekat dengan data yang digali. Dengan demikian, data tidak terlepas dari sumbernya dan memberi identitas pada sumber data. Andaikan sesuatu yang baik menyebutkan sumber, mungkin tidak menjadi masalah; namun seandainya sesuatu yang buruk, akan

memberikan identitas atau label bagi sumber. Dalam situasi apa pun, kerahasiaan tetap dijaga demi menghormati privasi sumber data. Penelitian bukanlah laporan peristiwa yang dikumpulkan oleh jurnalis demi informasi yang dapat dipertanggungjawabkan bagi publik. Penelitian ilmiah sewajarnya dan seharusnya menyembunyikan identitas demi rasa hormat. Teks, gambar, bahkan ornamen yang menunjukkan sebuah identitas, sudah selayaknya disembunyikan.

3. **Keadilan dan inklusivitas** (*respect for justice and inclusiveness*). Penelitian berupaya menjauh dari bias-bias ketimpangan secara sosial, etnis, dan kelompok lainnya. Hasil penelitian tidak memojokkan satu golongan dengan sifat-sifat tertentu, terutama menyangkut kejelekan atau keburukan satu kelompok. Demikian halnya dengan perlakuan selama penelitian terhadap perbedaan gender. Semua partisipan tanpa pengecualian kelompok gender mendapatkan perlakuan yang sama dalam sebuah investasi atau *treatment* penelitian.
4. Memperhatikan **manfaat dan kerugian** yang ditimbulkan (*balancing harms and benefits*). Penelitian memperhatikan kebermanfaatannya bagi masyarakat, sebagaimana sifat penelitian ilmiah secara *aksiologis*. Dengan demikian, penelitian berorientasi secara pragmatis pada penyelesaian persoalan masyarakat. Peneliti juga harus meminimalkan gangguan psikologis pada orang-orang yang diteliti (Bajari, 2015).

Dari penjelasan di atas, dapat disimpulkan bahwa peneliti harus menjaga kerahasiaan dan identitas informan, maka peneliti menyembunyikan nama asli para informan walaupun ketika peneliti tanyakan saat penelitian pendahuluan, para informan yang akan peneliti wawancarai bersedia dicantumkan identitas dirinya dengan menanda tangani surat pernyataan, kecuali satu informan yang minta dirahasiakan.

## 2. Observasi (*Observation*)

Patricia Adler dan Peter Adler (Denzin & Lincoln, 2009 : 495) menyebut dua prinsip pokok yang mencirikan teknik observasi dalam tradisi kualitatif. Pertama, observer kualitatif tidak boleh mencampuri urusan subyek penelitian. Oleh keduanya dikatakan : “...of the hallmarks of qualitative observation has traditionally been its *noninterventionism*”.

Kedua, observer kualitatif harus menjaga sisi alamiah dari subyek penelitian. Dikatakan bahwa : “*qualitative observation is fundamentally naturalistic in essence; it occurs in the natural context of occurrence, among the actors who would naturally be participating in the interaction, and follows the natural system of everyday life*” (Denzin & Lincoln, 2009 : 496).

Dalam pengamatan atau observasi ini peneliti terjun langsung ke lapangan dalam situasi yang sebenarnya. Beberapa alasan perlunya pengamatan adalah :

1. Menambah pengalaman secara langsung
2. Memungkinkan untuk melihat serta mencatat perilaku dan kejadian pada keadaan yang sebenarnya

3. Memungkinkan peneliti mencatat peristiwa (Lincoln dan Guba, 2009 : 191-193).

### 3. *Focus Group Discussion (FGD)*

Menurut Burhan Bungin, *Focus Group Discussion (FGD)* adalah sebuah teknik pengumpulan data yang umumnya dilakukan pada penelitian kualitatif untuk memperoleh data suatu kelompok berdasarkan hasil diskusi yang terpusat pada suatu permasalahan tertentu. Teknik ini digunakan untuk menghindari pemaksaan yang salah dari seorang peneliti karena dorongan subyektivitas peneliti (Bungin, 2003 : 178).

