

**RETHINKING BHINEKA TUNGGAL IKA:
SOCIAL MEDIA AS NEW PUBLIC SPHERE IN UNDERSTANDING
DIVERSITY**

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Abstract

The understanding of diversity in Indonesia is growing along with the growth of democracy. Back in 1961, the Indonesian government created a national motto to describe the diversity in Indonesia. It's called *Bhinneka Tunggal Ika*, translated as unity in diversity. The recent issue of diversity in Indonesia is LGBTQ. Starting in 2016 there are controversies regarding LGBTQ issues led to the petition for judicial review of some articles in Indonesian Draft of the Criminal Code which regulate crime against decency, like adultery and LGBTQ. However it was rejected by the constitutional court. Based on this issue, my dissertation is divided into three parts. First, the work that discussed the issue of online media literacy in Indonesia. Second, the work that analyzed sociomaterial practices that being occurred in order to create collective understanding between different social media groups in term of LGBTQ issues. Third, the work that focused on how diversity issues are often trapped in postcolonial perspectives as a result of a western perspective. I conduct the research using literature review and online ethnography method by looking at *AILA Indonesia* (anti-LGBTQ) and *Perkumpulan Arus Pelangi* (pro-LGBTQ) Facebook groups' posts, and also online news media, *Kompas*, in the period of March 2016 as the beginning of LGBTQ issues become a huge issue in Indonesia until July 2018 when LGBTQ was about to be criminalized by the Draft of the Criminal Code of Indonesia. Based on those three works, I see how the issue of education can be seen from the urgency of the need for critical online media literacy in Indonesia which is based on the motto "Bhinneka Tunggal Ika" (unity in diversity). Embracing Indonesian diversity by showing the people how diverse Indonesia is, can lead to the better understanding of democracy and prevent the pseudo democracy. From here, Indonesians can start to respect different perspectives and accept new ideas. Through critical online media literacy, social media can be an alternative media that can generate community based media because everyone has their own diversity.

Kurzfassung

Bhineka Tunggal Ika neu denken: Soziale Medien als neue Öffentlichkeit zum Verständnis von Vielfalt

Das Verständnis für Vielfalt in Indonesien wächst mit dem Wachstum der Demokratie. Die demokratischen Prinzipien in Indonesien versprechen, alle Bürger unabhängig von Unterschieden zwischen ihnen gleich zu behandeln. Das in der Verfassung (Undang-Undang Dasar 1945) der Republik Indonesien erwähnte Verständnis von Vielfalt, die Meinungsfreiheit, wurde in Artikel 28F geregelt, der lautet: "Jeder hat das Recht zu kommunizieren und Informationen zu erhalten, um sich persönlich und sozial zu entwickeln und das Recht, Informationen unter Nutzung aller verfügbaren Kanäle zu suchen, zu erhalten, zu besitzen, zu speichern, zu verarbeiten und zu übermitteln.“ Darüber hinaus ist die Meinungsfreiheit auch durch Artikel 23 Absatz 2 des Gesetzes (Undang-Undang) 39 aus dem Jahr 1999 geregelt, der lautet: "Jeder hat das Recht, nach seinem Gewissen mündlich oder schriftlich Meinungen zu haben, zu kommentieren und durch die Print- und elektronischen Medien in Übereinstimmung mit den Werten der Religion, der Moral, der öffentlichen Ordnung, des öffentlichen Interesses und der Integrität der Nation zu verbreiten."

Außerdem schuf die indonesische Regierung 1961 ein nationales Motto, um die Vielfalt in Indonesien zu beschreiben. Es heißt Bhineka Tunggal Ika. Der Satz selbst ist der Philosophie seit der Ära des Majapahit-Königreichs in Pupuh 139: 5, Kakawin Sutasoma (Tantular, 2009: 504-505) entnommen. Es sagt:

*Rwāneka dhātu winuwus wara Buddha Wiśwa,
bhinnēki rakwa ring apan kēna parwanosēn,
mangka ng Jinatwa kalawan Śiwatatwa tunggal,
bhinnēka tunggal ika tan hana dharmma mangrwa*

Übersetzung:

Es wird gesagt, dass die Manifestationen von Buddha und Shiva unterschiedlich sind, sie unterscheiden sich jedoch, wie wir den Unterschied auf einen Blick erkennen können,
weil die von Buddha und Shiva gelehrt Wahrheiten tatsächlich eins waren,
sie sind verschieden, aber im Wesentlichen gleich, weil es keine zweideutige Wahrheit gibt

Aus diesem Satz wird Bhineka Tunggal Ika als Einheit in Vielfalt übersetzt. Basierend auf der Regierungsverordnung (Peraturan Pemerintah) Nr. 66 Jahr 1961 bedeutet Einheit in Vielfalt. Obwohl Indonesien aus verschiedenen ethnischen Gruppen und Bräuchen besteht, bilden diese eine Nation Indonesien. Diese Vielfalt ist kein Widerspruch, sondern vereint und bereichert die Pluralität der Nation. Diversität wurde in diesem Zusammenhang jedoch nur als Heterogenität der lokalen Kultur, Pluralität lokaler Sprachen, Rasse und Ethnizität sowie Religionen und Weltanschauungen verstanden. Darüber hinaus begann die Reformära nach dem Untergang der neuen Ordnung die gesellschaftliche Dynamik mit ihrer Demokratie zu verändern.

Ein jüngstes Thema der Vielfalt in Indonesien ist LGBTQ. Allein im Jahr 2016 gibt es zwei Kontroversen in Bezug auf LGBTQ-Themen. Beides sind große Themen, die zu Hauptdiskussionsthemen und wichtigen Nachrichten in Indonesien wurden. Der erste Fall ist SGRC (Support Group and Resource Center On Sexuality Studies). SGRC ist eine Gruppe von Studenten und Alumni der Universitas Indonesia. Diese Gruppe wurde von der Universitas Indonesia stark abgelehnt und es wurde gesagt, dass die SGRC-Gruppe nicht Teil der Universität sei. Daraufhin gab der Minister für Forschung und Technologie, M. Nasir, eine Erklärung gegen LGBTQ heraus. Er sagte, eine Gruppe von Lesben, Schwulen, Bisexuellen und Transgendern sei auf dem Campus nicht erlaubt, weil dies nicht den bestehenden Normen entspräche (Batubara, 2016). Der zweite Fall ist eine Gruppe namens AILA (Aliansi Cinta Keluarga Indonesia), die den stellvertretenden Vorsitzenden der beratenden Volksversammlung (MPR) von Indonesien, Hidayat Nur Wahid, besuchte. Sie sagten, „dass die Angst ihren Höhepunkt erreicht habe, seit die Zurschaustellung des femininen Stils und LGBTQ unkontrollierbar geworden sei. Es gibt keine klaren Regeln für LGBTQ, ob es zulässig oder verboten ist. Sie erfordern eine gründliche Änderung des Gesetzes und der Verfassung, insbesondere in Bezug auf LGBTQ und andere als negativ angesehene Dinge“ (Liputan6, 2016). Ende 2017 lehnt das indonesische Verfassungsgericht den Antrag auf gerichtliche Überprüfung einiger Artikel im indonesischen Entwurf des Strafgesetzbuchs ab, die Verbrechen gegen den Anstand wie Ehebruch und LGBTQ regeln. Der Grund, warum das Verfassungsgericht dies abgelehnt hat, ist, dass sie nicht befugt sind, neue Verbrechen zu begründen. Infolge der Ablehnung wurde das Für und Wider der LGBTQ-Kriminalisierung bis Mitte 2018 zu einem heißen Thema in den sozialen Medien.

