CHAPTER I

INTRODUCTION

1.1 Background of the study

In the process of life for human development, determining of personal identity is the part where people classifies themselves as women or as men. Situation and environment are some factors that people faced with a variety of options of how to interact with each other, and where we spend time in everyday life. These factors will determine the social position or social status of human being, because it will affect personal identity.

Henry (2009, p. 123) argues that normality implies a common set of shared cultural values and rules or norms about how to behave, appear, or think. Behaving and thinking differently are the manifestation of the violation act of those norms and values, can all be considered as a social deviance. Because in society, social status is not always followed by the rules because social deviation is inevitable. Gagnon and Simon (1968, p. 177) typified non-normative sexual behavior from the vantage point of the sociology of deviance as dependent on social sanctions, which can affect both the incidence of the behavior and social structures. Sexual behavior is seen as given and natural. Kelly (2003, p. 220) stated that sexual orientation is only heterosexual and gender identity should be aligned with sex (women and men), so the groups that fall outside these assumptions are considered abnormal. This assumption is then formed normality standards accepted in society. When there is a social behavior that

is outside the established standards, such behavior necessarily categorized as abnormal behavior (Kelly, 2003, p. 227-228). LGBT people considered denying the normality standard of sexual orientation and for same-sex couples that cannot reproduce naturally (Goode, 1984, p. 188).

According to National Diversity Sexuality Group (2005), for the first time of LGBT appeared in the year of 1290 which the English has the common law of a punishment for homosexuality. Followed by the events in England of the punishment for burning alive the sodomy in 1300. Continuing for the LGBT history, Germany is the most progressive country in the fight for the rights of lesbian, gay, bisexual, and transsexual. LGBT first appears as a movement in 1869 marked by the establishment of an organization fighting for the rights of homosexuals named Wissenschsftlich-Humanitares Komitee abbreviated WHK (Scientific-Humanitarian Committee) in Germany, initiated by Magnus Hirschfeld, a physician, psychiatrist and sexologist, Max Spohr. According to David Masci (2015) retrieved from Pew Research Center, after the appearance of homosexuality movement, the country of Netherlands became the first country to legalize the same-sex marriage in December 2000. In 2003 followed by Belgium, and then Canada and Spain in 2005, South Africa in 2006, Norway and Sweden in 2009, Iceland, Argentina and Portugal in 2010, Denmark in 2012, Uruguay, New Zealand, France, Brazil, England and Wales in 2013, Scotland and Luxembourg in 2014, Finland, Ireland, Greenland and United States—where Massachusetts first legalize state of same-sex marriege in 2015. Although no country

in Asia allows same-sex marriage ceremonies. But not all countries can accept LGBT presence is in the midst of the social environment, particularly the eastern states of strong religious values, including in Indonesia. LGBT issues in Indonesia itself is still considered for not allowing same-sex marriage.

Acceptance of lesbian, gay, bisexual, and transgender in Indonesia can not be separated from the influence of religion. The Indonesian government officially recognizes five religions, among, Islam, Protestant, Catholic, Buddhist, and Hindu. However, because the majority of the population in Indonesia is Muslim, the Islamic doctrine played a major role in the formation of national culture, social relations, law, and government (Boellstorff, 2005b, p. 577). Yip (2004 in Jaspal & Cinnirella, 2010, p. 850) states that Islam gives to the hegemonic status of heterosexuality. A-Qur'an, sharia law, and the Hadith prohibits homosexual (Bouhdiba, 1998, in Jaspal & Cinnirella, 2010, p. 850) so that social representations of Lesbian, Gay, Bisexual, and Transgender are negatively among the majority of Muslims (Green & Numrich, 2001 in Jaspal & Cinnirella, 2010, p. 850).

Muslim leaders in the media generally reject lesbian, homosexuality, bisexual and transgender, stating that LGBT is a social disease, evil and immoral trends that must be destroyed, and not a human rights as claimed by gay from West (Boellstorff, 20055, p. 576). However, in many Islamic communities, LGBT is often left for people not state sexuality in the public sphere and the social and religious obligations as married (Murray, 1997 in Jaspal & Cinnirella, 2010, p. 850). As a result, the

biggest problem for gay in Indonesia is the rejection by the family (Krisanty, 2007, p. 11). In other words, the population of Indonesia should be heterosexual.

Discrimination and hatred against LGBT people is rooted deep in Indonesian society. In addition to treated differently compared to the dominant heterosexual groups, stereotypes have a negative stigma attached to LGBT people. The negative stereotypes and stigma instill a false perception on the LGBT scene and continue to strengthen the discriminatory action against them. This does not only happen in Indonesia. In most societies in the world, LGBT is often considered a social disease and immoral (Boellstorff, 2005a).

