

Netnography of Gaya Nusantara's Communication on Instagram

Nur Ana^{a,1}, Ferry Adhi Dharma^{b,2*}

^{ab}Muhammadiyah University of Sidoarjo, Indonesia

¹nuranasidoarjo2000@gmail.com; ²ferryadhidharma@umsida.ac.id*

INFO ARTIKEL

Riwayat Artikel:
Diterima: Juni 2024
Direvisi: Juli 2024
Disetujui: Agustus 2024

Kata Kunci:
Netnografi
Komunikasi
Media Sosial
LGBTQ

ABSTRAKSI

Abstrak:

Media sosial juga dimanfaatkan oleh berbagai komunitas, termasuk Lesbian, Gay, Biseksual, Transgender, dan Queer (LGBTQ) yang telah tersebar luas dalam berbagai bentuk media, termasuk Instagram, Facebook, Tiktok, dan media sosial lainnya. Penelitian ini memiliki tujuan untuk dapat memahami bagaimanakah interaksi simbolik yang diterapkan di media sosial, khususnya Instagram, oleh GAYa Nusantara (GN) sebagai alat analisis untuk mengeksplorasi interaksi sosial masyarakat terhadap kehadiran kaum LGBTQ dan SOGIESC non-normatif lainnya di media sosial. Netnografi merupakan suatu metode yang digunakan untuk mengkaji ruang siber dari teks yang diinformasikan, dengan tujuan memahami budaya masyarakat yang timbul secara daring. Metode ini secara spesifik direncanakan untuk mempelajari kebudayaan dan kelompok daring, menjadi suatu istilah yang memiliki ciri khas dalam kelompok maya. Hasil penelitian ini adalah adanya usaha GN dalam mengkampanyekan nilai-nilai kesetaraan dan hak asasi manusia, khususnya pada LGBTQ. Melalui Instagram, GN melakukan simbolisasi sebagai NGO yang netral dan anti intoleransi. Kendati demikian, bagi netizen atau masyarakat maya, GN adalah NGO yang menyimpang karena bertentangan dengan nilai-nilai Pancasila, khususnya sila yang pertama. Hal ini terjadi karena netizen sudah terinternalisasi dengan nilai-nilai Pancasila dan juga nilai agama sehingga menganggap LGBTQ sebagai penyimpangan yang tidak dapat ditolerir.

Abstract:

Social media is also used by various communities, including Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) which has spread widely in various forms of media, including Instagram, Facebook, Tiktok and the others of social media. This research aims to understand how symbolic interactions are applied on social media, especially Instagram, by GAYa Nusantara (GN) as an analytical tool to explore people's social interactions regarding the presence of LGBTQ people and other non-normative SOGIESC on social media. Netnography is a method used to study cyberspace from informed texts, with the aim of understanding societal culture that arises online. This method is specifically planned to study online culture and groups, being a term that has unique characteristics in virtual groups. The result of this research is GN's efforts to campaign for the values of equality and human rights, especially for LGBTQ people. Through Instagram, GN symbolizes itself as an NGO that is neutral and anti-intolerance. However, for netizens or the virtual community, GN is a deviant NGO because it contradicts the values of Pancasila, especially the first principle. This happens because netizens have internalized the values of Pancasila and also religious values and therefore consider LGBTQ as a deviation that cannot be tolerated.

Keywords:
Netnography
LGBTQ
Communication
Social Media

I. Introduction

Telecommunications and information are technologies that make it easier for anyone to access information services on the internet, explore cyberspace, and interact via social media. The leaders in this technological revolution are young people, who actively use social media platforms and applications in their daily lives. Social media is also used by various communities, including Lesbian, Gay, Bisexual, Trans, and Queer (LGBTQ) which has been widely distributed in various forms of media, including TV, film, literature, and social media (Hariyanto, 2021). Like the GAYa Nusantara (GN) organization which already has a legal entity, it uses new media, an official organization in the form of an NGO (Non-Governmental Organization) supports diversity in self-identity, regardless of differences in sex, gender or other backgrounds (Nasution, 2018).

GN as a non-profit organization, was formed on August 1 1987, in Pasuruan, with its founder named Dede Oetomo to support an issue or matter fighting for the rights of LGBTQ people. GN's vision is to create a country that can respect each other, guarantee quality, and fulfill human rights, where every individual is able to live in equality, freedom, and with a diversity of identities, bodies, gender, and sexual orientation. GN's mission includes research, publication, education, advocacy, service, and information gathering related to human rights, sex, gender, and sexual health. This lifestyle was "imported" from countries that have a sexual culture through mass media and new media. In the UK, sexual and sexual identity practices have become a recreational and entertainment lifestyle known as Swinger Clubs and Swab Clubs (Dharma et al., 2023). This organization also seeks to lead and encourage the LGBTQ movement to obtain equal rights without restrictions in various contexts (Zuhri, 2023).