Tidak ada jawaban benar atau salah dari peserta, karena bebas menjawab, berkomentar, atau berpendapat (positif atau negatif) asal sesuai dengan permasalahan diskusi (Kriyantono, 2010 : 120)

Pelaksanaan FGD dipimpin seorang pemimpin diskusi yang bertindak sebagai katalisator yang menjaga dinamika diskusi. Bahan diskusi dicatat dalam transkrip yang lengkap, dicatat sebagaimana adanya berdasarkan kronologis pembicaraan agar memudahkan analisis. Analisis dilakukan oleh peneliti berdasarkan transkrip FGD yang telah disusun untuk membuat kesimpulan (Bungin, 2003 : 179).

### 4. **Telaah Dokumen**

Dokumen sebagai sumber data dapat dimanfaatkan untuk menguji, menafsirkan, bahkan untuk meramalkan (Moleong, 2000 : 161). Teknik dokumentasi dilakukan untuk mendapatkan data sekunder dengan cara mencatat/mengumpulkan berbagai dokumen yang berkaitan dengan obyek penelitian. Informasi yang dikumpulkan dalam penelitian diperoleh pula melalui sumber-sumber tertulis sebagai data sekunder, antara lain dari buku-buku dan literatur yang relevan dengan penelitian, berbagai bahan cetakan seperti majalah komunitas, *brochures*, foto-foto kegiatan, dan dokumen lainnya.

Menurut Scatman dan Strauss, dokumen historis merupakan bahan penting dalam penelitian kualitatif. Sebagai bagian dari metode lapangan (*field method*), peneliti dapat menelaah dokumen historis dan sumber-sumber sekunder lainnya (Mulyana, 2009 : 196). Telaah dokumen mencoba menemukan gambaran mengenai pengalaman hidup atau peristiwa yang terjadi beserta penafsiran subyek penelitian melalui dokumen seperti buku harian, surat kabar, klipping, dsb (Kuswarno, 2008 : 59).

### **Teknik Analisis Data**

Analisis data menurut Bogdan (dalam Sugiyono, 2005:82) adalah proses mencari dan menyusun secara sistematis data yang diperoleh dari hasil wawancara, catatan

lapangan, dan bahan-bahan lain, sehingga mudah dipahami, dan temuannya dapat diinformasikan kepada orang lain. Analisis data dilakukan dengan mengorganisasikan data, menjabarkan ke dalam unit-unit, melakukan sintesa, menyusun ke dalam pola, memilih mana yang penting dan yang akan dipelajari, dan membuat kesimpulan yang dapat diceritakan kepada orang lain.

Dalam penelitian kualitatif umumnya menggunakan langkah khusus, tetapi cara yang ideal adalah dengan mencampurkan langkah umum dengan langkah khusus seperti dikemukakan Bogdan (dalam Cresswell, 2010 : 276-284), sebagai berikut :

1. Mengolah dan mempersiapkan data untuk dianalisis, melibatkan transkrip wawancara, menscanning materi, memilah data dalam jenis yang berbeda tergantung pada sumber informasi.
2. Membaca keseluruhan data, menulis gagasan umum dan khusus dari data yang diperoleh.
3. Menganalisis lebih detil dengan mengkode data, mengolah informasi menjadi tulisan sebelum diberi makna.
4. Menerapkan proses koding untuk mendeskripsikan setting, orang-orang, kategori-kategori, dan tema-tema yang akan dianalisis, usaha menyampaikan informasi secara detil untuk membuat tema atau kategori.
5. Deskripsi dan tema disajikan kembali dalam narasi, pembahasan tentang kronologi peristiwa, tema, dan keterhubungan antar tema.
6. Interpretasi atau memaknai data, untuk menegaskan kebenaran informasi sebelumnya atau bahkan menyangkalnya. Interpretasi atau pemaknaan muncul dari data dan analisis, yang berasal dari perbandingan antara hasil penelitian dengan informasi yang berasal dari literatur atau teori.