As explained by the Division of Research and Education National Commission for Women (2008), the generally accepted view in Indonesia is essentialist view that believes that sexuality is given and natural so it can not be changed. As a result of this view, heterosexual intercourse being the only acceptable sexual practices in society. The views are gaining legitimacy of religious teaching in Indonesian society. Relationships that are considered natural is the relationship between men and women. This assumption is then formed normality standards accepted in society. When there is a social behavior that is outside the established standards, such behavior necessarily categorized as abnormal behavior (Kelly, 2003, p. 227-228).

The assumption that abnormal group was also associated with the idea that LGBT is a 'disease' or psychological disorders. LGBT was once listed as a

psychological disorder in the Diagnostic and Statistical Manual of Mental Disorders (DSM). However, this classification is then considered inaccurate, not proven, and based on the norms that exist in society at that time only, so it was abolished in 1973. LGBT is no longer classified as a mental disorder or sexual deviation either by the World Health Organization (WHO) since 1990 as well as by the Ministry of Health of the Republic of Indonesia in 1983 and 1993 (Hartayo 2010).

For that case, lately, much debated that same-sex couples is becoming of interest in the media. One other event that reinforces the negative stigma against LGBT people is the outbreak of AIDS. As is the case elsewhere in the world, the LGBT issue gained public attention in Indonesia since the first cases of AIDS in 1987. At the time, appeared a false understanding that AIDS is a disease of special 'gay' which can only override homosexuals. Along with that, comes the assumptions that the group of adherents definitely gay sex, immoral, unfaithful, and hedonistic.

As a result of the various factors described above, the LGBT set aside and marginalized in society. Glover (2000) explains that LGBT is forced to disengage from public life in urban areas and the need to be careful in how they represent themselves in public. LGBT was forced to go underground, to cut themselves off from the mainstreams of city life, and to exercise much more care and discretion about the ways in the which they presented themselves (Glover, 2000). In this state, LGBT as a social group have minority status.

As said Harding (1997), the voices of marginalized groups should be favored, because they understand how to work within the dominant culture and the marginalized groups at the same time. Therefore, by 'giving' voice to individuals from marginalized groups, researchers can gain an understanding of how the dominant culture to restrict the movement and the role of marginalized groups (Heckman, 1997).

Among today's society the phenomenon of LGBT, LGBT people blend in with the local community as a normal person. Many gays directly show their identity by performing similarly like mainstream way of social interaction namely: the dress, the style of speech, and those symbols typical of them to the public and they dare to openly declare their status in society. Nowadays, the development of LGBT issues in Indonesia are spreading although it is not rapidly, but now people begin to realize the existence of gay around society. The data reported in the archipelago lifestyle portal (Oetomo, 2008, p.8) stated that in 2008 the number of gays in Indonesia have reached 20.000 million people. On March 1, 1982, Lambda Indonesia (LI), the first gay organization in Indonesia was established in Solo. LI is one of the first openly gay organization in Asia (Thorne, 2011). LI's vision is to improve the image and identity of gays in society (Djoerban, 1999, p. 106). In July 1982, LI became part of the International Gay Association (IGA) in the conference in Washington. Following to another community of LGBT are Arus Pelangi and GAYa archipelago. On August 1, 1987 stood back in the gay community in Indonesia, namely the establishment of the

Working Group Lesbian and Gaya Nusantara (KKLGN) which was later shortened to GAYa Nusantara (GN). GN founded in Pasuruan, Surabaya. Through these communities, LGBT people are trying to fight for their rights as citizens. LGBT people are also trying to raise their voice through the mass media. Mass communication researchers have realized how strong the role of communications media in shaping people's minds. Media communication has strength in influencing the community, especially the influence caused by the mass media (Effendy, 2003: 407).

The stereotypes and stigma attached to LGBT people can not be separated from the role of the media. The mass media play a role in providing the 'ingredients' that make people's perception of reality. Through mass media, people find a certain representation on other groups in society, however, such representation is not a representation that the objective of social reality, as it has passed the selection process and interpretation (McQuail, 2005, p. 102). Representation of certain groups, especially minorities, can affect people's perceptions of the group. Most of the images received through the media reflect the experience and interests of the majority groups in society.

Although gay organizations have sprung up, and more and more gays have 'come out of the closet' ("The struggle," 1999, p. 16), the gay community is still marginalized in Indonesia. Discrimination explicitly and violence mostly committed by fundamentalist groups, but the discrimination and marginalization more subtly still

occur in everyday life among friends, family, at work, or at school (Laurent, 2001, p. 195). For most members of the community, a reflection on LGBT is still negative (Ellis, 2007, p. 56).

Lesbian, Gay, Bisexual and Transgender issue in mass media including newspaper are not a brand new issue in Indonesia. From the standpoint of religion, social and culture, LGBT issue is still considered the pros and cons in the media. Exclusion or discrimination to the LGBT communities are either to make them shut down or expose themselves.

News in the mass media is a way to create the desired reality of the events or the (group of) people reported. Therefore has passed the selection process and reproduction, a newspaper report is actually a report of events that artificially, but can be claimed as an objective by the newspaper in order to achieve the objectives of ideology (and business) the newspaper. In other words, news in the mass media, not just deliver, but also to create meaning (Eriyanto, 2002: p. 12).