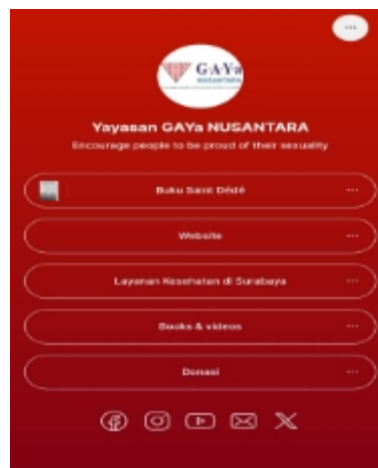


Fig. 1. YouTube, Facebook, Twitter and Instagram Social Media Accounts. Source (GN, 2022)

GN receives support from 36 individuals known as the GN Family, who participate in various organizational activities. They actively use social networks such as Facebook, Twitter, Instagram, and YouTube, apart from that, GN has HR (Human Resources) which is nicknamed the Peer Outreach or Outreach Team with its main role being to participate in implementing programs to prevent STIs, HIV and AIDS in throughout Indonesia. Considering the limited availability of human resources, GN sees great potential to maximize the use of internet media aimed at building identity and driving virtual movements.

In Indonesia, this organization is a pioneer of gay organizations, which along with the development of the GN era uses online media intensively, including websites and social media platforms such as Facebook, Twitter, IG, and YouTube. This kind of thing can reflect the positive impact of increasing the use of information technology in the public sphere, which increases the role of society in various social movements. Dahlgreen, quoted from Van de Donk, said that the internet had brought a new revolution in the field of global communications very significantly, influencing various aspects of society and culture, including the dynamics of democracy (Muris et al., 2022).

Currently, public discussions are increasingly using internet media, apart from that in public forums which in the context of online and explicit journalism, also involve a wide reach, for example social movements and activist organizations. Social movements, as described by McKenna and Chungtai, refer to groups that are directly connected to a collective identity, seeking to achieve common goals in various aspects of life (McKenna, 2020). This description reflects GN as a social movement that fights for equal human rights, especially regarding the body, identity, gender expression and sexual orientation.

In Indonesia, LGBTQ people are still struggling to gain recognition through various organizations they have formed. Studies show that LGBTQ subjects face a variety of obstacles, a report by the University of Indonesia's health research center in 2015 indicating significant social limitations for them. This report also reveals that society still has very little knowledge about LGBTQ people, especially things that cause deviations in sexual identity and sexual orientation. This level of understanding greatly influences the level of societal acceptance of LGBTQ people (Sobirin, 2019).

Gay is still considered a taboo topic in this country, especially by people who strictly follow religious norms. These LGBTQ issues were responded to by the Indonesian Ulema Council in 2014 with fatwa no. 57 about lesbians, gays, sodomy and sexual immorality. Urf (customs) if they conflict with the Creator's orders, must be abandoned (Randa, 2024). Although controversial, this NGO is growing rapidly, and as time goes by, they continue to update the content they publish on their social media accounts. Even though it received a lot of negative responses from the public, especially those who adhere to religious norms, the existence of this NGO continues to exist and operates in accordance with its function as mass media. This NGO has an advantage in that its audience is highly segmented, meaning that the issues they cover are still sought after and needed by a special audience (Darmoko, 2018).

A number of studies show that LGBTQ people use social media as a means of overcoming various obstacles in their daily lives, for example discrimination and isolation from society, as well as difficulties in finding a life partner (Zuhri, 2023). The use of gay-specific applications such as Grinder, Hornet, Jack'd, Moovs, Planet Romeo, BpyAhoy, U2nite, Striff, Badoo, Growl, and Tagged, reflects the increasingly growing internet in cyberspace and provides inspiration in opening up the scope of discussion space as a means of sharing experiences with gay people (Praptiningsih et al., 2019).

Social media provides space for adjustment, circulation of information, acceptance, search for romantic partners and mobilization of demonstrations (Zuhri, 2023). For example, on Twitter, comments with data regarding the LGBTQ rejection campaign show that most comments are neutral. Social media users in Indonesia seem to have a neutral attitude towards this rejection campaign, but most support rather than reject this campaign (Randev, 2022). In this context, symbolic interaction theory analysis from GH Mead is used, which focuses on social behavioral interactions. This theory emphasizes the important role of symbols in conveying feelings, thoughts and intentions through social media (Wibowo, 2018).