Meine Arbeit gliedert sich in drei Teile. Zunächst diskutiert die Arbeit das Thema Online-Medienkompetenz in Indonesien. Soziale Medien spielen in Indonesien eine wichtige Rolle, um zu sehen, wie die Menschen die Idee der Vielfalt akzeptieren. Der Mangel an Online-Medienkompetenz wird jedoch zu einem Problem beim Verständnis von Vielfalt. Hier habe ich analysiert, wie Medienkompetenz im Kontext der vielfältigen Gesellschaft in Indonesien gesehen wird. Ich nahm den Fall der #SiBerkreasi-Bewegung in Indonesien auf. Zweitens muss ich, um Online-Medienkompetenz zu schaffen, die für Indonesiens vielfältige Gesellschaft geeignet ist, analysieren, wie soziale Medien die Art und Weise, wie Menschen mit anderen interagieren und kommunizieren, durch die eingesetzte digitale Technologie verändert haben. Ich habe den Fall von LGBTQ genommen, weil es, wie oben erwähnt, ein umstrittenes Thema in der vielfältigen Gesellschaft Indonesiens ist. Ich habe dieses Problem analysiert, indem ich mir die soziomateriellen Praktiken angesehen habe, die aufgetreten sind, um ein kollektives Verständnis zwischen verschiedenen Social-Media-Gruppen zu schaffen. Drittens habe ich die LGBTQ-Themen als Diversity-Themen analysiert, da LGBTQ-bezogene Praktiken in der indonesischen Kultur schon lange existieren. Es wird jedoch nicht als LGBTQ bezeichnet. Hier habe ich analysiert, wie LGBTQ-Themen in Indonesien aufgrund einer westlichen Perspektive oft in postkolonialen Perspektiven gefangen sind. Ich habe es durch die Social-Media-Diskussion analysiert und wie die Rundfunkmedien ihre Rolle bei der Gestaltung des LGBTQ-Verständnisses spielen.

Meine erste Arbeit befasste sich mit dem indonesischen Fall als Beispiel für vielfältige und heterogene Gesellschaften. Hier habe ich Indonesien als Fallbeispiel genommen, um das breitere Thema der Online-Medienkompetenz in Bezug auf seinen

gesellschaftlichen Kontext zu diskutieren, genauer gesagt: In einer vielfältigen Gesellschaft. Den Nachrichten zufolge basiert die Idee hinter der Online-Medienkompetenz in Indonesien auf der Zahl der Fälle von Fehlinformationen in Online-Medien. Dann führten diese Fehlinformationfälle dazu, dass die indonesische Regierung zusammen mit Freiwilligen eine nationale Bewegung für Medienkompetenz mit dem Namen #SiBerkreasi gründete. Ich sah einige Probleme mit der #SiBerkreasi als Bewegung für digitale Alphabetisierung. Aus der Pressemitteilung und den Mediennachrichten ist nicht klar, was unter *Digital Literacy* zu verstehen ist. Es wird nur festgestellt, dass die Bewegung zwei Ansätze verwendet:

Erstens: Soziale und kulturelle Kontrollen, nämlich indem die Menschen ermutigt werden, sich der Existenz negativer Inhalte bewusster zu werden und sie zu verstehen und ihnen durch Sozialisation und Alphabetisierung zu helfen, mit negativen Inhalten umzugehen.

Zweitens: die Öffentlichkeit und verschiedene Institutionen kontrollieren, schließen und löschen negative Inhalte, die potenziell nicht mit der edlen Norm der indonesischen Nation vereinbar sind und auch Inhalte, die zu Konflikten in der Gesellschaft führen. (vgl. SiBerkreasi, 2017). Es ist auch unklar, wie die indonesische Regierung zu dem Schluss kam, dass die Verbreitung von Fehlinformationen das Hauptproblem ist, das durch Medienkompetenz gelöst werden muss. Darüber hinaus verallgemeinert die Regierung auch das Problem der Medienkompetenz in diversen indonesischen Gesellschaften, wobei soziale Kontexte wie Diversität einbezogen werden sollten.

Anhand einer Literaturrecherche habe ich #SiBerkreasi als eine Medienkompetenzbewegung in Indonesien kritisiert. Meine Analyse kritisierte das Verständnis von Medienkompetenz in Indonesien, indem ich den Kontext der vielfältigen Gesellschaft Indonesiens betrachtete. Für die Analyse habe ich zunächst einen Überblick über den Fall gegeben und die Forschungsfrage formuliert. Hier habe ich die Medienberichterstattung über #SiBerkreasi und Diversity-Themen gesammelt und als Fallstudie verwendet. Zweitens habe ich die Literatur ausgewählt, die in meiner Arbeit verwendet werden soll. Drittens analysierte ich den Fall anhand der ausgewählten Literatur. In dieser Studie habe ich die #SiBerkreasi-Bewegung anhand von Literatur über Medienkompetenz von David Buckingham, Dieter Baacke, Harald Gapski und W. James Potter analysiert. Schließlich gab ich einen Vorschlag, wie Medienkompetenz in der vielfältigen Gesellschaft Indonesiens aufgebaut werden sollte und wie andere Länder von Indonesien lernen könnten.

Mein Ergebnis zeigt, dass die Online-Informationen nicht isoliert sind und nicht davon ausgegangen werden kann dass es so etwas wie Informationen als Einheit gibt, die überprüft werden können. Es geht nicht um richtig oder falsch, sondern um den Kontext, in dem die Informationen existieren, weil sozialer Kontext und Informationen miteinander verschränkt sind.. Hier muss die indonesische Medienkompetenz den vielfältigen gesellschaftlichen Kontext der Indonesier*innen einbeziehen, anstatt sich nur auf Fehlinformationen als Ganzes zu konzentrieren. Im Umgang mit einer vielfältigen Gesellschaft sollten wir verschiedene Gemeinschaften in die Gesellschaft einbeziehen, nicht nur die Regierung. Diese Gemeinschaften können bei der Analyse von Medienkompetenzproblemen helfen und dann den geeigneten Ansatz in der Gesellschaft verfolgen. Zum Beispiel bestimmen unterschiedliche Bildungsniveaus in der Gesellschaft, wie weit ihr Verständnis von Medienkompetenz ist. Verschiedene

Gemeinschaften können die Beteiligung der Öffentlichkeit an der Vermittlung von Medienkompetenz fördern.

Diese Arbeit kam zu dem Schluss, dass die Medienkompetenz am Fall von #SiBerkreasi in Indonesien im Allgemeinen verbessert werden muss, damit sie nicht nur auf das Verständnis von Onlinemedieninhalten beschränkt ist. Ich habe auch vorgeschlagen, eine Kampagne für Medienkompetenz mit einem Einblick in die Vielfalt zu machen, die das indonesische Volk charakterisiert, und mit dem Geist von *Bhinneka Tunggal Ika* (Einheit in der Vielfalt) ohne die Wahrheit des anderen zu beanspruchen. Es ist auch wichtig, den nächsten Artikel zu verstehen. *Tan Hanna Dharma Mangrwa*, was bedeutet, dass der Dharma nicht mehrdeutig/anders ist. *Bhinneka tunggal ika, tan hanna dharma mangrwa* bedeutet, dass Indonesier über die Unterschiede hinaus noch in der Lage sein müssen, universelle Werte zu entwickeln, die den Menschen als Menschen sehen, nämlich die Menschheit selbst. Hier können auch andere Länder erfahren, wie die Medienkompetenz durch das Thema der vielfältigen Gesellschaft Indonesiens, in der die Öffentlichkeit nur eine Seite der Informationen sieht, mit verschiedenen Herausforderungen konfrontiert war, so dass das Verständnis der Informationen nicht umfassend war. Medienkompetenz soll Menschen erziehen können, nicht nur die eine, sondern auch die andere Seite zu sehen, wobei die Endgesellschaft ihre Haltung bestimmen und die kritische Kultur in Online-Medien prägen kann. Betrachtet man den Fall #SiBerkreasi in Indonesien, muss die Medienkompetenz im Allgemeinen verbessert werden, damit sie nicht nur auf das Verständnis von Onlinemedieninhalten beschränkt ist. Es sollte auch gesehen werden, wie Medienkompetenz ein Ort sein kann, an dem Menschen lernen, kritisch zu sein und mit einer rationalen Argumentation zu diskutieren.