Teknik analisis data dalam penelitian ini disusun dengan mengadopsi teknik analisis data kualitatif yang dikembangkan oleh Miles dan Huberman yaitu analisis model interaktif (*interactive model of analysis*). Sejalan dengan yang dikemukakan Bogdan tersebut di atas, Miles & Huberman (dalam Denzin & Lincoln, 2011 : 592) mengatakan bahwa model interaktif ini berfokus pada tiga komponen.

*Pertama* reduksi data, yaitu proses memilih, menfokuskan, menyederhanakan, dan mengabstraksikan data dari berbagai sumber data, misalnya dari catatan lapangan, dokumen, arsip dan sebagainya. Selanjutnya proses mempertegas, memperpendek, membuang yang tidak perlu, menentukan fokus dan mengatur data sehingga kesimpulan

bisa dibuat. Reduksi data dilakukan ketika peneliti menentukan kerangka kerja konseptual, pertanyaan penelitian, kasus, dan instrumen penelitian yang digunakan.

*Kedua*, penyajian data yang terfokus pada ringkasan terstruktur dan sinopsis. Penyajian data, seperti merakit data dan menyajikannya dengan baik supaya lebih mudah dipahami. Penyajian bisa berupa matriks, gambar/skema, jaringan kerja, tabel dan seterusnya.

*Ketiga*, menarik kesimpulan/verifikasi yang melibatkan proses interpretasi peneliti, menetapkan makna dari data yang tersaji. Kesimpulan akhir dilakukan setelah pengumpulan data berakhir. Verifikasi diperoleh lewat proses negosiasi/konsensus antar subyek, berdiskusi dengan sejawat, memeriksa data antar anggota.

### **Teknik Pemeriksaan Keabsahan Data (Validasi Data)**

Menetapkan keabsahan data (*trustworthiness*) diperlukan teknik pemeriksaan (Moleong, 2004:121). Pemeriksaan atau uji terhadap keabsahan data dalam penelitian kualitatif dilakukan dengan menggunakan empat kriteria, yakni : derajat kepercayaan (*credibility*), keteralihan (*transferabilitas*), ketergantungan (*dependability*), dan kepastian (*confirmability*).

## **HASIL DAN PEMBAHASAN**

Menurut teori *gay gene*, orientasi seksual tidak dapat diubah karena merupakan sesuatu yang sudah dibawa dan menetap sejak lahir (genetikal). Orientasi seksual *gay* adalah terberi (*given*) sehingga harus diperlakukan sama dengan manusia dengan orientasi seksual yang lain. Lingkungan hanyalah memperkuat atau memperlemah potensi yang sudah ada tersebut.

*Gay* tidak dapat berubah, jika diusahakan untuk berubah dengan terapi akan mengakibatkan gangguan bagi pemiliknya. Jadi, orientasi seks adalah sebuah anugerah yang harus disyukuri, serta berkah yang menetap dari Tuhan, dan yang mempunyai tidak pernah meminta untuk memiliki orientasi seksual seperti apapun.

Kesalahan dalam memersepsikan aturan agama terhadap kaum *gay* karena penafsiran terdahulu didominasi oleh kaum heteroseksual sehingga pemahamannya juga mengikuti norma heteroseksual (heteronormatif). Pandangan dan pemahaman agama yang konservatif mengakibatkan salah memahami komunitas *gay*.

Hak setiap individu sebagai manusia untuk mengapresiasi orientasi seksualnya, mendapat perlakuan yang sama dan sederajat, bebas dari rasa takut/tekanan/kekerasan

dari pihak manapun. Namun tindakan diskriminasi baik dilakukan oleh kelompok maupun individu, masih sering terjadi di kehidupan bermasyarakat.

