

: LGBTI

MEDIA COVERAGE
AND COMMUNITY
MEDIA MAPPING



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Buku : Pemetaan terhadap Pemberitaan dan
Media Komunitas terhadap LGBTI
Penyusun : Henry Thomas Simarmata, Cahyo Aji; Tim Kemitraan
Desain dan Tata Letak : Graficoup
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Kemitraan - The Partnership For Governance Reform
Jalan Taman Margasatwa No. 26C, Ragunan,
South Jakarta, Indonesia

www.kemitraan.or.id

@kemitraan_pgr

www.facebook.com/pages/Kemitraan-Partnership

A. Approach

1. News Mapping (news media)

Elements observed in news media are content and horizon that are based on the general principles of news such as hard news, balanced investigation (not one-sided), confirmation, and clarification. Legally, news media is more traceable in terms of its accountability towards Press Law and press institutions such as the Press Council as well as various media and journalist organizations.

Studies on media coverage on LGBTI use the "common room" reference. References become the framework to screen news and to create groups. This grouping is basically based on:

Reciprocal detection

In "reciprocal detection", the news appeared refers to suggestion to be careful in making conclusion and the need for detection on LGBTI.

Build psychological perception/decision

In "building psychological perception/decision", the attitude that commonly appears is the opposition using an opinion that it "against religious values", "dangerous groups", "disease or disorder, or abnormality". In various news, a proposition attitude appears and refers to the need for "balanced news", "respect towards people's personal life", "no need to isolate".

Diversity in co-existence

In "diversity in co-existence" there is not much news but tends to refer more to the transgender group (in LGBTI) that usually has ongoing socio-cultural processes. In the news atmosphere, many "opposition" is found. This process is disturbed but does not shut the process off.

SEGMENT

For complete description, please refer to annex 1 "Using the Framework of "Interaction Room" in LGBTI News mapping"

In news media, each influence area (readers, discussions, listeners) is established, especially for commercial reasons. In this tracing, the influence area is referred to as segment. The segments referred are:

A

A group with an income that is higher than the Provincial Minimum Wage (UMP), socially active, sophisticated in social life and access to reading materials, does not hesitate in giving controversial opinions, socio-psychologically denizen.

B

A group with an income that is higher than UMP, medium-to-high horizontal mobility, aspiration to become urban dweller and socially active, the building block of the middle class

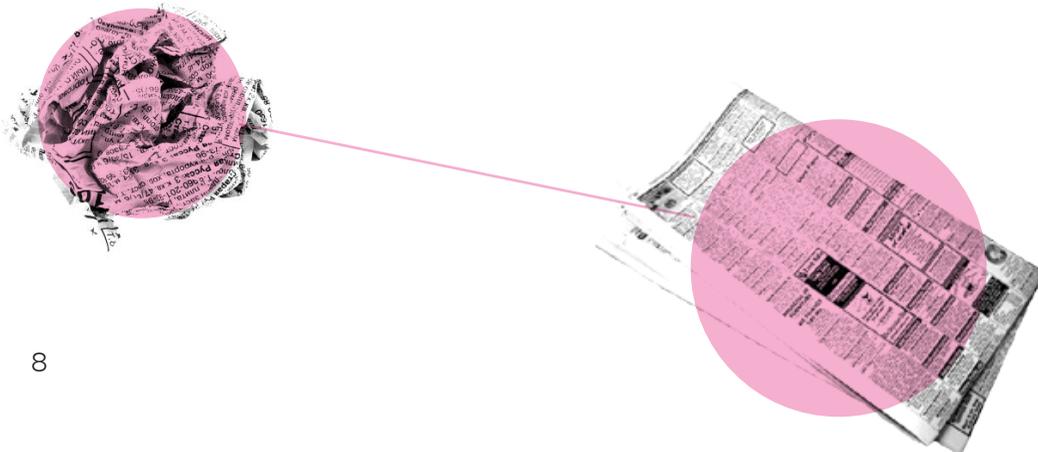
C

A group with an income approximating UMP (Provincial Minimum Wage) or a little bit less, blue collar, has a strong community bound, medium horizontal mobility.

In news media, it is segment B and C that is usually traced. This is based on the context of “interaction room” (as described in annex 1), and on the most abundant audience. Moreover, in segment B and C, we can observe the sentiment movement that is more readable. Segment A is traced to get dynamic comparison to segment B and C.

2. Community Media Mapping

Community media refers to the media developed by communities, usually in a loose way and without any direct accountability to the Law on Press and principles that are usually applied in the news format that is based on hard news. The jargon “twisted here, twisted there” can also be observed. However, the community or media peers do not have any direct responsibility. In the content arrangement, usually the link with the media constituent is visible. Relevance to the public is generally more secondary (in terms of “limitation” according to the national law and national, or “public decency”, other efforts than this mapping need to be done).



B. Findings

1. National news media

In screening for news made by news media regarding LGBTI, it is very clear that the “Common Room” becomes the point of attention (see terms of reference in annex1). This leads to data creating a picture on how far one group creates a common room with other groups, or “alienating” each other. It can be seen that the news provides a picture on how layers in interactions are created among groups.

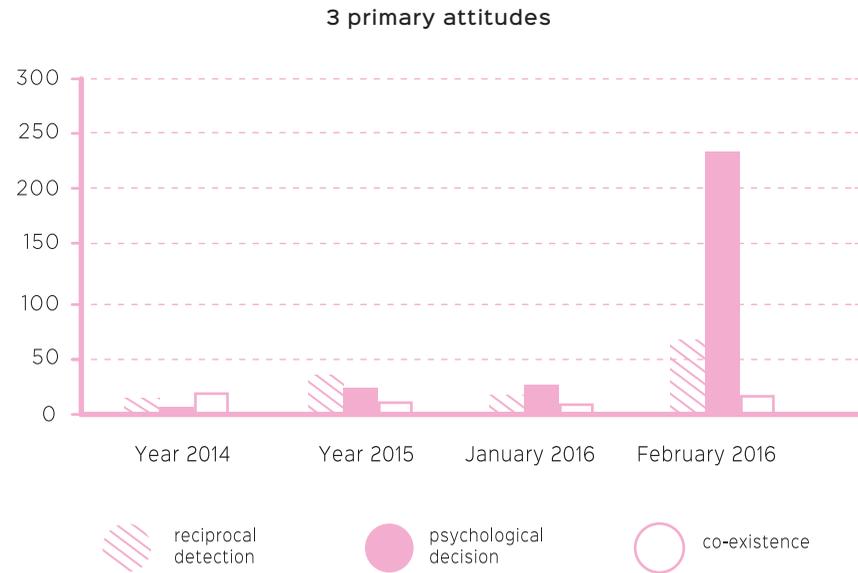
In the screening on national news, the news media traced are, among others, Antara, Grup Jawa Pos, Republika, Grup Kompas, Seputar Indonesia (Sindo), Media Indonesia, Suara Pembaruan.