The Jakarta Globe, Jakarta Post, and Tempo are chosen as a data source because they give major influence to the readers. These newspapers are popular in Indonesia, although they are written in English. The Jakarta Globe, Jakarta Post and Tempo as the expertise of English version media contribute to inform the phenomena of LGBT by Indonesian perspective. Through the Jakarta Globe, Jakarta Post and Tempo website, there are some features to show its function, news, views, life, travel, and community. These newspapers can reach massive audiences. The content in the

newspaper can purpose to entertain or even interpret the news. However, the content is not always neutral, but also some news refers to negative meaning or positive meaning. These three media constructing the news in their own way. Construction news carried by the media one is to perform framing news.

From some certain articles in The Jakarta Globe, Jakarta Post and Tempo presents a variety of news about LGBT emphasised on the words that refer to participation in voicing LGBT rights, and there are some disagreements of LGBT presented in the news in Indonesia. Media is an agency that actively interprets reality to presented to the audience and take a part to gave them influence in community. By using framing analysis from Zhongdhang Pan and Gerald M. Kosicki, the article classified into syntactical, script, thematic, and rhetorical structure. This method reveals the representation of LGBT rights on the article through the language structure and the news pattern used.

The concept of framing has been used widely in the literature of communication to describe the process of selecting and highlighting the specific aspects of a reality by the media. In the realm of communication studies, analysis of framing represent a tradition that emphasizes a multidisciplinary approach or perspective to analyze the phenomenon or communication events. (Sobur, 2001, p. 162).

1.2 Research question

Based on the background above the writer formulate the problem of this study is:

- How are Jakarta Post, Jakarta Globe and Tempo article framed the issue about the human rights of Lesbian, Gay, Bisexual, and Transgender in Indonesia?

1.3 **Purpose of the study**

The purpose of this study is to reveal the framing process of Lesbian, Gay, Bisexual, and Transgender human rights in Indonesia framed in the Jakarta Post, Jakarta Globe and Tempo.

1.4 Limitation of the study

According to the brief explanation on the background, this study will focused on the framing analysis. The writer analyses the text of the Jakarta Post, Jakarta Globe and Tempo articles related to the issue of the human rights of Lesbian, Gay, Bisexual, and Transgender in Indonesia by deploying Zhongdhang Pan and Gerald M. Kosicki's theory.

1.5 Significance of the study

This study expects to help the reader to comprehend an article in media especially in newspaper. The reader is hoped to have the wider point of view to see the depth

information of the articles. By reading this research, the reader can enrich their knowledge about the framing of news appears in an article

1.6 Previous Related Study

Some studies had been conducted relates to the framing analysis are explained below:

In the case of LGBT in United States, in order to promote school success for LGBT for questioning the primary, secondary, and tertiary prevention and intervention strategies, Emily S. Fisher (2008, p. 79-91) implement the strategies and make recommendations for school-wide changes to promote positive development for every secondary student school in the United States. In the past 10 years, courts have held that schools must provide equal access for all students and must protect them from harm and harassment. Despite such legal protections and precedents, bullying of sexual minority students in schools is widespread; yet educators are generally unaware of the degree of victimization and often fail to intervene when bullying occurs. As schools become increasingly diverse, it is important that school psychologists understand the intersection of gender identity, sexual orientation and culture for students. Merrell, Ervin, and Gimpel (2006) suggest that programming to support and promote social/emotional wellbeing and resiliency should follow a public health framework, which includes providing three levels of services simultaneously. Primary prevention efforts are those that reach all students in school in order to create

an environment that promotes safety, respect, and acceptance. Secondary prevention efforts target a select group of students who are most at risk for developing mental health problems, such as those experiencing harassment or family conflicts. Tertiary pervention efforts are more intensive and are directed at students who are already experiencing more serious emotional problems. By using this framework to develop prevention and intervention programming, it can help reduce the number of LGBT students who experience academic, emotional, behavioral problems and promote positive development.

To support and promote the positive development in wellbeing of mankind, aside from education school give the positive influence in the scope of LGBT, media can take the part as an influence of media role models on LGBT community. Gomillion and Giuliano (2011, 58:330-354) investigate the influence of the media on LGBT identity by using survey and in-depth interview approaches cultural factors such as the media may influence important psychological domains, including individuals' self-perceptions. Ochman (1996), found that exposing children to same-sex storybook characters who were strong, positive role models enhanced children's positive self-concepts. This finding is significant in part because Ochman demonstrated that positive portrayals of media characters that share similarities with an individual could produce changes in the individual's self-perception. Consistent with this notion, Wohlford, Lochman, and Barry (2004) found that participants were more likely to have high self-esteem if they believed they shared many character traits with their

role models than if they believed they shared few traits with their role models. In short, because having role models with similar characteristics predicts high self-esteem, it seems reasonable to expect that LGBT individuals who have access to LGBT role models may have higher self-esteem than LGBT individuals who lack access to such role models.