Faktanya, sebenarnya tidak ada manusia yang mau terlahir *gay*. Hal ini tidak bisa dicegah. Suka atau tidak suka, *gay* adalah bagian dari keanekaragaman genetik. Semua berasal dari alam. Berhubung *gay* itu genetik, *gay* tidak bisa diubah. Fakta membuktikan berbagai terapi hormon, setrum, konseling, maupun hypnotherapy gagal mengubah orientasi seks *gay* menjadi hetero. Logikanya, jika *gay* itu penyakit dan bisa sembuh, maka sudah banyak ditemukan pil anti *gay* di apotek.

Orang yang meyakini *gay gene* menyatakan, bahwa memang ada *gay* yang mengaku sembuh, tapi sesungguhnya, mereka bukan *gay* sejati melainkan biseksual. Itu pun tidak berarti mereka 'sembuh' karena sisi *gay*-nya tetap ada. Kemungkinan lain, *gay* yang mengaku sembuh hanya berbohong untuk menutupi aib atau tidak ingin mengakui bahwa dirinya adalah *gay*.

Ilmuwan pertama yang memperkenalkan teori *gay gene* adalah Magnus Hirschfeld dari Jerman pada 1899, yang menegaskan bahwa *gay* adalah bawaan sejak lahir, sehingga dia kemudian menyerukan persamaan hukum untuk kaum *gay*.

Tetapi pada 1991, Dr. Michael Bailey dan Dr. Richard Pillard melakukan penelitian untuk membuktikan teori tersebut, dan hasilnya menggugurkan serta meruntuhkan teori tersebut dengan menyatakan bahwa *gay gene* hanyalah mitos. Hal ini dibuktikan melalui penelitian pasangan saudara kembar identik, dimana hasilnya adalah seorang *gay* dan seorang lagi bukan *gay*.

Pada 1993, riset dilanjutkan oleh seorang *gay* bernama Dean Hamer, yang menyangkal bahwa *gay gene* hanyalah mitos. Hasil riset Hamer menegaskan kembali pendapat bahwa kaum *gay* adalah fitrah/bawaan, bukan penyimpangan. Dan hasil penelitian inilah yang dipakai sebagai senjata kuat untuk memperjuangkan hak-haknya sebagai *gay*. Pada 1999, Prof. George Rice dari Universitas Western Ontario, Kanada, mengadaptasi riset Hamer dengan jumlah responden yang lebih banyak. Penelitian juga dilakukan pada tahun 1998-1999 oleh Prof Alan Sanders dari Universitas Chicago. Hasil riset juga tidak mendukung teori hubungan genetik *gay*. Penelitian Rice dan Sanders tersebut makin meruntuhkan teori *gay gen*. Runtuhnya teori *gay gene* dikuatkan oleh penelitian Paul Cameron, Ph.D. yang menyatakan bahwa kecenderungan *gay* bisa sembuh.



Teori *gay gene* yang sangat dipercaya oleh kaum *gay* dan komunitas *gay* yang meyakini adanya empat alasan yang membuat teori ini menjadi pegangan kaum *gay*, yakni :

1. Genetikal. Terlahir sebagai *gay* itu sudah ditentukan oleh gen, oleh karena itu harus menerima apa adanya terlahir sebagai *gay*.
2. *Gay* tak bisa berubah. *Gay* tak bisa berubah menjadi hetero melalui terapi. *Gay* tak harus sembuh, karena *gay* bukan penyakit. Maka mitos *gay* harus disembuhkan agar bisa berubah adalah tidak logis.
3. Menjadi *gay* adalah '*given*' (terberi). *Gay* adalah bawaan lahir, sebagai salah satu varian orientasi seksual.
4. Anti heteronormatif, yakni *gay* tak percaya pada hanya satu hubungan yang dipercaya oleh kaum heteroseksual yang menjadikan masyarakat hanya meyakini pada hubungan antar lawan jenis saja, tetapi juga ada hubungan antar sesama jenis.