Meine zweite Arbeit analysierte die Art und Weise des Verständnisses und der Muster menschlicher Interaktionen bei der Nutzung sozialer Medien als konstitutiv mit der sozialen Praxis und den *Affordances* der eingesetzten Technologie verwoben. Nach Orlikowski (2007) gelten das Soziale und das Materielle als untrennbar miteinander verbunden – es gibt kein Soziales, das nicht auch materiell ist, und kein Material, das nicht gleichzeitig sozial ist. Darüber hinaus sagte sie, dass Technologien hier als materielle Artefakte verstanden werden, die sozial definiert und sozial produziert werden und somit nur in Bezug auf die Menschen relevant sind, die sich damit beschäftigen (Orlikowski, 2009). Dann, so Boyd (2011: 45-46), führen vernetzte Technologien neue *Affordances* ein, Informationen und soziale Handlungen zu verstärken, aufzuzeichnen und zu verbreiten. Diese *Affordances* können die Öffentlichkeit prägen und wie Menschen damit umgehen. Obwohl solche *Affordances* die soziale Praxis nicht bestimmen, können sie grundlegende Annahmen stabilisieren und destabilisieren, die Menschen beim Engagement im sozialen Leben treffen. Hier können wir *Affordances* als Werkzeuge oder Materialien einer Technologie und ihrer spezifischen Anwendungen verstehen. Zum Beispiel haben Facebook und Instagram ihre eigenen *Affordances*, Facebook kann nicht so verwendet werden, wie wir Instagram verwenden. Während wir in Facebook einen Beitrag hochladen können, der nur Text enthält, müssen wir in Instagram ein Foto hochladen und den Text als Bildunterschrift verwenden.

Ich fand es interessant, die soziomaterielle Praxis und *Affordances* zu analysieren, als ich untersuchte, wie menschliche Interaktion mithilfe von Technologie Wissen erzeugt, wenn es um ein kontroverses Thema wie LGBTQ geht. In Indonesien werden die Vor-

und Nachteile von LGBTQ in den sozialen Medien breit diskutiert. Das LGBTQ-Problem taucht 2016 aufgrund des Falls von SGRC (Support Group and Resource Center on Sexuality Studies) wieder auf, wie ich bereits erwähnt habe. Dann wurden die Vor- und Nachteile der LGBTQ-Kriminalisierung bis Mitte 2018 zu einem heißen Thema in der Community. Insbesondere *Perkumpulan Arus Pelangi* und *AILA Indonesia* sind Gruppen, die LGBTQ-Themen lautstark diskutieren. *Perkumpulan Arus Pelangi* und *AILA Indonesia* haben auch offene Facebook-Gruppen für alle Facebook-Nutzer, die sich für Gender- und LGBTQ-Themen interessieren. Die Mitglieder beider Gruppen wurden nicht rekrutiert, jeder User, der gerne beiden Gruppen beiträgt und seine Meinung äußern möchte, kann sich durch Liken der Gruppenseiten beteiligen. Beide Gruppen befassen sich mit LGBTQ-Themen, haben jedoch unterschiedliche Positionen in Bezug auf LGBTQ-Themen. *Perkumpulan Arus Pelangi* ist eine Pro-LGBTQ-Gruppe und *AILA Indonesia* ist eine Anti-LGBTQ-Gruppe. Obwohl beide Gruppen das Thema LGBTQ diskutieren, werden die Diskussionen zwischen den Pro-LGBTQ- und Anti-LGBTQ-Gruppen auf Facebook unterschiedlich geführt und *Affordances* werden unterschiedlich umgesetzt. Sie führen auch unterschiedliche soziale Praktiken durch, die den unterschiedlichen *Affordances* Rechnung tragen.

Das Ergebnis zeigt, dass die unterschiedlichen Perspektiven von *Perkumpulan Arus Pelangi* und *AILA Indonesia*, die in ihren Facebook-Gruppen diskutiert werden. Hier kann die Diskussion der LGBTQ-Thematik als soziomaterielle Praktiken beider Gruppen erklärt werden, die konstitutiv mit den Facebook-*Affordances* verstrickt sind. Zuerst habe ich mir die Relationalitätspraxis angesehen, die durchgeführt wird. In Bezug auf die Relationalitätspraxis fand ich dominante Interaktionsmuster in beiden Gruppen. *Perkumpulan Arus Pelangi* hat zwei Interaktionsmuster: das Muster „LGBTQ ist keine Krankheit“, was bedeutet, dass eine LGBTQ Person nur ein gewöhnlicher Mensch ist, und das Muster „Gott lehrt Liebe“, was bedeutet, dass Gott den Menschen vergibt und die Menschen nicht nach ihren Sünden beurteilt. Inzwischen steht die Beziehungspraxis von *AILA Indonesia* in starkem Kontrast zu *Perkumpulan Arus Pelangi*. Hier hat *AILA Indonesia* verschiedene vorherrschende Interaktionsmuster: das Muster „LGBTQ ist eine Krankheit und Bedrohung“, was bedeutet, dass LGBTQ für die Menschheit gefährlich ist, und das Muster „LGBTQ ist gegen Religion“, was bedeutet, dass keine Religion in Indonesien LGBTQ akzeptiert. Zweitens habe ich mir die soziomaterielle Praxis aus der Performativitätspraxis beider Gruppen angeschaut. *Perkumpulan Arus Pelangi* hat „Vielfalt“ als Muster, was LGBTQ als einen Teil der sozialen Vielfalt sieht. Im Gegensatz dazu hat *AILA Indonesia* „islamische Perspektiven“ als Muster, was bedeutet, dass LGBTQ im Sinne islamischer Werte gesehen werden muss. Drittens betrachtete ich die soziomaterielle Praxis aus der Verschränkungspraxis. *Perkumpulan Arus Pelangi* hat „kreativistische Merkmale“ als Muster, was bedeutet, dass sie kreative und innovative Wege verwenden, um ihre Botschaften zu verbreiten. Im Gegensatz dazu hat *AILA Indonesia* „konservative Merkmale“ als Muster, was heißt dass sie ihre Nachrichten auf traditionelle Weise veröffentlichen. Viertens betrachtete ich die soziomaterielle Praxis aus der Praxis der soziomaterialen Assemblage. In Bezug auf die Praxis der Soziomaterial-Assemblage fand ich in beiden Gruppen dominante Interaktionsmuster, als ich analysierte, wie Nutzer mit legitimen Handlungen zwischen Mensch und Technik umgehen, wie etwa „Kommentar löschen“. Hier habe ich zwei Dinge gefunden: (1) beim Löschen eines Kommentars auf Facebook werden auch andere Kommentare unter dem gelöschten Kommentar gelöscht, und (2) eine legitime Aktion zum Löschen eines Kommentars auf der Facebook-Seite ist sowohl für den

Administrator der Gruppe und der Benutzer, der den Kommentar selbst gepostet hat möglich. Diese legitime Aktion des Benutzers kann andere Benutzer dazu bringen, Facebook-Diskussionen zu kommentieren, auch wenn dieser Administrator nicht die absolute Befugnis hat, vorhandene Kommentare zu löschen, liegt das Privileg immer noch in den Händen des Gruppenadministrators. Fünftens habe ich mir die soziomaterielle Praxis der Ko-Konstitutionspraxis angeschaut. Ich habe in beiden Gruppen dominante Interaktionsmuster gefunden, als ich analysierte, wie Benutzer Hashtags in ihren Beiträgen verwenden. *Perkumpulan Arus Pelangi* hat ein „Hashtags als Kampagne“-Muster, was bedeutet, dass sie Hashtags für einen bestimmten Zweck verwenden. *AILA Indonesia* hat ein „Hashtag als Emotion“-Muster, was bedeutet, dass sie Hashtags verwenden, um bestimmte Emotionen hervorzuheben.