Several previous studies related to GN have been conducted by researchers such as Novilya Firdiana with the title "Gay Communication Behavior at the GN Foundation". This research reveals a person's personal aspects in a social and cultural context. Firdiana highlighted efforts to increase understanding of gay communication behavior, especially in GN, where the involvement of men in their sphere and relationships with heterosexual men is considered as deviant behavior from actual gender and violates heteronormative norms. This research highlights gay sexual orientation in a community context, especially attraction to men (Firdiana, 2019).

Furthermore, research was carried out by Shinstya Kristina entitled "Information and Gay Homosexuals (Ethnomethodological Study Regarding Information and Gays in the GN Surabaya Community)" with a discussion that interpreted the world of homosexuals regarding information.

Kristina highlighted that differences in sexual orientation make them quite vulnerable to acts of discrimination by dominant society. This research uses Erving Goffman and Lancaster's Dramaturgical approach to analyze images of information related to gay life. Other findings include the meaning of special symbols, Binan language, queer culture, and gestures that are often used by homosexuals as part of a bridge of information and processes for them (Kristina, 2016).

The focus of this article is "Netnography of Communication in Indonesian Style on Social Media". This research aims to understand how symbolic interactions are applied on social media, especially Instagram, by GN as an analytical tool to explore society's social interactions regarding the presence of LGBTQ people and SOGIESC other non-normative on social media. This article has important relevance as a reference in making decisions regarding the regulation of social media use in society. The formulation of the problem involves the form of interaction on the @yayasangayanusantara account in conveying news messages and visual communication structure in @yayasangayanusantara's uploads on social media (George & Rivettl, 2021).

II. Research Methods

Netnography is a method used to study cyberspace from informed texts, with the aim of understanding societal culture that arises online. This method is specifically designed to study online culture and groups, becoming a term that has unique characteristics in virtual groups (Bowler Jr, 2010). Koznets stated that netnography provides direction when carrying out the participation-observation stages in online groups and the culture of behavior that is formed through communication with computer media. Netnography also uses ethnographic steps, namely participation-observation, by utilizing online media on the internet such as social media, smartphones and computers (Bakry, 2017).

This method applies the AMS (Cyber Media Analysis) analysis technique which involves four levels, namely media documents (media archive), media objects (media objects), experiences (experiential stories), and media space (media space) using the media analysis method cyber. Instagram was used as a research area (field) with the account @yayasangayanusantara as the object. This research comes from secondary data and primary data. Secondary data comes from previous research, through books, journals, articles and information sources related to this research, while primary data was obtained through uploads on the social media account @yayasangayanusantara.

Data collection uses techniques that involve questions and answers and observations. The account manager informant was interviewed via Direct Message (DM), with a discussion that included all questions from the researcher. Interviews with account followers were conducted online via social media Instagram. Observations are used as supporting data from research subjects, including the @yayasangayanusantara account and its followers. Media text data analysis was carried out using a netnographic approach and source triangulation model, as well as the researcher triangulation method, to determine the level of validity. In source triangulation, an informant's answers are compared with those of other informants and also account managers, apart from that, the informant's answers are also compared with the results of observations and other research results. This research aims to understand symbolic interactions applied on social media, especially Instagram @yayasangayanusantara as a medium for exploring community social interactions regarding the presence of LGBTQ people and other non-normative SOGIESC in Surabaya (Rahmania, 2023).

III. Data Analysis and Result

A. Analysis Content of @yayasangayanusantara

The content from the @yayasangayanusantara account is not just ordinary uploads, but is a place for informal discussion containing opinions from various groups who use Instagram about GN's account which officially forms virtual communication with its own cultural characteristics. In the

content presented there is visual communication which has its own meaning and in the upload there is interaction between followers (Hariyanto & Dharma, 2020).

In general, the Instagram account @yayasangayanusantara is an organizational account that fights for LGBTQ equality and welfare with 4,734 followers which contains correct information content in accordance with data regarding education for all, especially for LGBTQ people, but also the community. Informational content is packaged attractively through the use of the latest language such as slang in several terms to make it more interesting flexible and in demand. Use of the creative slogan #GREETINGSTODIVERSITY to make it easier for followers to identify someone as Lesbian, Gay, Biseksual, Trans, and Queer. This non-profit organization has the motto: "encourage people to be proud of their sexuality." The GN Foundation believes that gender identity and sexual orientation in social life are very diverse. Heterosexuality is not the only normal sexual orientation. Gender identity is not just female and male. LGBTQ people have the same human rights as other individuals.

Interaction on the @yayasangayanusantara account occurs when the admin sends content (sender) to Instagram, whether in the form of text, images or videos. This content will be received by the recipient of the message, which means it is addressed to followers or visitors to the @yayasangayanusantara account. It could be said that the communication process that occurs is two-way communication. According to Instagram users, they will easily respond to content on the @yayasangayanusantara account such as likes and comments, because Instagram has the intention of liking or appreciating the content. The comments column feature will give followers or visitors the freedom to leave traces in the form of comments, so that followers can reply to each other or like these comments.