'*Gay can change*' adalah kebalikan dari '*gay gene*'. '*Gay can change*' meyakini bahwa orientasi seksual *gay* dipengaruhi oleh banyak faktor termasuk lingkungan. Menjadi seorang *gay* bukanlah bawaan sejak lahir, bukan pemberian dari Tuhan. Sehingga sangat memungkinkan *gay* untuk diubah.

Pandangan ini berpedoman pada dua alasan, yakni *pertama*, pandangan agama yang melarang tindakan *gay*. Dan *kedua*, penelitian para ilmuwan barat sebelumnya dan fakta yang menunjukkan bahwa orientasi seksual *gay* dapat berubah. Jadi sebenarnya fenomena "*gay gene*" hanyalah mitos, dimana *gay* tidak bisa berubah.

Fakta tersebut dibuktikan oleh penelitian yang dilakukan Dr. Michael Bailey dan Dr. Richard Pillard dari PFOX untuk membuktikan teori *gay gene*, dan hasilnya menggugurkan teori tersebut dengan menyatakan bahwa *gay gene* hanyalah mitos. Mereka meneliti pasangan saudara kembar identik, dimana hasilnya adalah seorang *gay* dan seorang lagi bukan *gay* (*one gay, one not*). Kesimpulan hasil penelitian tersebut adalah '*nobody is born gay*'.

Runtuhnya teori *gay gene* juga dikuatkan oleh penelitian Prof. George Rice (Universitas Western Ontario-Kanada) dan Prof. Alan Sanders (Universitas Chicago). Kemudian dikuatkan juga oleh penelitian Paul Cameron, Ph.D. yang menyatakan bahwa *gay* bisa disembuhkan.

Tak sedikit *gay* yang ingin beralih menjadi hetero, baik atas keinginan sendiri maupun desakan keluarga. Biasanya mereka akan mencoba melakukan terapi. Terapi kesehatan psikologis seorang *gay* masih menjadi kontroversi, baik terapi yang dilakukan untuk ‘menyembuhkan’ seorang *gay* yang menyukai sesama jenis menjadi seorang laki-laki heteroseksual yang menyukai lawan jenis, maupun terapi yang justru menguatkan mental untuk menerima dirinya sebagai seorang *gay*. Kontroversinya adalah bahwa masyarakat awam yang bukan *gay* dan atau tak tergabung dalam sebuah komunitas *gay* tentunya akan menganggap bahwa terapi “penyembuhan” *gay* (*gay cure/reparative therapy*) akan mengubah seorang *gay* beralih menjadi seorang heteroseksual yang menyukai lawan jenis.

Namun di sisi lain, bagi para *gay* atau komunitas *gay* tentunya akan menolak terapi semacam itu dan menerapkan terapi yang ramah *gay* yang justru menguatkan mental para *gay* agar dapat menjadi dirinya sendiri dengan menerima keadaan dan eksistensi dirinya sebagai *gay* melalui proses *coming in* hingga *coming out* dengan cara memproklamkan dirinya baik di keluarga, komunitas, maupun lingkungan masyarakat, yakni *Gay Affirmative Therapy/Supportive Therapy*.

Proses *coming out* bisa saja dilakukan seorang *gay* hanya pada komunitas saja dan tetap merahasiakan dari keluarga dan lingkungan masyarakat dengan alasan khawatir dirinya tak bisa diterima mengingat stigma negatif masyarakat Indonesia yang cenderung religius patuh pada agama, moral, serta nilai-nilai yang berlaku di masyarakat. Mereka takut jika mereka melakukan *coming out* (*mletek/melela*), mereka akan di-bully atau memperoleh diskriminasi. Namun ada pula banyak *gay* yang telah melakukan *fully coming out*. Biasanya diawali dengan berterus terang pada keluarga, kemudian komunitas, dan akhirnya lingkungan masyarakat.