Diese Arbeit kam zu dem Schluss, dass alle Praktiken immer mit der Ko-Verfassungspraxis zusammenhängen. Hier können *Affordances* als eine Kraft für die Mitkonstituierung der Praxis gesehen werden. Die relevantesten Angebote für Aufführungspraktiken in diesen beiden Gruppen sind Website-Links, Fotos, Videos, Live-Videos, Aufkleber, Hashtags und das Löschen von Kommentaren. Der mächtigste ist in der Tat das Löschen von Kommentaren, weil es eine legitime Aktion ist, die eine andere Bedeutung erzeugen kann und sogar ihre Bedeutung der bestehenden Diskussionen beseitigen kann. Darüber hinaus koproduzieren die Interaktionen in sozialen Medien im Zusammenhang mit den Technologien die soziale Praxis. Neue Technologien reflektieren, verfeinern und tragen dazu bei, soziale Interaktion in institutionell vermittelten Kontexten auszuhandeln. Facebook-*Affordances*, die angezeigt werden, wie Videofunktionen oder Hashtags, können unterschiedliche Interaktionsbedeutungen zwischen zwei verschiedenen Gruppen bieten. Diese *Affordances* trugen auch dazu bei, die unterschiedlichen Verständnisse des LGBTQ-Problems von *Perkumpulan Arus Pelangi* und *AILA Indonesia* zu formen, da sie unterschiedliche Narrative zu LGBTQ-Themen mit verschiedenen Funktionen auf Facebook bildeten. *Perkumpulan Arus Pelangi* nutzte die Facebook-*Affordances*, um zu erklären, dass LGBTQ nur sexuelle Vielfalt ist, die sich nicht von Heterosexuellen unterscheidet, und um LGBTQ durch kreative Inhalte wie Infografiken und Musikvideos zu verstehen. In der Zwischenzeit nutzte *AILA Indonesia* die Facebook-*Affordances* auf bestätigendere Weise, um Verständnis dafür herzustellen dass LGBTQ eine Bedrohung für die indonesische Gesellschaft sei. Hier koproduzieren die beiden Gruppen unterschiedliche Kulturen und Muster zum Verständnis von LGBTQ-Themen. Das heißt, obwohl Facebook-*Affordances* hat, die von jedem Benutzer auf der gesamten Facebook-Plattform verwendet werden können, können Benutzer jedoch unterschiedliche Bedeutungen und Interaktionen basierend auf den unterschiedlichen sozio-materiellen Praktiken erzeugen, die durchgeführt werden.

Meine dritte Arbeit analysierte die LGBTQ-Thematik in Indonesien. Indonesien hat eine lange Geschichte der Kolonialisierung durch die Niederländer, die dazu führte, dass die Indonesier ein Problem oft aus der Perspektive „ich gegen die anderen“ betrachten. Sie sind der Ansicht, dass andere Einflüsse als die indonesischen Kulturen die indonesische Kultur zerstören können. Dies führt auch zur Ablehnung anderer Ansichten, wie etwa LGBTQ-Themen, die als westliche Ansichten angesehen werden. Tatsächlich gibt es in der indonesischen Kultur schon lange LGBTQ-bezogene Praktiken, auch wenn sie nicht als LGBTQ bezeichnet werden. Als Beispiel erkennt der Bugis-Stamm in Süd-Sulawesi fünf Geschlechter an (Guy-Ryan, 2016), nämlich Männer (oroane), Frauen (makunrai), weiblich-ähnliche Männer (calabai), männlich-

ähnliche Frauen (calalai) und sogar der höchste Rang des Geschlechts, das nicht männlich und auch nicht weiblich ist (bissu). Darüber hinaus haben Indonesiens traditionelle Tänze seitdem eine geschlechtsübergreifende Kultur eingeführt, wie beispielsweise der Lengger Lanang-Tanz in Banyumas, bei dem Männer als Frauenrollen tanzen. Das Aufkommen von LGBTQ-Begriffen, die als Begriffe aus dem Westen gelten, scheint diese Kulturen jedoch zu negieren, sogar einige Kulturen werden verboten, weil die Mehrheit der Menschen mit LGBTQ nicht einverstanden ist. In letzter Zeit hindert die zunehmende negative Stimmung gegenüber der LGBTQ-Gruppe die Tänzerin des Banyumas-Erbes, frei und offen aufzutreten (Maharani, 2018). In meiner Arbeit untersuche ich die Ablehnung von Themen, die als „LGBTQ“ bezeichnet werden, weil LGBTQ als westliches Denken angesehen wird. Meine Hypothese ist, dass die Auseinandersetzung mit Fragen von Gender und Sexualität durch das Konzept von LGBTQ eine soziomaterielle Praxis ist, die performativ wird. Die Daten in dieser Arbeit wurden mit einer Online-Ethnographie-Methode erhoben. Im Kontext des Internets.

Das Ergebnis zeigt, dass indonesische Menschen ein Thema oft aus der Perspektive „ich gegen die anderen“ betrachten. Wer nicht mit seinen Ansichten übereinstimmt, gilt als jemand, der anders ist. Wie Olson (1998) über Edwar Saids Orientalismus reflektierte, wird das Anderssein von denen definiert, die im Zentrum stehen, und wird gegenüber denen definiert, die das Definieren tun. Andere (z. B. Angehörige anderer sozialer, ethnischer und rassischer Gruppen) als unterschiedlich zu definieren, ist eine Strategie der Selbstdefinition, da wir uns selbst als gegensätzliches Bild, Idee, Persönlichkeit und Erfahrung sehen. es bedeutet, dass wir definieren, was wir sind und was wir nicht sind.(Olson, 1998). Um die LGBTQ-Thematik in Indonesien zu verstehen, habe ich zunächst analysiert, wie *AILA Indonesia* und *Perkumpulan Arus Pelangi* aus postkolonialer Perspektive unterschiedliche LGBTQ-Themen gebildet haben. Als sie ihr Verständnis für LGBTQ-Themen festlegten, waren sie bei der Durchführung von LGBTQ-Themen in der „Ich gegen den anderen“-Perspektive gefangen. Es bedeutet, dass das Verständnis und die Diskussion zu LGBTQ-Themen performativ werden, weil LGBTQ als ein westliches Konzept (das andere) gesehen wird, das sich von der indonesischen Kultur (ich) unterscheidet. Das Konzept LGBTQ rückt in den Fokus, unterschiedliche Verständnisse und sozio-materielle Praktiken hervorzubringen. Darüber hinaus haben wir auch erklärt, wie die Online-Nachrichtenmedien Kompas an der Gestaltung der LGBTQ-Themen in ihren Nachrichten beteiligt waren.

Erstens: Religionsprobleme im Vergleich zu LGBTQ-Problemen. Indonesien ist zwar kein Land, das sich auf eine Religion bezieht, aber das Thema Religion wird immer als wichtig erachtet, da Religion eines der Grundprinzipien der Pancasila-Ideologie ist. Religion wird in den ersten Geboten erwähnt, die besagten, Ketuhanan Yang Maha Esa (Glaube an den allmächtigen Gott). Dies zeigt, dass Religion für Indonesier*innen ein wichtiger Teil der Lebenswelt ist und immer im täglichen Leben angewendet wird. Darüber hinaus besagt die indonesische Verfassung, die UUD 1945, in Artikel 29, dass (1) der Staat auf dem Glauben an den allmächtigen Gott (das erste Prinzip von Pancasila) basiert und (2) der Staat die Unabhängigkeit jeder Bevölkerung garantiert ihre jeweiligen Religionen anzunehmen und gemäß ihrer Religion und Weltanschauung zu verehren (UUD 1945). Währenddessen sind LGBTQ-Themen „die anderen“, weil LGBTQ immer mit Säkularismus in Verbindung gebracht wird. Dies wird zum Muster, wenn sich beide Gruppen auf LGBTQ-Probleme beziehen, obwohl sie dies

unterschiedlich tun. Gemeinsam ist, dass beide das Konzept von LGBTQ als „das Andere“ bezeichnen. Die Facebook-Posts und die Online-Nachrichten bestätigen den Gegensatz des Establishments zwischen westlicher Perspektive und indonesischer Perspektive in Bezug auf Religionsfragen und LGBTQ-Themen in Indonesien.