Social interaction of virtual communities towards reposts of coalition press releases NGOs Indonesia on the GN account, the perspective of symbolic interactionism is carried out by exchanging symbols as a means of interacting and communicating. These symbols are in the form of verbal symbols in the form of words, phrases or sentences which are realized in the form of written language, then non-verbal symbols in the form of gestures and expressions which are considered to represent personal expressions by sending messages via symbols contained in the Instagram application (emoji), or in the form of symbols. Other things they get from the internet can be pictures, videos or photos obtained by uploading photos or images from real life around them.

First are verbal symbols (words, phrases or sentences) used by cyberspace people to respond to various acts of hate speech against LGBTQ people on Instagram social media. This diversity certainly cannot be separated from the style of virtual society which is very diverse, including ethnicity, race, religion and culture and is of course influenced by the different backgrounds of each individual, both social, educational, social strata and other factors found in social society. However, apart from all this hate speech, it should have an automatic filter, namely religious values. Universally, religion certainly upholds the values of kindness, mutual tolerance, or respect for others. In Islam there are the terms *amar ma'ruf nahi mungkar* and *fastabiqul khairat* wherever, whenever, and under any circumstances. The words, phrases and sentences of the virtual community in interacting with the repost of this joint press release are very diverse. This diversity can be classified into several categories, namely, there are times when words, phrases or sentences are in the form of responses, questions, confirmations, debates and there are those who try to respond wisely and be wise when there are differences of opinion as in the following picture:



Fig. 2. Symbol of the Existence of LGBTQ People Through Press Releases in Source: (GN, 2023a)

In the repost upload of the joint press release, it was stated that “Police Must Investigate and Take Action against Perpetrators of Hate Speech Against LGBTQ” which contains threats and pressure on plans to implement ASEAN Advocacy Week which was scheduled to be held on 17-21 July 2023, is a form of helplessness and failure of the state in its constitutional obligations. in providing a guarantee of security for everyone without exception to express and gather peacefully. They emphasized that the state should actually take action against the perpetrators who have been spreading incitement and hatred against LGBTQ groups in Indonesia and hope that the police should implement the 2015 National Police Chief's SE regarding handling hate speech.

One of the collaborators in uploading this press release, namely HRWG, is a coalition NGOs Indonesia for international human rights advocacy. HRWG itself was founded by a number of NGOs working on different issues, but sharing an interest in encouraging the state to carry out international and constitutional obligations to protect, fulfill and respect human rights by using various mechanisms such as YLBHI, PBHI, Imparsial, SKPKC Papuan Franciscans, Elsam, Setara Institute, Migran Care, LBH Pers, Alliance of Independent Journals (AJI) Indonesia, KPI, IKOHI, Kalyanamitra, Solidaritas Perempuan, YAPPIKA, Mitra Perempuan, The Institute of the ECOSOC Rights, LBH Jakarta, TURC, RPUK, SBMI, Sanggar Swara, Perempuan Mahardika, PKBI, KontraS, International NGO Forum on Indonesia Development (INFID), Kapal Perempuan, IRE Yogya, South Sulawesi Women's Issues Observer Foundation, PIAR NTT, North Sumatra People's Legal Aid and Advocacy Association (BAKUMSU), South Sulawesi Mama House Foundation, Indonesian Women's Partner Space (RUMPUN), and Women's Home.

Second, symbols of non-verbal interaction. As a symbol that is considered to represent expressions of thought (feelings and expressions). This symbol can be found through applications on Instagram, internet downloads or photos of various images obtained from the surroundings. Instagram emojis are in the form of pictograms, icons, or small images that are used to express emotions, ideas, or feelings. Some emojis are universal (most people know that the heart symbol means love), while others have unique interpretations based on regional culture and language. There are thousands of characters available on Instagram as well as popular emoji symbols such as smiley face, sad face, clapping, thumbs up, heart and fire (Macready, 2023).



Fig. 3. **Figure 3.** Contrary comments are accompanied by a rejection symbol on Instagram Source (GN, 2023b)

From the comments displayed in Figure 3, it shows that there are symbols such as applause and laughing emojis which indicate support for comments that oppose the existence of LGBT people. These two rejection comments received the attention of 137 and 168 likes, apart from that there is also a fire emoji in the sense of expressing emotion. enthusiasm for equality of opinion to reject the existence of LGBT people. In terms of non-verbal language, the symbols that appear tend to give rise to bolder, less polite interpretations, sometimes give rise to elements of SARA, and tend to pay less attention to values or ethics in social interactions.