This selection is based on the segment of each media, as listed below:

SEGMENT A	SEGMENT B	SEGMENT C
<ul style="list-style-type: none"> • Kompas 	<ul style="list-style-type: none"> • Antara • Media Indonesia 	<ul style="list-style-type: none"> • Grup Jawa Pos • Republika • Seputar Indonesia • Suara Pembaruan

In January and February 2016, there was a sharp increase in news regarding LGBTI as depicted below.

Table 1: interaction and attitude towards LGBT as an event and group



In Table 1, there seems to be an “attitude war” (see the red bar) that peaks in February 2016. The condition of “co-existence” is relatively stable with no increase in news.

The four media also have different “opposition-proposition” allocation. Republika has the widest gap with prominent opposition attitude. Kompas has the closest gap with more “proposition”.

Table 2: “Opposition-proposition” position in February 2016

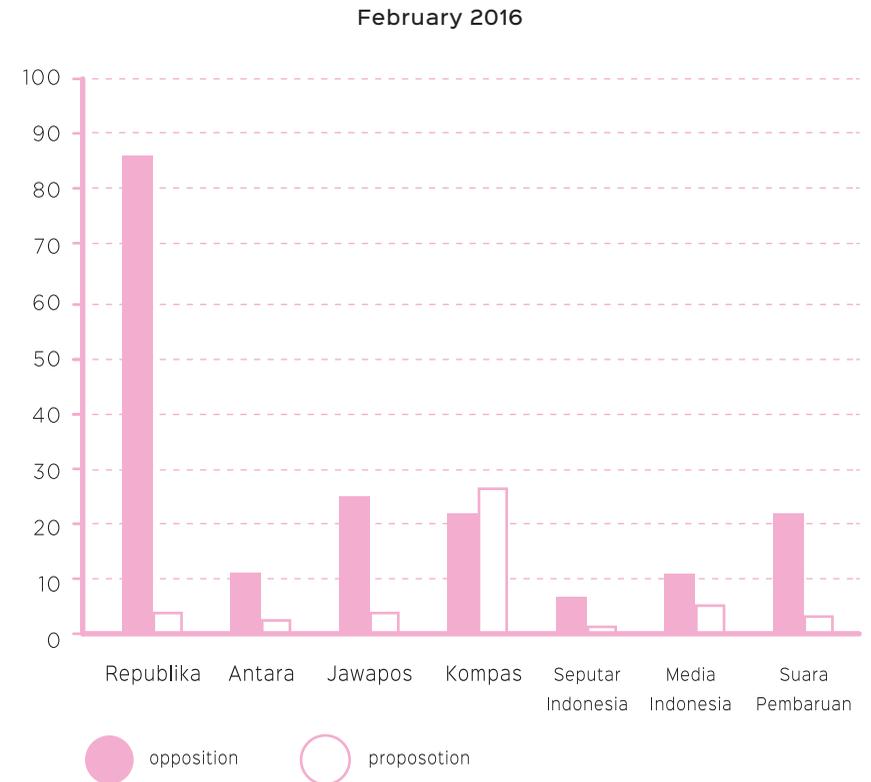


Table 3: Opposition-proposition” position in January 2016

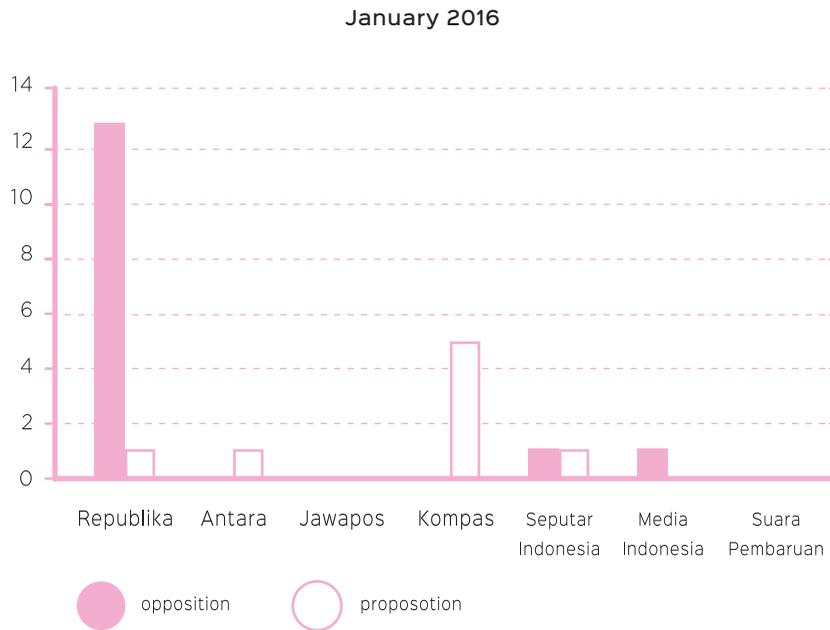
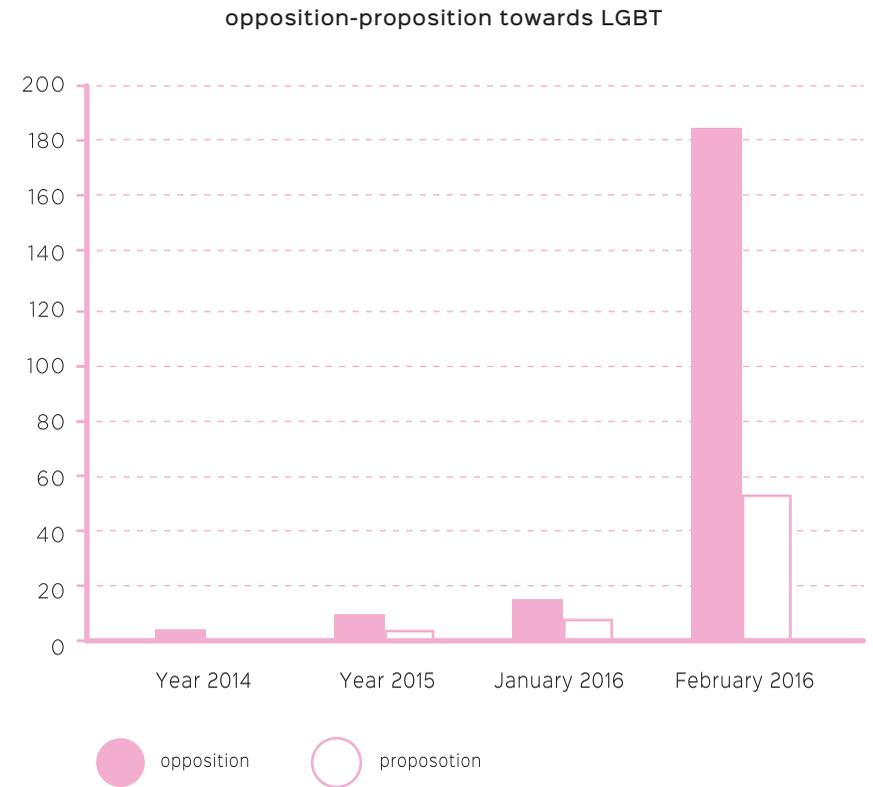