Zweitens: Nationalismus- und LGBTQ-Probleme. In dem Bemühen, Indonesien als unabhängige und souveräne Nation zu etablieren, übernahm Soekarno, der erste Präsident Indonesiens, die Idee des Nationalismus von Ernest Renan, die sich auf eine politische Vereinbarung bezieht, um die Ideale der Zukunft gemeinsam als Nation mit dem gleichen Schicksal zu verwirklichen und Opferbereitschaft, um den nationalen Geist zu bewahren. In dieser Hinsicht sind Nationalismusfragen „ich“, weil sich Indonesier*innen immer als Nationalisten bezeichnen, zum Beispiel verwenden sie ständig den Ausdruck „NKRI harga mati“ (Einheitlicher Staat der Republik Indonesien ist unbestritten), was bedeutet, dass Nationalismusfragen Teil der indonesischen Gesellschaft sind. LGBTQ-Probleme sind hingegen „die anderen“, da LGBTQ immer als etwas definiert wurde, das aufgrund der Globalisierung aus dem Westen kam. Die Nationalismusfragen werden zunehmend diskutiert, weil die Indonesier befürchten, ihre nationale Identität aufgrund der Globalisierung zu verlieren.

Drittens: Gesundheitsprobleme versus LGBTQ-Probleme. Gesundheitsprobleme in Indonesien werden oft mit Gleichstellungsproblemen in Verbindung gebracht. In der Gesundheitsentwicklung hat die Gleichstellung der Geschlechter die Macht, Gesundheitsziele zu erreichen, da Frauen, gefährdete Gruppen und Minderheiten aufgrund sozialer und kultureller Normen oft mit Hindernissen beim Zugang zu grundlegenden Gesundheitsdiensten konfrontiert sind (Liputan6, 2020). Das Verständnis der Geschlechter in Indonesien basiert jedoch immer noch auf männlichen und weiblichen Aspekten. Es macht das LGBTQ-Thema zu einem sensiblen Thema im Hinblick auf Gesundheitsfragen in Indonesien. In dieser Hinsicht ist das Gesundheitsproblem „ich“, da Indonesien hier den Patriarchalismus übernimmt und Gender und Sex mit einer heteronormativen Sichtweise betrachtet und abweichungen mit Krankheit assoziiert. Während LGBTQ-Probleme „die anderen“ sind, weil LGBTQ das nicht-binäre Geschlecht anerkennt.

Diese Arbeiten kam zu dem Schluss, dass das Verständnis von LGBTQ-Themen im indonesischen Kontext nicht nur eine Frage der Vielfalt, sondern eher der Verwestlichung, des Nationalismus, der Andersartigkeit und der Religion ist; Wir müssen sehen, wie *Perkumpulan Arus Pelangi* und *AILA Indonesia* in der Frage „Ich gegen den Anderen“ gefangen sind. Hier werden „die Anderen“ immer mit Dingen in Verbindung gebracht, die außerhalb der indonesischen Kultur existieren. Wie Yaeger (in Bhagat-Kennedy, 2018) sagte, sind in dieser schnell entstehenden globalen Landschaft Demokratie und liberale Ideale gefährdet, da eine populistische nationalistische Politik – die hauptsächlich rechts, aber auch links operiert – versucht, die Souveränität des Volkes zurückzuerobern und ihre Länder in einer zunehmend zersplitterten, aber stark vernetzten Welt „wieder großartig“ zu machen. Daher wird „Ich gegen die anderen“ in Indonesien zu einem großen Problem, da Indonesien nicht die „Ich“-Identität hat, normalerweise basiert die entstehende nationale Identität nur auf dem Motto von *Bhinneka Tunggal Ika*, was Einheit in Vielfalt bedeutet. Die Indonesier*innen haben Angst, durch die Globalisierung ihre „Ich“-Identität zu verlieren. Dies ist ein Phänomen, das häufig auftritt, weil, wie Magu (2015) sagte, Globalisierung traditionell mit Verwestlichung/Amerikanisierung assoziiert wird, aber

Kulturen sind tatsächlich dynamisch und nicht einfach Opfer von Globalisierung und Verwestlichung. Sie haben diese „Texte“ übernommen, die es ihnen ermöglichen, wettbewerbsfähig zu sein und sich an Veränderungen innerhalb des lokalen und globalen Kontexts anzupassen. Hier kann ich sagen, dass *Perkumpulan Arus Pelangi* und *AILA Indonesia* eigentlich nicht mehr in die entgegengesetzte Richtung gehen. Sie verstehen LGBTQ immer noch anders, aber sie koproduzieren „die Anderen“ auf die gleiche Weise. Beide Gruppen koproduzieren „die Anderen“ als Verwestlichung. *Perkumpulan Arus Pelangi* nutzte westliche Ideen, wie den Begriff LGBTQ selbst und das Verständnis von LGBTQ-Themen aus westlicher Perspektive, um die LGBTQ zu unterstützen. Auf der anderen Seite verwendete *AILA Indonesia* auch westliche Ideen, wie zum Beispiel, wie LGBTQ aus dem westlichen Begriff kommt, um sich gegen LGBTQ zu stellen. Hier können wir sagen, dass LGBTQ nicht wirklich das Thema ist, sondern „das Andere“.

Ausgehend von diesen drei Arbeiten lässt sich das Thema Bildung anhand der Dringlichkeit kritischer Online-Medienkompetenz in Indonesien, die auf dem Motto „Bhinneka Tunggal Ika“ (Einheit in der Vielfalt) basiert, ablesen. Dieses Motto ist auch im indonesischen Nationalsymbol Pancasila sichtbar. Viele Menschen vergessen jedoch dieses Motto und konzentrieren sich nur auf Pancasila, vor allem auf die ersten Regeln. Wie ich in meinem dritten Entwurf sagte, wird das Thema Religion immer als wichtig erachtet, weil Religion eines der Grundprinzipien der Pancasila-Ideologie ist. Auch die indonesische Verfassung, die UUD 1945, legt in Artikel 29 fest, dass (1) der Staat auf dem Glauben an den Allmächtigen Gott (das erste Prinzip von Pancasila) basiert und (2) der Staat die Unabhängigkeit jeder Bevölkerung garantiert ihre jeweiligen Religionen anzunehmen und gemäß ihrer Religion und Weltanschauung zu verehren (UUD 1945). Darüber hinaus beschränkt sich das Verständnis von Bhinneka Tunggal Ika noch immer auf die Frage der ethnischen Zugehörigkeit, Religion und Rasse. Dies geht aus der Aussage des derzeitigen Präsidenten Indonesiens, Joko Widodo, hervor, der Indonesiens Vielfalt aus der Sicht von ethnischen und religiösen Vielfalt her versteht und wie diese Vielfalt die indonesische Einheit aufrechterhalten kann. Währenddessen sollte Bhinneka Tunggal Ika in der Lage sein, verschiedene Kontexte der Vielfalt der indonesischen Gesellschaft individuell zu berühren. Hier ist die wichtige Rolle kritischer Bildung und kritischer Online-Medienkompetenz gefragt. Meine Arbeit konzentrierte sich auf Gender und sexuelle Vielfalt. Kritische Online-Medienkompetenz kann das Demokratieverständnis verbessern. Nach Pinto und Portelli (2009) ist Bildung eine inhärent politische Aktivität. Sie sagten auch, Demokratien brauchen reflektierende Bürger*innen – diejenigen, die die Fähigkeiten und Dispositionen des kritischen Denkens besitzen und diese im Kontext der Demokratie angemessen einsetzen. Der kritische Geist fordert ein respektvolles Eingreifen oder den Versuch, das Bewusstsein zu stärken. Die Äußerung unterschiedlicher Ansichten zuzulassen und eine andere Ansicht zu respektieren ist etwas ganz anderes, als irgendeine Ansicht zu akzeptieren (Pinto und Portelli 2009). Darüber hinaus sagte Weinstein (1991), dass kritisches Denken eine reichhaltige normativ relevante Darstellung des rationalen und deliberativen Prozesses bietet. Es bietet einen kritischen Fokus sowohl auf Prinzipien der Argumentation als auch auf Erwägungen der Einzelheiten, die den Kontext bestimmen. Es regt zur Berücksichtigung unterschiedlichster relevanter Alternativen an und fördert positive Veränderungen durch Selbstkorrektur. In diesem Zusammenhang möchte ich sagen, dass Demokratie in Indonesien noch schwarz auf weiß verstanden wird. Die Leute ziehen es vor, eine einfache Angelegenheit wie gut oder schlecht zu diskutieren. Wenn