As has been mentioned in the theoretical framework, apart from the symbols used, there are three terms that are the essence of GH Mead's thinking in symbolic interactionism. These three things are Mind, Self, and Society (Derung, 2017). The author uses as an analysis tool the meaning of virtual society symbols regarding reposts of "Press Releases" on Instagram social media.

Mind (thoughts), Maya Community before commenting on a press release containing "Police Must Investigate and Take Action on Perpetrators of Hate Speech Against LGBTQ" on an Instagram account, in fact the person already has various knowledge about religion or sources of information. As is the basic idea of the theory of symbolic interactionism as a distinction from radical behaviorism which is only limited to the fact that actions occur because of a stimulus and response, of course the various responses made by the virtual community towards a social phenomenon in the form of "hate speech", have gone through a process of conversation with oneself or what is called with interpretation.

The problem is mind (thoughts) and the various knowledge that individuals have about hate speech are certainly not the same and vary. Hate speech on the social media Instagram precedes the mind so that the presence of this speech makes people in cyberspace (Instagram) think about hate from a religious perspective. This continues to develop along with individual development and of course there is a shift in meaning between the minds of one individual and another.

If analyzed using Mead's theory, in a person's mind there is pragmatic thinking, namely the process of thinking quickly to solve problems. This virtual world society if analyzed from the concept mind (thoughts) although not all of them, because with the variety as mentioned at the beginning, there are many who tend to think pragmatically (Kalumbang, 2018). Meanwhile, the meaning of symbols regarding the status of reposts of press releases regarding perpetrators of hate speech against LGBTQ people is interpreted subjectively (Hutapea, 2015). This means that whether polite or impolite, positive or negative, the meaning that emerges is influenced by background or previous religious knowledge. This phenomenon certainly cannot be blamed because that is the reality (Aisyah & Soiman, 2024). The next problem is because this mind is the initial stage as a form of response to a social reality in giving meaning to an action, whether the mind (thoughts) of

virtual society is in accordance with the concept of society or not can be known in the following analysis (Nggano et al., 2022).

The Self (self), is the second stage after going through the mind process. In terms of self-concept, the actual form of a person's response to a social phenomenon in the form of a repost of a press release about hate speech against LGBT on the social media Instagram, if viewed from the perspective of symbolic interactionism, is a form of self-actualization. This means that the desire to provide a comment on a repost makes the individual develop to become more critical in their opinions, and that is the essence of the true self. By being willing to provide comments, he indirectly becomes part of the response and this is what is called the concept of self-development, namely by placing oneself in an experience and social process.

However, in the concept of self as mentioned by Mead (1934) there is the concept of "I" and "Me" and this tendency is what will determine (the self) of cyberspace people in giving meaning to symbols that are interpreted in reposts of Indonesian NGO (Non Governmental Organization) coalition press releases on Instagram social media that tend to have positive or negative meanings. If analyzed from the communication style in responding to this repost, the "I" concept of the virtual community commenting appears to be the most dominant (Dharma, 2018). This can be seen that in general in real society, of course in communication ethics, even though there may be differences of opinion, you must still uphold ethics in communication such as politeness, not offending other people's feelings, and so on. These things do not seem to appear in cyberspace society. They actually place themselves in the "I" or "I" position, meaning there is a tendency to force themselves, other people's understanding of hate speech against LGBTQ tends to be ignored and not interpreted completely and in depth, this can be proven when there is a long dialogue in In the process of social interaction on Instagram social media, it is rare for someone who makes a comment to accept or understand other people's opinions. Most of what happens is that they respond by positioning that other people must agree with their understanding, even though a person's understanding is of course very subjective. This is what the author means that the concept of "I" in virtual society is more dominant than the concept of "Me".

As stated by Mead that between "I" and "Me" are actually inseparable. This "Me" can actually provide direction or control the "I", resulting in human behavior that is more predictable and can at least be used as a means of mitigation so as not to cause significant social chaos. Unfortunately, there are very few social interaction processes on Instagram that prioritize the concept of "Me", or at least combine "I" and "Me", this is psychological because in the self-concept of each person who comments, they think it is just a discourse war that has no impact. on patterns of social interaction in the real world, the tendency towards egoism with assumptions, "I" don't meet in the real world, I don't know them either, it's up to me what's important is that I'm like this" these various thoughts are often shrouded in self-concept so that people rarely think about it. the consequences and actions, according to the opinion of the chairman of the GN, Rafael said, "So there are two views, namely positive and negative, there are those who view it negatively, they are afraid of being found out, that's why many people use pseudonyms and fake photos, such as using fake accounts, if it's positive, that's what it was. there is discussion and there is interaction. If it's a fake account like this, it's a real account, but if it's still a closed denial, they're using a fake account." The process of interaction between the cyber community in responding to the existence of LGBTQ people mostly has a negative meaning, especially in responding to hate speech against LGBTQ people with pros and cons.