Kebanyakan orangtua akan cenderung marah dan bermasalah dalam menerima orientasi seksual anak mereka saat sang anak melakukan *coming out*. Orangtua akan merasa seperti dipaksa untuk menerima sebuah hal yang tak bisa diterima menyangkut orientasi seksual anaknya. Meskipun demikian, pada beberapa kasus orangtua bisa juga menjadi sangat menerima dan men-support anaknya melalui proses dan waktu.

Dua informan berniat akan mengubah hidup mereka. Mereka berharap senantiasa berusaha mengatasi ketertarikan kepada sesama jenis (*same sex attraction*). Mereka meyakini bahwa menjadi seorang *gay* itu pilihan, bukan takdir. Karena jika meyakini bahwa *gay* adalah takdir, maka akan mempengaruhi pula keputusannya akan tetap

menjalani hidup sepanjang hayat sebagai *gay* karena menganggap sudah ketentuan dari Yang Maha Kuasa.

*Gay Can Change* membuktikan bahwa seorang *gay* bisa berubah menjadi hetero. Pendapat bahwa *gay* bisa berubah, karena ada empat alasan yang melandasinya, yakni :

1. *Nobody is born gay*. Tak ada seorangpun dilahirkan sebagai *gay*.
2. *Gay* karena pengaruh lingkungan. Penyebab seseorang menjadi *gay* karena lingkungan bukan genetik atau bawaan lahir.
3. *Gay* bisa kembali hetero. Ada banyak jenis terapi yang berhasil membuat seorang *gay* berubah menjadi pria *straight* atau pria hetero yang menyukai sesama jenis.
4. *Gay* dilarang agama. Agama melarang perilaku *gay* dan sudah tercantum di kitab suci, misalnya Kisah Nabi Luth dan Sodom-Gomora berdasarkan kitab suci yang diyakini umat religius.

Berdasarkan hasil wawancara mendalam dan FGD terhadap para informan dapat peneliti simpulkan bahwa ditemukan tiga faktor seorang *gay* melakukan *coming out*, yakni : Keluarga, Trauma psikologis, dan Lingkungan pergaulan.

### **Kesimpulan**

1. *Gay gene* hanyalah mitos. Beberapa *gay* Esmud berubah dengan tidak lagi yakin terhadap *gay-gene*, yaitu bahwa *gay* adalah bawaan lahir. Mereka percaya bahwa '*no body is born gay, everyone can change*'. Sehingga mitos *gay gene* gugur, dan digantikan oleh '*gay can change*'.
2. Ditemukan 3 (tiga) faktor seorang *gay* melakukan *coming out*, yakni keluarga, trauma psikologis, dan lingkungan pergaulan. Penggunaan aplikasi jejaring sosial khusus *gay* yang dapat di-*download* melalui *smartphone*, sangat menginspirasi topik diskusi maupun berbagi pengalaman antar sesama *gay* Esmud di Indonesia.

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PANITIA SEMINAR NASIONAL & KOLOKSIUM DOKTOR 2019  
**UNIVERSITAS MUHAMMADIYAH PROF DR. HAMKA**

Jl. Raya Bogor Km.23 No.99, Ciracas, RT.4/RW.5, Kp. Rambutan, Jakarta Timur  
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## Letter of Acceptance

Kepada Yth,  
Bapak/Ibu **Novi Andayani Praptiningsih, Wini Tarmini, Rahmiwati Marsinun**  
Di  
Tempat

Dengan hormat,

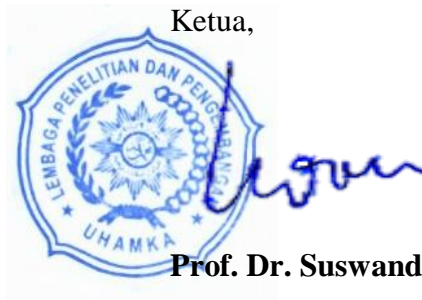
Kami sampaikan bahwa artikel yang berjudul **“Gay Gene Versus Gay Can Change Dalam Proses Coming In Pada Kalangan Gay Eksekutif Muda di Indonesia”** untuk dipresentasikan pada Seminar Nasional dan Kolokium Doktor dalam rangka wisuda UHAMKA 2019 telah kami terima.