dort etwas gegen die Perspektive der Mehrheit verstößt, wird es direkt gegen die Praxis der Demokratie verstoßend angesehen. Das mangelnde Demokratieverständnis zeigt sich in der Debatte um Social Media als neue Öffentlichkeit, in der sich viele Menschen nicht für andere Ansichten öffnen können, die ihrem Weltbild widersprechen. Infolgedessen gibt es keine kritische Debatte, die Raum für Demokratie geben kann. Wohingegen nach Benhabib (1997) die öffentliche Sphäre in der Demokratie auch eine Sphäre der Kritik, Anfechtung und Herausforderung ist. Die Öffentlichkeit ist der Bereich, in dem solche „Pseudo-Vereinbarungen und Kompromisse kritisch geprüft, hinterfragt und in Frage gestellt werden. Es ist auch die Sphäre, in der die Grenze zwischen dem „Öffentlichen“ und dem „Privaten“ diskutiert wird (Benhabib, 1997). Mit den sozialen Medien wird die Grenze zwischen öffentlich und privat in Frage gestellt, wie die soziomaterielle Praxis zeigt, in der menschliche Interaktion und Verständigung konstitutiv mit sozialen Praktiken und technologischen Angeboten verschränkt sind. Darüber hinaus stellte Benhabib (1997) fest, dass ein demokratisches Volk, um die Implikationen seiner eigenen Vielfalt zu erkennen und zu bewältigen, seine Identität in der Öffentlichkeit nachstellen muss. Wie bei Individuen werden auch bei Kollektiven Drohungen des Andersseins, die nicht zerstreut werden, zu Ressentiments gegenüber Anderen, zu deren Gruppe man nicht gehört. (Benhabib, 1997). Darüber hinaus ist das Wort „wir“ laut Apple (2017) eines der gefährlichsten Wörter. Das Wort „wir“ symbolisiert oft die Art und Weise, wie ideologische Kräfte und Annahmen innerhalb und außerhalb der Bildung wirken, insbesondere wenn sie von dominanten Gruppen eingesetzt werden, fungiert „wir“ nicht nur als Mechanismus der Inklusion, sondern auch als wirkungsvoller Ausgrenzungsmechanismus.

Diesbezüglich sollten Indonesier*innen auf das nationale Motto Bhinneka Tunggal Ika (Einheit in der Vielfalt) zurückblicken. Die indonesische Vielfalt zu akzeptieren, indem man den Menschen zeigt, wie vielfältig Indonesien ist, kann zu einem besseren Verständnis der Demokratie führen und die Pseudodemokratie verhindern. Von hier aus können die Indonesier*innen beginnen, unterschiedliche Perspektiven zu respektieren und neue Ideen zu akzeptieren. Darüber hinaus können soziale Medien durch kritische Online-Medienkompetenz ein alternatives Medium sein, das gemeinschaftsbasierte Medien generieren kann, da jeder seine eigene Vielfalt hat. Hier muss die kritische Online-Medienkompetenz verstehen, dass es bei der Demokratie nicht darum geht, wie groß eine Meinung ist, sondern darum, dass es andere Meinungen gibt, die variieren.

Introduction

Habermas (1993) said, we call events and occasions "public" when they are open to all, in contrast to closed or exclusive affairs—as when we speak of public places or public houses. The public sphere itself appears as a specific domain—the public domain versus the private. Once the public sphere of civil society had developed, however, thoughtful contemporaries could not help but notice how this veil was rent. The public sphere, which now had to deal with these demands, became an arena of competing interests fought out in the coarser forms of violent conflict (Habermas, 1993). Based on this, public sphere can be understood as an arena for society to share their idea. In the past, public sphere is public space where people are physically present to do a dialogue. But in the digital era, people use social media to reignite public dialogue through the post and comment section of the social media they use. People discuss social, political and cultural phenomenon using social media. Thus, for state of the art, it is necessary to see how diversity issues taking place in the new public sphere, that is social media.

In the era of social media, diversity once again becomes a complex social matter and it is also performative. It means it co-produces new phenomena. As Castells (2009) says, the Internet is a communication network, and as such it is also an instrument for the diffusion of consumerism and global entertainment, of cosmopolitanism, and of multiculturalism. But the culture of networked individualism can find its best form of expression in a communication system characterized by autonomy, horizontal networking, interactivity, and the recombination of content under the initiative of the individual and his/her networks (Castells, 2009). In online communities for example, we can find many users who can not understand different opinions. They stick to their own understanding and reject others. As a study conducted by Periser (2011) that found consuming information that conforms to our ideas of the world is easy and pleasurable; consuming information that challenges us to think in new ways or question our assumptions is frustrating and difficult. Furthermore, a study by Bleiberg and West (2015) finds that roughly speaking a Facebook user has five politically likeminded friends for every one friend on the other side of the spectrum.

In my disertation project case, I highlighted how the understanding of diversity in Indonesia is growing along with the growth of democracy. The democratic principles in Indonesia promise to treat all citizens equal regardless of differences among them. After the fall of the new order, the reform era began to change the social dynamic with its democracy. The absolute control by the government is replaced with the empowerment of civil society which enables diverse groups to freely express their opinion and embrace their own values and identity. As mentioned in the Constitution (*Undang-Undang Dasar* 1945) of the Republic of Indonesia, the freedom of expression has been regulated in Article 28F, which reads: "Everyone has the right to communicate and obtain information to develop personal and social environment, and the right to seek, obtain, possess, store, process and convey information by using all available channels." In addition, freedom of expression is also regulated by Article 23, paragraph 2 of Act (*Undang-Undang*) 39 year 1999 which reads: "Everyone has the right to have, remark and disseminate opinion in accordance to their conscience, orally or in writing through the print and electronic media in accordance to the values of religion, morality, public order, public interest and integrity of the nation."

Back in 1961, the Indonesian government created a national motto to describe the diversity in Indonesia. It's called *Bhineka Tunggal Ika*. The sentence itself is taken from the philosophy since the era of Majapahit Kingdom in Pupuh 139: 5, Kakawin Sutasoma (Tantular, 2009). It says:

*Rwāneka dhātu winuwus wara Buddha Wiśwa,
bhinnēki rakwa ring apan kēna parwanosēn,
mangka ng Jinatwa kalawan Śiwatatwa tunggal,
bhinnēka tunggal ika tan hana dharmma mangrwa*

Translation:

It is said that the manifestation of Buddha and Shiva are different, they do differ however, how we can recognize the difference in a glance, because the truths taught by the Buddha and Shiva was actually one, they are diverse but, essentially the same because there is no truth ambiguous