Table 2 and Table 3: Republika has the strongest “opposition” during January-February. Kompas (group) has the closest gap between “opposition-proposition”.

However, overall, the opposition attitude is very dominant in the news coverage, especially in February 2016.

Table 4: Total “opposition-proposition” for all news



SEGMENT



Aceh NAD



North Sumatera



East Kalimantan



North Sulawesi



Lampung



DKI Jakarta



Yogyakarta

2. Local news media

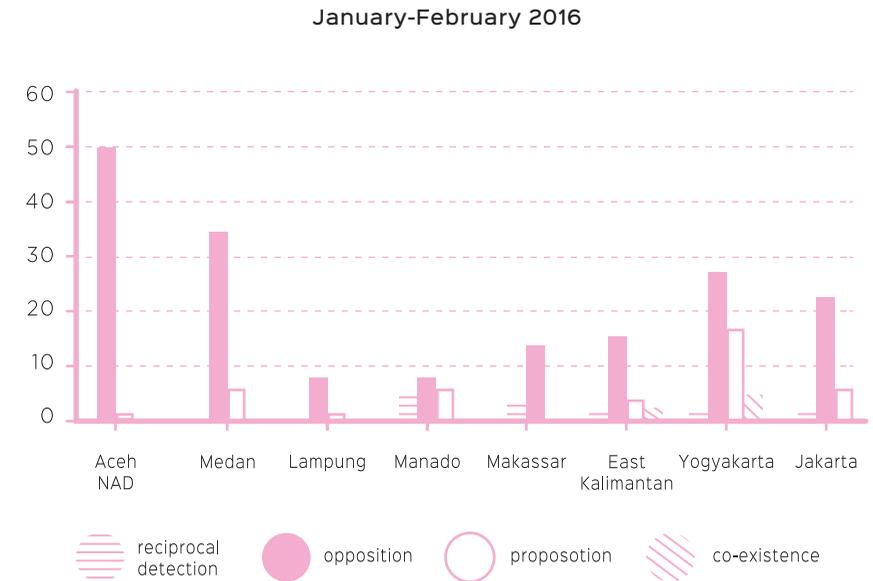
Local news media can be traced by looking at each respective area. It is assumed that each area has a discussion area and that area influences the type of news or narratives in the news, or news target. The combined community socio-psychological situation and media target is as follow.

For local news media, the media traced are:

Province/local	Media
Aceh (NAD, Nanggroe Aceh Darussalam)	<ul style="list-style-type: none"> • Serambi Indonesia • Portal Satu • Suara Atjeh
North Sumatera	<ul style="list-style-type: none"> • Waspada, Sumut Pos • Suara Sumut
Lampung	<ul style="list-style-type: none"> • Lampung Post, Radar • Lampung • Tribun Lampung
Manado, North Sulawesi	<ul style="list-style-type: none"> • Berita Manado • Radar Manado • Tribun Manado
Makassar, South Sulawesi	<ul style="list-style-type: none"> • Kabar Makassar • Tribun Timur • Fajar Makassar
East Kalimantan	<ul style="list-style-type: none"> • Koran Kaltim • Tribun Kaltim
Yogyakarta	<ul style="list-style-type: none"> • Kedaulatan Rakyat • Harian Jogja • Tribun Jogja-Jateng
Jakarta	<ul style="list-style-type: none"> • Pos Kota • Warta Kota

Some observations are depicted below:

Table 5: "Interaction room" during January-February 2016 for traced areas



In table 5, Aceh has the strongest "opposition" compared to the "opposition" intensity in other areas. Yogyakarta has the strongest "proposition" and "co-existence" compared to the intensity of the two factors in other areas.

In observed media, there are arguments with certain themes that are always repeated, as depicted below:

Table 6: Important arguments in “opposition” for each area

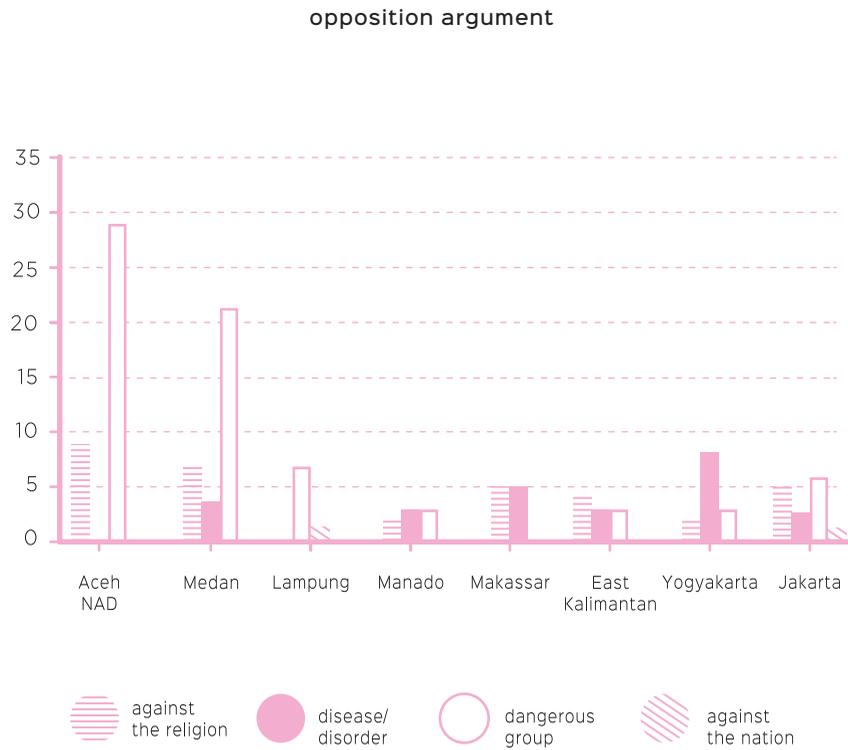
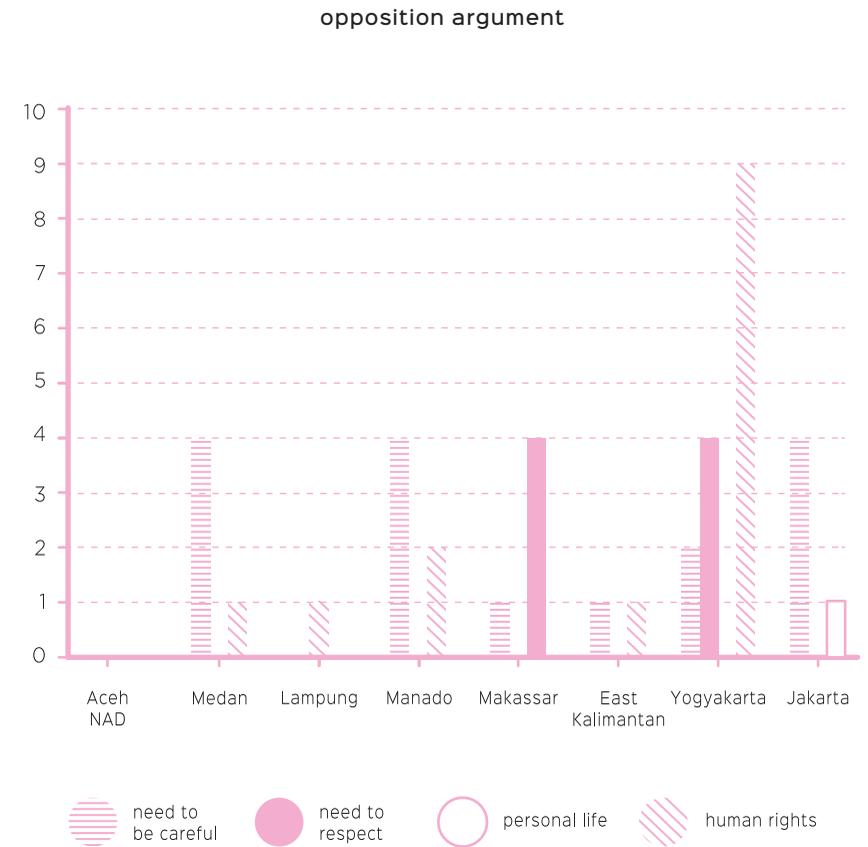


Table 7: Important arguments in “proposition” for each area



3. Community media

Community media traced are:

Name	Community background
<ul style="list-style-type: none"> • Majalah Hindu Raditya • Mediahindu.net • PHDI (Parisada Hindu Dharma Indonesia) 	Hindu Community
<ul style="list-style-type: none"> • Mataklin (Majelis Tinggi Agama Khonghucu Indonesia) 	Confucian Community
<ul style="list-style-type: none"> • Mirifica.net • Majalah Hidup (hidupkatolik.com) • ISKA (Ikatan Sarjana Katolik Indonesia) 	Catholic Community
<ul style="list-style-type: none"> • Bahana.com • PGI (Persekutuan Gereja-Gereja Indonesia) • Sinode GKI (Gereja Kristen Indonesia) • GMKI (Gerakan Mahasiswa Kristen Indonesia) 	Protestant Community

- Arrahmah
- Hidayatullah
- NU Online
- gusdur.net
- Wahid Institute

Islam Community

- Yayasan Buddha Tzu Chi Indonesia
- MBI (Majelis Buddhayana Indonesia)
- Walubi (Perwakilan Umat Buddha Indonesia)
- Dhammacakka online

Buddhist Community

In this regard, it is necessary to highlight that the leaders of all religious community held a press conference to reject LGBT (news published by Antara news media and Hidayatullah community media):

Hidayatullah.com, 18 February 2016

The Religious Councils in Indonesia agree to have one opinion to reject all forms of propaganda on lesbian, homosexual, bisexual, and transgender (LGBT). This was conveyed in the press conference after the leaders conducted a discussion in Indonesian Council of Ulama (*Majelis Ulama Indonesia*, MUI) office on Jl. Proklamasi, Jakarta, Thursday, 9 Jumadil Awwal 1437 (18/02/2016). This meeting was attended by leaders from MUI, Bishops' Conference of Indonesia (*Konferensi Waligereja Indonesia*, KWI), Representatives of Indonesian Buddhist Community (*Perwakilan Umat Buddha Indonesia*, Walubi), and Supreme Council for the Confucian Religion (*Majelis Tinggi Agama Konghucu Indonesia*, MATAKIN). "The Religious Councils declare the followings: first, reject all forms of propaganda, promotion, and support towards the efforts for LGBT legalization and development in Indonesia," said Deputy Secretary General of MUI, Dr Nadjamuddin Ramly, who read the declaration.

In the second point, the religious councils urge the government of Indonesia to prohibit all types of financial support from any party for LGBT activities. The funding referred to is the fund used for campaign, dissemination, and support towards LGBT activities. Both funding from organizations and international companies. "Third, to be wary of movements or interventions from any party for any reason, including human rights and democracy reasons to support LGBT," he mentioned. This declaration was signed directly by Dr Yusnar Yusuf (MUI), Romo PC Siswantoko (KWI), Mpu Suhadi Sendjaja (WALUBI), and Drs Uung Sendana (MATAKIN).*

Antara, 18 February 2016

Religious leaders from various religions reject LGBT

Jakarta (ANTARA News) - The national religious leaders from various religions reject legalization and propaganda of lesbian, gay, bisexual and transgender (LGBT) activities in the society because those are essentially sexual deviations/disorders. "All religions only recognize a marriage between a man and a woman, not same gender marriage or bisexual marriage," stated the Chairman of Religious Harmony of the Indonesian Council of Ulama (MUI) Yusnar Yusuf together with several religious leaders from various religions in a press conference at the National MUI Office, Jakarta, on Thursday. LGBT, according to Yusnar, also contradicts the five principles of, 1945 Constitution and Law No 1 of 1974 on Marriage. According to him, LGBT activities create restlessness in society and create negative impacts on the social order of Indonesia as a nation. Based on that, Yusnar and several religious leaders from various religions urge the government to forbid and stop all LGBT activities in this country. It is also necessary, stated Yusnar, to be wary of the movement or intervention from any party to promote LGBT using any reason, including human rights and democracy. The religious leaders who also attended the press conference were Romo Siswantoko from Bishops' Conference of Indonesia (*Konferensi Waligereja Indonesia*, KWI), Mpu Suhadi Sendjaja from the Representatives of Indonesian Buddhist Community (*Perwakilan Umat Buddha Indonesia*, Walubi), and Uung Sendana from the Supreme Council for the Confucian Religion (*Majelis Tinggi Agama Konghucu Indonesia*, MATAKIN).