Seminar ini akan mencakup pemaparan dari pembicara utama, presentasi pararel dari peserta terkait dengan tema seminar : Penguatan Riset dan Luaran Sebagai Budaya Akademik Di Perguruan Tinggi Memasuki Era Society 5.0.

Terkait hasil review artikel Bapak/Ibu yang akan dimuat dalam prosiding akan kami sampaikan melalui email. Untuk informasi lebih lanjut dapat menghubungi panitia seminar melalui email lemlit@uhamka.ac.id dan Official Website simakip.uhamka.ac.id

Panitia Seminar Nasional UHAMKA 2019

Ketua,



**Prof. Dr. Suswandari, M.Pd**

## SURAT PERNYATAAN TANGGUNG JAWAB BELANJA

Yang bertanda tangan di bawah ini :

Nama : Dr Dr NOVI ANDAYANI PRAPTININGSIH M.Si

Alamat : Bumi Serpong Residence E-11, RT 05/RW 024, Pondok Benda, Pamulang 2,  
Tangerang Selatan, Banten 15416

berdasarkan Surat Keputusan Nomor 225/SP2H/LT/DRPM/2019 dan Perjanjian / Kontrak Nomor 21/AKM/PNT/2019 mendapatkan Anggaran Penelitian Analisis Dramaturgi pada Presentasi Diri Gay "Coming Out" dan "Not Fully Coming Out" di Jakarta sebesar 100,350,000 . Dengan ini menyatakan bahwa :

1. Biaya kegiatan penelitian di bawah ini meliputi :

No	Uraian	Jumlah
01	<b>Bahan</b> ATK 1 set = 12900000Fotocopy 1350000Penggandaan 3000000	17,250,000
02	<b>Pengumpulan Data</b> FGD 2 paket @1508500 = 3017000Honor Pembantu Peneliti 5 OJ @3400000 = 17000000Honor Sekretariat 2 OB @300000 = 600000Transport 20 OK @150000 = 3000000Uang rapat di luar kantor 5 OH @150000 = 750000Konsumsi 5 OH @60000 = 300000Honor Pembantu Lapangan 2 OH @6400000 = 12800000	37,467,000
03	<b>Analisis Data (Termasuk Sewa Peralatan)</b> Honor Sekretaris/Adm Peneliti 3 OB @300000 = 900000Honor Pengolah Data 1 OP @ 14 63000Honor Narsum 2 OJ @1710000 = 3420000Konsumsi Rapat 10 OH @60000 = 600000Sewa Camera Digital 60 hari @150000 = 9000000Sewa Handycam 60 hari @250000 = 15000000	30,383,000
04	<b>Pelaporan, Luaran Wajib dan Luaran Tambahan</b> Honor Sekretariat/Adm. Peneliti 3 OB @300000 = 900000Uang rapat di luar kantor 10 OH @150000 = 1500000Konsumsi 10 OH @60000 = 600000Biaya International Conference 3 paket @3250000 = 9750000Publikasi di Jurnal Nasional 1 paket @1000000HKI granted 3 paket @500.000 = 1500000	15,250,000
	<b>Jumlah</b>	<b>100.350.000</b>

2. Jumlah uang tersebut pada angka 1, benar-benar dikeluarkan untuk pelaksanaan kegiatan penelitian dimaksud.

Demikian surat pernyataan ini dibuat dengan sebenarnya.

Jakarta.



(Dr Dr NOVI ANDAYANI PRAPTININGSIH,  
M.Si)

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