It's a little different if this LGBT discourse is posted on Instagram social media which is part of a GN NGO or there are some individuals who often meet or have met in the real world. Of a group of virtual communities that fall into this category, they still have a concept "I" and "Me" which is balanced or at least the role of "Me" as emotional control still has little function when compared to the comments of netizens who have never known them before, or almost certainly have very few opportunities to meet in the real world. If viewed from Mead's concept, the playing phase and the competition phase is more dominant, very few virtual communities have reached the phase of taking a role. In the playing phase, it is indicated that netizens' comments are often peppered with negative,

joking comments that underestimate the existence of this group as a form of rejection of sexual orientation deviations and often link them to applicable religious laws.

The competition phase can be indicated that in responding to an LGBTQ discourse this results in differences tending to end in two groups, the group that agrees with the excuses and explanations, and the group that disagrees with the various excuses and explanations, so that there is an impression that is captured that the opinion that gets lots of support from the virtual community which is what won. In the phase of taking a role, this is played by cyberspace people who actually have adequate religious insight and knowledge of state law, the indication is to straighten out and resolve with arguments and various explanations that can be accounted for, unfortunately very few virtual people who are members of sexual orientation deviations are willing to listen from opinions that try to intervene by conveying the truth of the contents of the holy Koran and state law, which ends in an anti-climactic conclusion, and tends to waste energy.

The virtual society referred to in this description is a society that interacts and communicates through a network of relationships that are created, built and constructed, and is actively and voluntarily involved in the social media Instagram. Unfortunately, this virtual community often has its existence interpreted ambiguously, meaning that if it is not there it is as if it is being sought, if it is there it is as if it is being used as an enemy in an argument. So it is not surprising that the MUI issued a fatwa regarding ethics in communication in cyberspace (Islamy, 2021). This is an effort to maintain existence (in terms of values and norms) in interacting on social media, especially Instagram. If all the words, sentences, symbols that appear in various responses in cyberspace are a reflection of a person's character and personality, then you have to have character and not lose your identity because in Mead's view what you think is a reflection of that individual's personality.

If the society that influences the mind and self is seen from the point of view as mentioned by Mead, there is what is called particular others and generalized others. Unfortunately, certain other virtual communities are often less functional or even not functioning properly. Family, friends and co-workers as particular others often do not function as social controls so they lose control in building communication and interaction. Plus, sometimes there is an indifferent attitude around people who sometimes don't care about the communication or behavior of the people around them (Barlösius, 2015). The second society is generalized others, namely the social and cultural community as a whole. Unfortunately this is often ignored. So an analysis can be taken that the meaning of society in a virtual space does not provide a positive meaning so it is not surprising that the interactions that take place in these virtual spaces tend to be out of values and norms (Farmer, 2021).

Based on the results of data findings and interviews with informants, the author understands that the culture of interaction that occurs is one that respects differences of opinion between members of the NGO, and corrects each other when there are mistakes, by discussing them together. Interaction on this account also provides an understanding that there are no restrictions on distance, age and scientific level because this NGO aims to share correct information sourced directly from competent research institutions. From the results of research on the @yayasangayanusantara account, the content on the @yayasangayanusantara account matches the characteristics stated in the account bio, namely an organization that fights for equality and welfare of LGBTQ and people with other non-normative #SOGIESC, such as posts about physical health issues or non-physical. For large content or the main content on the @yayasangayanusantara account in the form of photos and one-minute videos posted on feeds Instagram. This content is a reflection of the characteristics of social media, namely information and archives.

Producing content is the same as providing information to followers or Instagram users in general. All content will also become an archive that can be accessed at any time via any device, as long as the content has not been deleted by the account owner. The content on the @yayasangayanusantara account also pays close attention to existing visual communication elements, such as lines, shapes, textures, light/contrast, size, color and typography, as well as fulfilling the principles of visual communication, namely balance and unity. Almost all of the content presented by the @yayasangayanusantara account uses a rainbow symbol and many adopt

bright and varied colors. Instagram stories use portrait format. Another form at the media document level besides images and videos is text. The text in the Instagram content @yayasangayanusntara is additional support for what is the topic of discussion of the content. On Instagram the text is known as caption, on the @yayasangayanusantara account, this caption is very important for readers because it contains a complete explanation of the news from the posted content.