Table 8: Arguments appeared in “opposition-proposition” in Hinduism, Confucian, Catholic, Buddhist community media

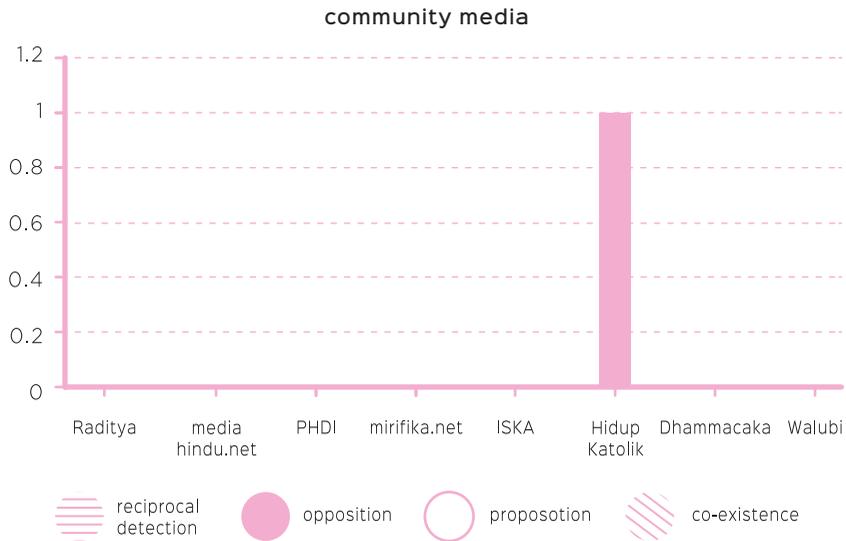
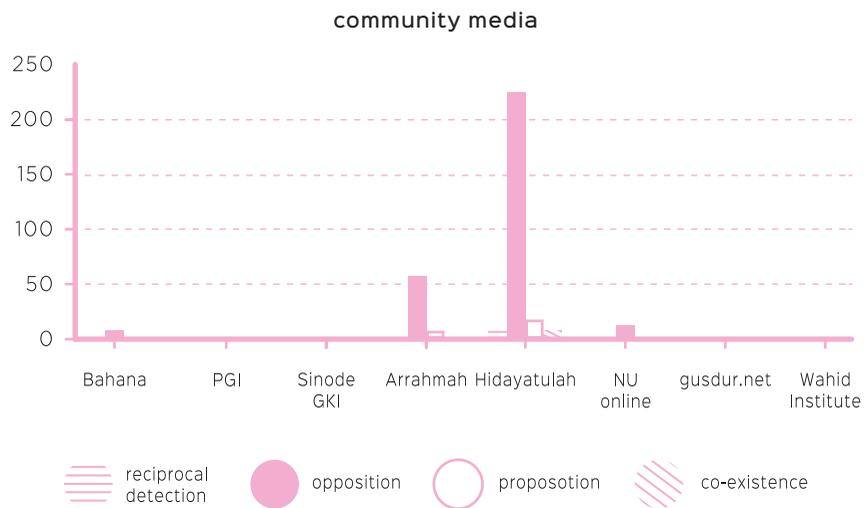
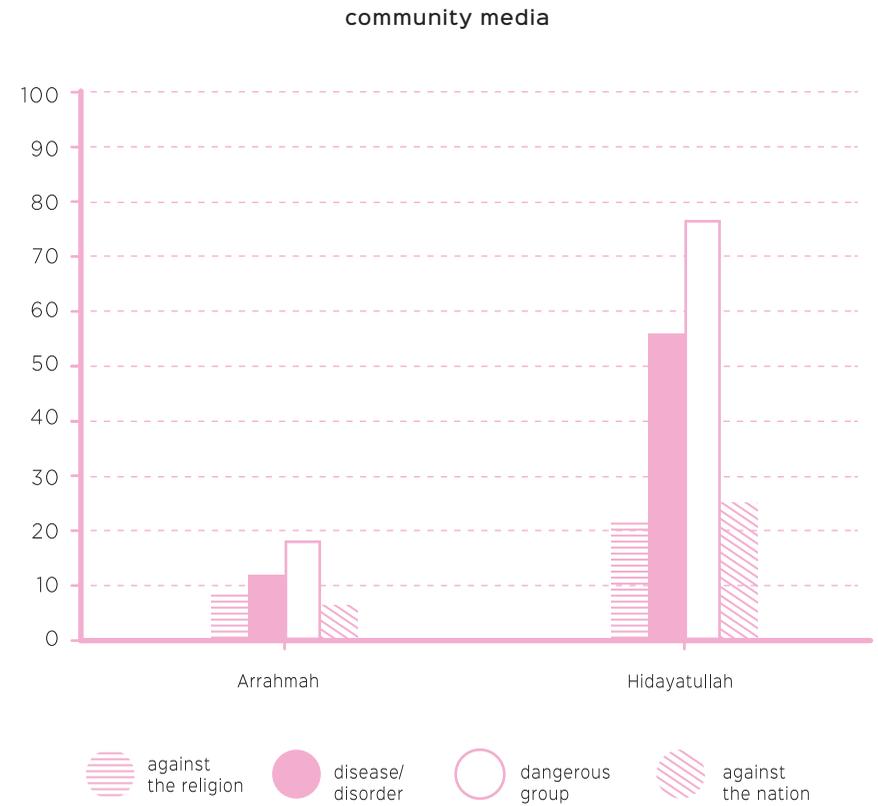


Table 9: Arguments appeared in “opposition-proposition” in Islam and Protestant community media



In Table 9, Hidayatullah community media published up to 221 articles with “opposition” tendency.