From that sentence, *Bhineka Tunggal Ika* is translated as unity in diversity. Based on Government Regulation (*Peraturan Pemerintah*) no. 66 year 1961, unity in diversity means although Indonesia consists of diverse ethnic groups and customs but they are one nation, Indonesia. This diversity is not a contradictory act but rather it unites and enriches the diversity of the nation. However, diversity in this matter was only understood as heterogeneity of local culture, plurality of local languages, race and ethnicity as well as religions and beliefs. This limited understanding of diversity leads to several diversities issue such as gender and sexuality. For example is the case of LGBTQ. In 2016 alone, there are two big issues regarding to LGBTQ that became main discussion topics in academic discussions and important news in Indonesia. The first one is SGRC (Support Group and Resource Center On Sexuality Studies) case. SGRC is a group of students and alumni of Universitas Indonesia. This group made Universitas Indonesia fiercely opposed to the group and said that the SGRC group is not part of the university. As a result, The Minister of Research and Technology, M. Nasir, issued a statement against LGBTQ. He said, a group of lesbian, gay, bisexual and transgender are not allowed in the campus because it was not in accordance with the existing norms (Batubara, 2016). And the second case is a group named AILA (Aliansi Cinta Keluarga Indonesia) who visited Vice Chairman of the People's Consultative Assembly (MPR) of Indonesia, Hidayat Nur Wahid. They said that the fear had reached its peak since the display exhibiting effeminate style and LGBTQ become uncontrollable. There are no clear rules on LGBTQ on whether it is permissible or prohibited. They require changes in the law and the constitution to be revised thoroughly especially about LGBTQ and other negative things (Liputan6, 2016). By the end of 2017, Indonesia's constitutional court rejects the petition for judicial review of some articles in Indonesian Draft of the Criminal Code which regulate crime against decency, like adultery and LGBTQ. The reason why the constitutional court rejected it, is that they do not have the authority to form new crimes. As a result of the rejection, the pros and cons of LGBTQ criminalization became a hot topic in social media until mid of 2018.

Based on the case, my work is divided into three parts. First, the work discusses the issue of online media literacy in Indonesia. Social media play an important role in Indonesia to see how people accept the idea of diversity. However, the lack of online media literacy becomes a problem in understanding diversity. Here, I analyzed how media literacy is seen in the context of the diverse society in Indonesia by taking the

case of #SiBerkreasi movement (Widyasari and Allert, 2019). Second, in order to create online media literacy that is suitable for Indonesia's diverse society, I need to analyze how social media has changed the way people interact and communicate with others because of the digital technology being used. I took the case of LGBTQ because, as mentioned above, it is a controversial issue in Indonesia's diverse society. I analyzed this issue by looking at the sociomaterial practices that being occurred in order to create collective understanding between different social media groups (Widyasari and Allert, 2019). Third, I analyzed the LGBTQ issues as diversity issues because LGBTQ related practices have long existed in Indonesian culture. However, it is not referred to as LGBTQ. Here, I analyzed how LGBTQ issues in Indonesia are often trapped in postcolonial perspectives as a result of a western perspective. I analyzed it through the social media discussion and how the broadcasting media play their role in shaping LGBTQ understanding (Widyasari and Allert, 2021).

Based on those works, I formulate my main work into four main questions:

1. How does the diversity of Indonesian society concern the issue of online media literacy?
2. How is the way of understanding of LGBTQ issues and the patterns of Facebook interactions of two different groups (LGBTQ group and anti-LGBTQ group) constitutively entangled with the social practice and Facebook affordances?
3. How to understand LGBTQ issues in the Indonesian context that is not merely an issue of gender but more on issue of westernization?
4. How can the understanding of diversity in the frame of *Bhineka Tunggal Ika* contribute to online media literacy in Indonesia?

Finally, I can say that my work is important because it is concerning the issue of public sphere. Social media, such as Facebook, becomes a new public sphere in understanding society issues. As Cela (2015) said, the exchange of ideas and the interaction between the individuals has reached the higher level because of the use of social media platforms like facebook, twitter and youtube. These users can communicate freely with each-other and consequently can come together for a certain theme. Furthermore he said, social media make it possible to develop a public discussion by serving as an alternative public sphere where is shaped the public opinion. As a result, this opinion has reached the higher level of acceptance from a wide class of society (Cela, 2015). In this sense, *public* is not the platform technology itself, but the sociomaterial practices. New public sphere means different practices as socio-material practices. New technologies introduce new affordances that can shape the public and how people negotiate them (Widyasari and Allert, 2018). Here I can say that new media, such as facebook, as sociomaterial practices where affordances as enacted and community is not group or people but it is community specific practices.

State of the Art Critical Online Media Literacy

My work objective is to make contribution to critical online media literacy, especially in Indonesia. Therefore, it is important to look on previous studies related to critical online media literacy and how my work enriches their findings. According to Kellner and Share (2007), critical media literacy involves cultivating skills in analyzing media codes and conventions, abilities to criticize stereotypes, dominant values, and ideologies, and competencies to interpret the multiple meanings and messages generated by media texts. However, when we deal with critical online media literacy, several concepts need to be addressed. I will start with the concept of digital literacy. As Williamson (2015) said, technological innovation is always embedded in the social contexts of its production; at the same time, social developments are increasingly shaped by the technologies that inhabit social worlds. In the field of education, investigating the sociotechnical systems of digital education governance therefore means attending to the specific social, institutional, political and economic contexts that have given rise to new technologies such as educational data analytics, data dashboards and so on; it also demands attention to the ways in which those technologies then fold back to re-shape the contexts in which they originated. Furthermore he also stated that education is increasingly being targeted by intermediary organizations that represent particular kinds of agendas and have the capacity to translate interests from across the commercial, civil society and governmental sectors into shared projects. It means that education will require the digital literacy of citizens to contribute as both consumers and coproducers of digitized world (Williamson, 2016). Based on his work, I can say that online literacy need to be seen in various context, such as social, political and economical.

Following Williamson, it is also interesting how Selwyn and Facer (2014) view digital literacy. For them, academic work *is* now being carried out that focuses explicitly on the fact that digital technologies are implicated deeply within unequal relations of power elsewhere in education and society. In this regards, they look towards the continued development of a sociology of education and digital technology. Also, they said that an important part of this process not only to critique but also to build alternatives would necessarily consist of building alliances with those who bring distinctive expertise and knowledge to bear in creating these alternatives. This implies an increased interest in developing a ‘live sociology’ of digital technology and education – i.e. sociological work that is inventive, creative and makes a practical contribution (Selwyn and Facer, 2014). Furthermore, Selwyn (2011) also said that digital technologies can act as powerful social resources in an individual’s learning context because people often treat technologies as social beings, digital technology can provide learners with enhanced access to sources of knowledge and expertise that exist outside of their immediate environment, and individuals can collaborate and learn at a distance via online tools such as wikis, blogs and other online collaborative workspaces. Based on their works, I can say that online literacy need alternatives in order to be able to fit in the social context.

The next term I want to address is the critical data literacy. Sander (2020) suggests that being critically data literate means being aware of and able to critically reflect upon big data collection practices, data uses and the possible risks and implications that come with these practices, as well as being capable of implementing this knowledge for a

more empowered internet usage. Importantly, being critically data literate is not understood as necessarily taking a “negative” stance to all big data practices, but rather involving the ability to weigh the evidence, make informed decisions, and scrutinize and respond to the socio-technical systems of big data practices (Sander, 2020). Based on his work, I can say that critical data literacy is related to big data practices. It means, as a practice, critical data literacy is related to what people are doing and in which context in relation to the technology they use.

Another work related to critical literacy is done by Luke (2012). He stated that critical literacy is an overtly political orientation to teaching and learning and to the cultural, ideological, and sociolinguistic content of the curriculum. It is focused on the uses of literacy for social justice in marginalized and disenfranchised communities. Furthermore, he said that critical literacy has an explicit aim of the critique and transformation of dominant ideologies, cultures and economies, and institutions and political systems. As a practical approach to curriculum, it melds social, political, and cultural debate and discussion with the analysis of how texts and discourses work, where, with what consequences, and in whose interests (Luke, 2012). From his work, I can see that critical literacy is related to cultural, political and economical system.

Following the work from Luke, Janks (2013) said that essentially, critical literacy is about enabling young people to *read* both the word and the world in relation to power, identity, difference and access to knowledge, skills, tools and resources. It is also about *writing* and rewriting the world: it is about design and re-design. Choice and control are fundamental aspects of literacy as a social practice and key to the ways in which people use technology (Janks (2013). From his work, I can say that critical literacy is related to social practice that has various aspect in it.