Apart from the positive factors regarding the existence of LGBTQ discourse on Instagram social media, researchers provide advice to Instagram users, especially in responding or responding to LGBTQ discourse, even though this discourse may be believed to be a truth of religious law. However, considering the diverse backgrounds, subjectivities and religious knowledge of each individual in cyberspace, it would be better if the discussion process involved learning from the right people, or at least creating a group of people who already know each other to discuss regarding LGBTQ discourse. So that it is not easy to draw conclusions about an LGBTQ discourse on Instagram social media and to believe and even practice this discourse, an in-depth study must first be carried out with people who are qualified in their fields, so that finally the truth of the discourse and diversity can be justified and become true objective and universal legal truth.

IV. Conclusion

GN uses Instagram as an advocacy medium for LGBTQ people who raise issues of equality and human rights. Apart from that, through social media Instagram, GN hopes to be able to campaign for LGBTQ human rights in Indonesia by opening spaces for dialogue with people who reject LGBTQ people. Despite this, the public actually views GN as an NGO that should not exist in Indonesia because it campaigns for teachings that conflict with Pancasila, especially the first principle. This happens because society has internalized the values of Pancasila and religion, especially Islam, meanwhile, the rejection made by netizens is considered by GN to be a symbol of intolerance towards LGBTQ people in Indonesia.

There are two types of advice provided by this research. First, for social science academics to strengthen similar research because social media has now turned into a medium for the struggle of minority groups because it is considered safer and freer. Second, for the government, especially the Ministry of Communication and Information, to monitor content that can cause social conflict in society, which can then create policies regarding what can be campaigned on social media so as not to cause disintegration in Indonesian society.

BILBIOGRAPHY

- Aisyah, N & Soiman, S. (2024). Strategi Dakwah Majelis Sirojul Mukhlisin Dalam Membentengi Remaja Dari Pergaulan Bebas di Desa Napa Kecamatan Batangtoru. *Al I'lam: Jurnal Komunikasi dan Penyiaran Islam*, 7(2), 98-105. <https://doi.org/10.31764/jail.v7i2.22743>
- Bakry, U. S. (2017). Pemanfaatan Metode Etnografi dan Netnografi Dalam Penelitian Hubungan Internasional. *Jurnal Global & Strategis*, 11(1), 15. <https://doi.org/10.20473/jgs.11.1.2017.15-26>
- Barlösius, E. & Philipps, A. (2015). Felt stigma and obesity: Introducing the generalized other. *Social Science & Medicine*, 130, 9–15.
- Bowler Jr, G. M. (2010). Netnography: A Method Specifically Designet to Study. *aHe Qualitative Report*, 15(5), 1270–1275.
- Darmoko, M. (2018). Application of Islamic Law in Handling LGBT (ASEAN Religious Social Harmonization). *International Conference on Law, Environment, Culture and Globalization 2018*. Bengkulu: University of Bengkulu.
- Derung, T. N. (2017). Interaksionisme Simbolik Dalam Kehidupan Bermasyarakat. *SAPA - Jurnal Kateketik Dan Pastoral*, 2(1), 118–131. <https://doi.org/10.53544/sapa.v2i1.33>