Table 10: “Opposition” arguments (the strongest intensity was found in Arrahmah and Hidayatullah community media)



C. Observations

1. Media

- 1.1 The pattern of national-local news: Media with networks to the local level usually adopt the national news pattern to the local news, especially in Jawa Pos Group with a more or less consistent allocation pattern, with the more attitude towards opposition. For Tribun, there is a kind of distinction with the news pattern of Kompas, for example in Serambi Indonesia (Aceh) that publishes significant amount of news with opposition attitude, while Tribune Yogyakarta-Central Java does not publish the news at all.
- 1.2 Use of opinions: Republika is the media that uses opinion and editorial the most, with 30 findings. Other media rarely, or even never, use opinion columns and editorials in portraying the context of LGBTI.
- 1.3 Yogyakarta publishes balanced news between "opposition - proposition". Media that are not national media network, i.e. Kedaulatan Rakyat (KR) and Harian Jogja (Harjo), publish a quite substantive "proposition" attitude, such as,

W "The Great Imam of Istiqlal Mosque Prof. Dr. Nasaruddin Umar describes homosexual problems as a problem that cannot be

regarded as a simple or religious problem so LGBT rights must be respected as human. "(Kedaulatan Rakyat, 1 March 2016) in a public event at the UIN Sunan Kalijaga Yogyakarta.

- 1.4 Aceh publishes news with a very strong "opposition" attitude. In addition to using religious themes, the theme of identity (for Aceh) is used as a reason to oppose the LGBTI.

2. News with the Opposition attitude

News with opposition attitude is very strong. There are five themes or reasons in the news, including:

- Against religion
This attitude is consistent both in the context of national news and local news. Indonesian Council of Ulama (intensively) and religious leaders (a few times) use religious reasons to deny the existence of LGBTI.

W [(DR Jerry Massie Ph.D., MTh, Lecturer in Theology of ISTTI ELSHADAI, "Because this is not consistent with the Bible and the Christian faith. God hates gay marriage, do not assume and argue with human rights, this is not justified theologically or is considered a sin," ...] *Berita Manado, 18 February 2016*

[according to Chairman of Commission D DPRK Banda Aceh, Farid Nyak Umar ... "LGBT existence threatens the young people in Aceh. Therefore, this virus brings the punishment from Allah and causes a disease that is not curable until now, "] *Serambi Indonesia, February 13, 2016*

- Diseases or disorder or Abnormality
By the terms "curable", or by drawing a clear line between "normal-abnormal" and "man-beast", LGBTI is positioned as a disease or disorder or abnormality. In this case, the opinion built leads to "alienation" or "non-human". Historically, opinions of this type are considered to lead to hate speech and discrimination.

["This (LGBT, red) is considered the social illness. So we must pray for them and the role of parents and teachers is very important to supervise children and students respectively, we should increase the vigilance" said Regent after a face-to-face meeting with the Principals from kindergarten to senior high school levels and the school inspectors from all areas of Minut, in Manado Independent School (MIS) hall, Monday (07/03/2016). – Regent of North Minahasa, Vonnie Anneke Panambunan], *Berita Manado*, 7 March 2016

[Vice Chairman of Commission VIII of the House of Representatives, Deding Isaac, said that LGBT is a social illness that must be cured.] *Waspada*, 21 February 2016

[KH Hasyim, LGBT issue itself, according to him cannot be resolved through human rights and democracy approach because, in essence, LGBT is a sexual disorder in a person's life.] *Antara*, 6 March 2016

- Dangerous group
LGBTI is seen as a dangerous group, with attribution to their presence in the media, findings of the government,

and even children. Although this attribution is often true, this view is often twisted by portraying the LGBTI as a very clever and cunning group that is able to get into all aspects of the society's life unnoticed. Maybe there are images of the separatists or illicit organizations that begin to be associated to this group.

"The government must be aware of the LGBT community and should prevent them from growing bigger that later can be detrimental for the country," said the Lecturer of the Tarbiyah and Teaching Faculty of State Islamic University (UIN) of North Sumatra, Prof. Dr. Ja'far Siddik in Medan ...] *Waspada*, 10 March 2016

- Against the state
As a group, LGBTI is portrayed as a group that against the state. The line between "citizen" and "non-citizen" becomes an input the the reader's mind.

[Vice Chairman of the People's consultative assembly, "Now there is a war played at a low cost, referred to as an asymmetric war. The war is not a physical war but through influences with the intent of destroying the moral values of the citizens so that countries become immoral, without any vision for the future, the core values are destroyed and that country collapses by itself. LGBT is an asymmetric warfare, "he stated.] *Antara*, 20 March 2016

- Inclusion in criminal category
The image of "deviant" drawn into the realm of socio-political

(dangerous, against the state) makes it considered as appropriate to fall into the category of crime,

W [Vice Chairman of Indonesian People's Assembly MRP RI, Hidayat Nur Wahid "Alhamdulillah, many Islamic parties like PKS, PAN, PKB, PPP have one voice, that is a strong support to the State to issue a law that prohibits LGBT," he stated] *Antara, 20 March 2016*

3. Proposition news coverage

There is an observation scrutiny that intensive news on LGBTI may bring reckless or drastic attitudes. The society's view is increasingly polarized with the intensive news coverage, both through the news regarding public figures and events and editorials or opinions. Proposition on this side leads to cautious attitude and an invitation to see LGBTI as a fellow human being.

It should be noted that government actors, i.e. Vice President and Ministry of Religion, have a viewpoint that creates the balance (balance) between looking into the problem and preventing chaos or violence.

W Vice President, Jusuf Kalla, "do not need to interfere personal affairs ..." *Antara, 18 February 2016*

Minister of Religious Affairs, Lukman Hakim Saifuddin: "should not hate or against them" *Antara 17 February 2016*

Coordinating Minister for Political, Legal, and Security affairs, Luhut Binsar Pandjaitan, stated that every citizen has human rights, including the LGBT group. Therefore, the government should protect their rights as citizens and does not need to question the behavior further. *Harian Jogja, 16 February 2016*

From other actors, the followings are observed, among others:

W [17 organizations / NGOsThey assert that Minister Regulation on Blocking and Blocking Forum can be misused for the blocking of LGBT sites that have nothing to do with the law enforcement, which is currently ongoing and done by the government. Some blockings are considered contrary to what is stipulated in the 1945 Constitution] *Harian Jogja, 28 March 2016*

[Sultan Hamengkubuwono IX ... Sultan said that both pro- and anti-LGBT should be able to pay attention to each other's feelings. In addition, it is necessary to do efforts to establish communication between them so there will be no conflicts that will trigger segregations. "We have to be proportional because they are both children of the nation, so we have to respect each other's feelings," he said.] *Harian Jogja, 24 February 2016*

4. Diversity in co-existence

Within the themes of co-existence, community acceptance of transgender is the most visible. It is also associated with the types of community activities involving transgenders.

In Kukar itself, the LGBT community has been around a long time, even before the LGBT issue surfaced. Head of Social Affairs Office, Didi Ramyadi, through the Head of Rehabilitation and Solidarity, Supriyanto admitted that he could not do much because because there are no rules or legal basis related to banning LGBT. Koran Kaltim, 3 March 2016

5. Actor

- a. The actors with opposition attitude is dominated by religious leaders, political parties, representative institutions. The starting point of their views is usually directed to the legitimacy from the religion, the state, or desirability ("to represent the people"). It is raised and used as the main theme in several media. Republika, for example, specifically raised the Vice Chairman of the People's Consultative Assembly, Hidayat Nur Wahid as the voice of opposition against LGBTI. It is then followed (bandwagon) by other religious leaders, including MUI (Majelis Ulama Indonesia), leaders of other religions, MPU (Ulama Consultative Assembly) Aceh; by political parties, especially the PKS followed by PKB, PPP, PAN, and commissions of the house of representatives/DPR (I, III, IV, VIII).
- b. Actors with proposition attitude are mostly represented by the central government, especially Vice President Jusuf Kalla, Minister for Religious Affairs Lukman Hakim Saifuddin, and Coordinating Minister for Political, Legal, and Security Affairs, Luhut Panjaitan. Acknowledging that this is a difficult

subject, they encourage moderation, encouraging to see LGBTI as human, and not to act rashly. In certain cases, they do "funneling" politics That is, they voice their opinions without taking any action (assuming that drastic actions are not needed). The "funneling" politics does not solve the problem, but reduces tensions and bitter contestation on this topics.

Vice President, Jusuf Kalla, "do not need to interfere personal affairs ..."

Minister of Religious Affairs, Lukman Hakim Saifuddin: "should not hate or against them"

Coordinating Minister for Political, Legal, and Security affairs, Luhut Binsar Pandjaitan, stated that every citizen has human rights, including the LGBT group. Therefore, the government should protect their rights as citizens and does not need to question the behavior further. Harian Jogja 16 February 2016

In terms of communication, the 2 governments two actors make a "public statement" that leads to a particular interaction model. Other government actors make a "closed statement" using data (and stop with the data) and consider that the problem has been identified and closing the spaces for possibilities or modification.

- c. It should be noted that there is an actor who gives contradictory statements, namely the Minister of Research, Technology, and Higher Education, Mohamad Nasir. On one hand, one quote from the minister stated that LGBTI is prohibited in campus but on the other hand, he stated that the rights for education for LGBTI are guaranteed. The statements (direct) of the minister contradicts each other.

A quote from the Minister of Research, Technology, and Higher Education, Mohamad Nasir:

W The Minister of Research, Technology, and Higher Education, Mohamad Nasir ... "A transgender is entitled to get education," he explained. Nasir claimed that there is no problem with LGBT people because it is the right of a person to get education, but he asks the students who declare themselves as LGBT to avoid showing affections in campus and interfere with the learning of other students. *(Koran Kaltim)*

This is contradictory to:

W Minister of Research Technology and Higher Education (Higher Education Research and Technology), M. Nasir asserted lesbian, gay, bisexual, and transgender (LGBT) group are not allowed in campus. "How can you use campus for that? There are standard values and moral standards that must be maintained. Campus is the moral guardian," he said after inaugurating the new campus of the University of PGRI Semarang (UPGRIS), *Saturday (23/1), (Republika)*

Compared to the formulation statement from the Minister of Education and Culture, Anies Baswedan:

W Minister of Education and Culture (Education) Anies Baswedan said, deviant behaviors, such as lesbian, gay, bisexual, and transgender (LGBT) among young people should be a concern for parents and teachers. Teachers should be aware of the importance of values held in education, such as religious, Pancasila, and cultural value. "To maintain the (Education), parents and teachers should be aware of the values that should be taught, nurtured, and developed from an early age. In fact, some experts stated that we should start from the womb," said the former rector of the University of Paramadina to *Republika.co.id*, Sunday (24/1). In addition, parents and teachers need to improve intensive communication to the children. This has become one of the ways to maintain moral values in children. It is expected that no deviant behavior will manifest in social life, such as LGBT. According to Anies, communication and this approach are needed for prevention. If there is a potential for deviation, it can be detected early and can be quickly resolved. *(Republika)*



D. Considerations for Recommendations

1. News models that create discriminatory attitudes (often through opinions and editorials) should be observed. There are at least two reasons:
 - News has a rule that it needs to be constantly examined. Regarding groups that are considered "not mainstream", unbalanced reporting rules are irrelevant. Often, these reports also trigger drastic society attitudes with discriminatory characters. In considering various circumstances surrounding media, this rule can be observed as leading to discrimination mobilization, such as against LGBT as a group or makes certain groups excel or get a higher priority than the obligation of the State for public civility.
 - After the Rwanda trial (ICTR, the International Criminal Tribunal for Rwanda) there is a legal category for "hate speech". This is associated with practices of discrimination against other groups raised through speech and public media. (see the core arguments in annex 2). In this regard, it is clear that there are good reasons to look at the position of the media in relation to social costs, particularly in relation to damage to facilities, physical conflicts, and restriction of activity space.

2. News coverage (mainstream media), television broadcasts (terrestrial format), and social media require different considerations. Regarding television broadcasts (terrestrial format), it is clear that vulnerable groups (especially in this case children) need to get protection, including restrictions on the contents of the broadcasts. The space that has not been much discussed is the social media. In this regard, we take on the characteristics of "restrictions" that should be considered for all three types of media:

"... .only If limitations are prescribed by law and are Necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others" (General Comment No.22, regarding international human rights law)

Characteristics of hate speech and discrimination in the media need to be observed carefully, especially if it leads to mobilization of action. At the same time directing restriction for various news or impressions that will be exposed to children, including those related to obscenity, is still considered as a reasonable restriction. "Restrictions" became one of the considerations (in terms of the methods, there are a lot of discussions on the matter)

3. It has been explained above that the news media has a responsibility for the integrity of the news as well as the various perspective of the news. It is often associated with the concept of hardnews and cover both sides. It is precisely

for this reason that the Press Law has a valid legal and public positions (purview). Community media is not automatically position under the territory of this law, for a variety of reasons. The emergence of social media raises similar situation as in the community media.