- Dharma, F. A. (2018). Managing Intercultural Interaction and Prejudice of the Indonesian Mengelola Interaksi Antar Budaya Dan Prasangka Masyarakat Indonesia. *INFORMASI: Kajian Ilmu Komunikasi*, 48(2), 281–293.
- Dharma, F. A., Liestianingsih, Andriati, R., Hariyanto, D., & Fediyanto, N. (2023). *Online Prostitution Among Millennials: A Consequence of Westernized Lifestyles?* (Vol. 1). Atlantis Press SARL. https://doi.org/10.2991/978-2-38476-052-7_35
- Farmer, J. F. (2021). “Collective Representations” and the “Generalized Other.” *A Review of the Evidence on the Convergence of Durkheim and Mead*, 3(1), 29–45.
- Firdiana, N. (2019). Perilaku Komunikasi Gay Di Yayasan Gaya Nusantara. *Undergraduate Thesis*. Surabaya: UIN Sunan Ampel Surabaya.
- GN. (2022). *Yayasan GAYa NUSANTARA*. Linktr.Ee. <https://linktr.ee/gayanusantara>
- GN. (2023a). *Siaran Pers Koalisi NGO Indonesia*. Instagram. <https://www.instagram.com/p/CutiAzuJHSJ/?igshid=MzRlODBiNWFiZA==>
- GN. (2023b). *Siaran Pers Koalisi NGO Indonesia*. Instagram. <https://www.instagram.com/p/Cut4OnSlJD/?igsh=d2FmY3J6YnJieHB6>
- Hariyanto, D. & Dharma, F. A. (2020). Buku Ajar Komunikasi Lintas Budaya. In *Umsida Press* (pp. 1–141).
- Hariyanto, D. (2021). Buku ajar pengantar ilmu komunikasi. In *Umsida Press* (pp. 1–119).
- Hutapea, E. B. (2015). Representasi Simbol-Simbol Komunikasi Menjadi Realitas (Studi Interaksionisme Simbolik Komunitas Pemakai Narkoba Di DKI Jakarta. *Bricolage*, 1(2), 1–10.
- Islamy, A. (2021). Nilai-Nilai Pancasila Dalam Kode Etik Netizen Muhammadiyah. *Pancasila: Jurnal Keindonesiaan*, 01(02), 197–210. <https://doi.org/10.52738/pjk.v1i2.51>
- Kalumbang, Y. P. (2018). Kritik Pragmatisme Richard Rorty Terhadap Epistemologi Barat Modern. *Jurnal Filsafat*, 28(2), 253–284.
- Kristina, S. (2016). Informasi dan Homoseksual-Gay (Studi Etnometodologi Mengenai Informasi dan Gay Pada Komunitas Gaya Nusantara Surabaya). *ADLN-Perpustakaan Universitas Airlangga*.
- Macready, H. (2023). *Panduan Emoji Instagram: Makna, Reaksi, Ide*. https://blog-hootsuite-com.translate.google/instagram-emoji/?_x_tr_sl=en&_x_tr_tl=id&_x_tr_hl=id&_x_tr_pto=tc
- McKenna, B. & Chungtai, H. (2020). Resistance and sexuality in virtual words: An LGBT prespective. *Computers in Human Behavior*, 105, 1–39.
- Mead, George, H. (1934). *Mind, Self, and Society: From The Standpoint of A Social Behaviorist*. Chicago: *The University Of Chicago Press*.
- Muris, D., Heidy, G., & Wattimena, J. A. (2022). Pembentukan identitas dan mobilisasi gerakan virtual organisasi Gaya Nusantara Identity Shaping and Mobilization of Virtual Movements of Gaya Nusantara Organization. *Jurnal Magister Ilmu Komunikasi*, 8(2): 247-262.
- Nasution. (2018). Homoseks (GAY) di Surabaya tahun 1982-1990. *Avatara*, 6(2), 299–306.
- Nggano, H. E., Arifin, I., & Juharyanto. (2022). Pembentukan Profil Pelajar Pancasila Ditinjau Dari Konsep Society 5.0. *Seminar Nasional Manajemen Strategik Pengembangan Profil Pelajar Pancasila Pada Pendidikan Anak Usia Dini*, 1(1), 1–10.
- Praptiningsih, N. A., Handayani, A. K., Putri, D. A., Subhiat, A. P., & Handayani, D. P. (2019). Implications of Gay Dramaturgy in Self-disclosure Behavior. *Proceedings of the Social and Humaniora Research Symposium (SoRes 2018)*, 413–421. <https://doi.org/10.2991/sores-18.2019.96>

- George, R., Rivettl, F., Samuels, F., and Dwyer, E. (2021). Displacement and gender-based violence among people with diverse sexualities and gender identities in Kenya. ODI: London.
- Rahmania, A., & Kurniawan, A. (2023). Studi Netnografi Pemanfaatan Media Sosial Instagram Sebagai Media Promosi Konten Wisata Kabupaten Gresik. *Al-Kharaj : Jurnal Ekonomi, Keuangan & Bisnis Syariah*, 6(1), 1021-1036. <https://doi.org/10.47467/alkharaj.v6i1.5678>.
- Randa, P. (2024). Tradisi Larangan Pernikahan Semarga Dalam Suku Melayu Menurut Prespektif Hukum Islam (Studi Kasus Di Desa Tibawan Kecamatan Rokan IV Koto Kabupaten Rokan Hulu Provinsi Riau). *Al-Qalam*, 18(1), 534–557.
- Randev, D. D. J. (2022). Role Of The Media In An Unequal World: LGBTQ Gender Identity And Portrayal. *Journal of Media, Culture and Communication*, 21, 1–7. <https://doi.org/10.55529/jmcc21.1.7>
- Sobirin, M. (2019). Perlindungan Hak Asasi Manusia Dan Pembacaan Al-Qur'an Kritis Advokatif. *UIN Sunan Kalijaga*.
- Wibowo, A. (2018). Analisis Interaksionisme Simbolik Masyarakat Maya Terhadap Wacana Agama di Media Sosial Facebook. *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan*, 6(1), 163–186.
- Zuhri, A., Khoeriyah, L. F., and Hanifah, N. N. (2023). The LGBT's Propaganda a Content Analysis Of News On The Gaya Nusantara and NU Online. *DINIKA*, 8(1), 309–332.