What if the news media have a course of action similar to media? Let's take the example of Republika whose opposition news are quite dominant and rarely published the other side of the story. In the position of accountability of the hardnews and cover both sides concepts, the news becomes a chatter with a strong tendency to mobilize hatred.

In this regard, apart from the reason for the caution against any tendency of discrimination, it is possible that Republika is actually shifting into a media. Here, considerations should be to a study or scrutiny (eg, from peer review) of the Republika's position in terms of news media and community media; as well as the area of responsibility covered by the Press Law.

4. Criminalization

LGBTI, both as a group and as a public policy, still requires a lot of studies and thoughtful considerations. The proposals concerning the establishment of anti-LGBTI legislation can usually be categorized as a "criminalization", by positioning a group or an object as evil. LGBTI is considered a crime. Here, there is a leap from the "group" to "evil" (crime). This, in itself,

is a type of discrimination. Although until now, it is only a discourse, but the news and debates have led to mobilization of discrimination.

Conversely, if there is an LGBTI individual who commit criminal acts or acts of obscenity, it is necessary to prevent actions, both from the state and community, that will accuse the LGBTI community as a group. The procedural law always leads to the due process of law which refers to a person or group as far as they are active and involved, that is, the level of intention involved. People from the same category, but with no reason and evidence of involvement, cannot be subjected to the effects of the crime of those who are actively involved. Criminalization of a group can violate this basic foundation.

5. Open up?

Elements in the LGBTI, especially Transgender, have already taken steps to live openly (coming out). It is appreciated by certain parties, and rejected by others. However, this openness, especially in activities with the community and to contribute as citizen still need encouragement and appreciation from the public in general. Especially in areas that already considers LGBTI as a human being, openness can be encouraged to form co-existence.

At the same time, the "openness" does not need to be twisted into be "obscenity" or private actions in the private area

which is then displayed in public. LGBTI as individuals and as a group is at risk of being seen from this side e, although the "activities with the community" and "contribute as citizens" are already performed.

Which is also a strong consideration for coming up or living openly is that the social costs can be suppressed. The social cost is usually associated with damage, physical conflict, restrictions on activity space. Despite the risks, living openly allows each party to seek a position in the interaction space. It could be that in this position, each of the parties do not communicate at all, but with no social cost incurred. This may occur in connection with an interaction space that is quite diverse, not monolithic, which allows the social position continues to grow.

For example, in a similar conflict in Maluku, the space formed by the interaction of social mobilization as well as local media creates only two positions "friend or foe" (either with us or against us).

There is a need to increase the number of forms of position to improve the interaction space. In the long term, incentives need to be sought and developed to make an interaction space that is not diametrically. The number and shape of these positions are currently being sought in the area of economic, social, governmental, and praxis of everyday life.



annex 1

Reference for methodology: Using the “Interaction Space” framework in the LGBTI News Coverage Mapping

A. Summary

"Interaction space" can be used as a template to look at the news about LGBTI and build constructive efforts to build unity and recognition of LGBTI groups. "Interaction Space" emphasizes togetherness without having to go into the prejudice spaces of the parties. Mapping the news that creates "interaction space" can be observed and appreciated as an important input in the development of togetherness that is worth fighting for.

B. Question guide

This mapping is based on the basic questions on how LGBT (lesbian, gay, bisexual, transexual, intersexual) group interacts with the public using various platforms and outlets. This mapping intends to see the extent to which media provides an overview of this interaction. With this mapping, how LGBT develops various interactions that can encourage further development, such as recognition, engagement, and less discrimination, is portrayed.

C. Analysis Framework and Development (Framing): Interaction Space

In any development of society, matters that are considered to be unknown is often referred as alien. In the context of Indonesian society, this alienation is compounded by diverse types of marginalization, suppression, rejection. However, this situation is nothing new or special. Every community in the world experiences a similar situation when responding to unknown matters.

On the contrary, this should be seen as an opportunity to see the “alien” from a different point of view. If you look at societies in the world, various forms of alienation (based on religion, ethnicity, behavior, and others) are usually assessed in the interaction space. Each party in the interaction space is assumed to have time and curve to have build a symbol, dramaturgy, cascading of various forms of togetherness as a group.

For example, a transgender volley ball group in a village in Yogyakarta is very well known in the village for their participation in the Independence Day Celebration. This sociocultural event raises the themes of unity, sportsmanship (including the referee’s values), recognition, humor, and Indonesia. The “alien” in the form of “transgender” is still not easily understood, but it is made sublime in the socio-cultural event. In a considerable period of time, it builds a familiarity from one group to another group.

Referring to some research, Erving Goffman can be used as a reference. His research on Strategic Interaction (1969), Behaviour in Public Places (1963), and his other works that depict interaction in public spaces, face to face interaction, which is a humanity process that opens prejudices of all parties, but has the potential to build togetherness - without requiring prejudice elimination.

Another valuable research that can be referred to is Mancur Olson's. In his work The Logic of Collective Action: Public Goods and the Theory of Groups (1965) the themes of collective action in the public space is discussed. This research raised components of symbol, incentive, and reward which appear in collective action. Those components also influence collective actions without directly correlate with existing prejudices..

Another example is volleyball competition on the independence day celebration. Village volleyball groups are keen to win for the prestige of the village (especially this celebration is only held once a year). People are always interested to watch the competition because there are always new events that can refresh their lives. Happy transgender volleyball group can contribute to the event, and can gather with the community freely (in the Javanese: setel kendo) without having to enter the rooms of prejudice.

This is the essence of the interaction space. This interaction space is seen to be a meeting point which produces togetherness. Changes in the prejudice, of course, take a long time. We assume that the people of Indonesia will reject the jargons that tell them

to accept LGBTI. Interaction space is not a cure for prejudice, but it creates a unity that see parties as participants who contribute to each other. For LGBTI, we can assume that the LGBTI group does not want to change the prejudice of the public. However, experiences will become an incentive, symbol, and reward from them and from the public that will strengthen interaction space as a form of acceptance and recognition. With this, the LGBTI group will be more interested in forming this interaction space rather than entering the rooms of prejudice.

D. Relevance of "Interaction Space" in news mapping

The framework of "interaction space" can help the LGBTI group and other groups of anti-discrimination to view the media as a balance between negative and positive news. The amount of negative news may be less relevant if there is positive news (positively correlated with the "interaction space") containing themes of collective symbols, dramaturgy, incentive, reward. That is, togetherness awakening.

At a later stage, LGBTI group and other groups of anti-discrimination can refer to this mapping to strengthen the interaction space that has been built, or build a new one on a small scale and incidental manner.