Based on those works, first, I can say that critical online media literacy needs to be understood by looking at human and nonhuman material. Referring to my work, I find that technology affordances (affordances-as-enacted) can co-produce different patterns of interaction and different meanings between users. These affordances-as-enacted also helped shaping the different understanding of certain issue as different users can formed different patterns using technology affordances differently. I can see this different practice in the online discussion that being occurred on my work. I also found that some of technology affordances, such as the deleting tool can create different interaction and meaning of the discussion. This deleting-comment can produce different result of the discussion because it could mean a user or admin stop the discussion. When this happen, the whole discussion can loose the context.

Second, I can say that even though technology has affordances that can be used by any user throughout the platform, however users can create different meaning and interaction based on the different sociomaterial practice that is being carried out collectively. Referring to my work, I take practice as a collective pattern because sociomaterial practice is shared within community, not only individual. So, I look at how technology users used affordances from time to time because one user will take affordances differently to others. Furthermore, when I analyzed the sociomaterial practices I could not exclude the power issues between humans and technology. This power issue is related to how users can take control and action when using technology *affordances*.

Third, I can say that the affordances-as-enacted and sociomaterial practices lead me to the issue of performativity because practice and affordances-as-enacted are performative. It means they co-produce new phenomena when users use the technology. Furthermore, I can say that my work is not focus on individual user, but it is focus on collective performativity as shown by different users enact the technology affordances in their practice differently. Here, I find that affordances is not as entity, not just tools on technology, but it is performative because technology affordances do not exist in vacuum It has social and cultural context.

Finally in conclusion, critical online media literacy needs to be done by researching the community. Here, community means the sociomaterial practice and affordances that is performative. Critical online media literacy must look at how diverse the context and the practice is, because online media are constitutively entangled with the social practice and affordances-as-enacted that being carried out. As McDaugall and Sanders (2012) said,the ‘cyber-utopianism’ version of the media literacy discourse neglects specific contextual factors when describing learning in terms of ‘affordances’ (a term that has come into use to signify opportunities for people to learn in new ways, at home, across cultural and geographical boundaries, or in new peer-supported and constructivist online communities). Furthermore they said, affordances provides an important contextualization of users experience that warrants consideration alongside data gathered within a virtual world intervention. It sets up critical media literacy as reflexive and the importance of the technology rests upon its capacity to shift the dynamics of teacher/student, expert/learner (McDaugall and Sanders, in Rowe (ed): 2012).

Ethical Issue

In order to do this research, both of the admin of AILA and Arus Pelangi gives permission to use their data based on informed consent. I contacted both groups through Facebook messenger to ask their permission and then I made informed consent for the selected informants. The captured data from social media was also blurred in publications and I paraphrased the Facebook posts to protect the identity of the users. Before conducting the interview, the respondents were asked to sign a *informed consent* form in which they were assured that their person would remain confidential, only the members of my dissertation project (me as the researcher, my supervisors, my examiners and the reviewers from my publications) can have access to the original data I collect. The presentation of the examination results takes place exclusively in anonymous form and their personal information is changed in such a way that no conclusions can be drawn about the original person. I also blur the image, paraphrase the sentences, and do English translation of the captured Facebook posts in order to protect the anonymity of my data. These steps are done under the consent of General Data Protection Regulation (GDPR) article 6 (a) and (b), that said processing shall be lawful only if and to the extent that at least one of the following applies: (a) the data subject has given consent to the processing of his or her personal data for one or more specific purposes; (b) processing is necessary for the performance of a contract to which the data subject is party or in order to take steps at the request of the data subject prior to entering into a contract (<https://gdpr.algolia.com/gdpr-article-6>). Processing here means when I as researcher blurred and paraphrased the data in order to be analyzed and put in publications.

Also, AOIR (Association of the Internet Researchers, 2012) emphasize that ethical concepts such as harm, vulnerability, respect for persons, and beneficence are not just regulatory hurdles to be jumped through at the beginning stages of research, but concepts that ground ethical inquiry. As such, they should be assessed and considered throughout each stage of the research. I took AOIR's ethical decision-making and Internet research 2.0 in 2012 because my research work started in the period of 2016-2018, therefore their new ethical guideline 3.0 (2019) cannot be applied. Both ethical guidelines are necessary because it is important for researchers to be mindful of ways to minimize the risk to research subjects' and any violations of privacy and autonomy by third parties.

Putting informed consent in my research also can be an idea of introducing it to Indonesia. Until now, Indonesia does not have official informed consent to conduct research, especially internet research. Without this informed consent, the informants are not safe when providing the data. In addition, researchers also often find it difficult to ask for data because informants feel they do not have protection against their privacy. My idea of introducing informed consent for internet research in Indonesia can refer to AOIR's Internet Research: Ethical Guidelines 3.0 in the year of 2019. Another way of trying to mitigate risk and resolve the ethical dilemma is by reserving the acquisition of informed consent to the *dissemination stage* of a project, i.e., by asking for informed consent from specific subjects for the publication of a quote or other data that might make them and their personal information identifiable (AOIR, 2019).

Method

Eventhough each of my publications already mentioned the research method that I used, this section is necessary because it is the expansion of the publication version to give better explanation. Some concept that failed to mention in the publication is being explained here.

In order to do this work, I use online ethnography to get the data. According to Cruz and Ardevol (2013), from a practice-theoretical perspective, the ethnographic field is constructed by the actions and expressions of the people we study and by the ethnographer's decisions about the connections s/he follows and forms; the field constantly evolves as the fieldwork progresses. Based on their work, I can say that ethnography method is suitable for practice theory. As Reckwitz (2002) said, a 'practice' is a routinized type of behaviour which consists of several elements, interconnected to one other: forms of bodily activities, forms of mental activities, 'things' and their use, a background knowledge in the form of understanding, know-how, states of emotion and motivational knowledge. In this regard, the value of practice theory is to ask questions about what people are doing and how they categorize what they are doing, avoiding the disciplinary or other preconceptions that would automatically read their actions as, say, "consumption" or "being-an-audience", whether or not that is how the actors see their actions (Couldry, 2004). Based on this, not only the practice is different but also the understanding that appears in people minds. That is, ethnography is needed to analyze how people understanding on certain issue is mediated by the practice that is being carried out.

Furthermore, in the context of internet, Geertz (in Beneito-Montagut, 2011) stated, ethnography analyses human practices in the context of culture and now the internet is part of our culture, with meanings, symbols, and a 'system of conceptions expressed in symbolic forms by means of which users communicate, perpetuate and develop their knowledge about attitudes towards life'. Also, Postill and Pink (2012) said, to conduct online ethnography, the everyday life of the social media ethnographer involves living part of one's life on the internet, keeping up to date with and participating and collaborating in social media discussions. This is not simply a virtual experience but is connected to the material world in important ways (Postill and Pink (2012). Based on their perspective, I can say that conducting research using online ethnography is constitutively entangled with the social practices and affordances that being carried out while using the technology, in my case is using social media. As Bardone (2011) said, the notion of affordance is fundamental because it defines the nature of the relationship between an agent and its environment. Also, according to Boyd (2011), networked technologies introduce new affordances for amplifying, recording, and spreading information and social acts. These affordances can shape the public and how people negotiate them. Here, affordances are used as tools or materials of a technology to conduct online ethnography.

Furthermore, Caliandro (2018) said, the main field of research for observing the Internet as an artifact is the offline world, that is, the everyday settings in which social actors situate and deploy the aforementioned discourses, goals, and practices. From this theoretical framework is derived the methodological principle according to which online reality can be studied as being offline and *vice versa*. In his study, he empirically reflected that the different affordances of social media and users co-create around the

same focal object. Caliandro also derived two useful strategies for the ethnographer coping with social media environments, that is, (a) observing and describing the processes of online communication structuring enacted by social media affordances and digital devices (*follow the medium*) and (b) observing and understanding the online social formations emerging from different practices of the use of digital devices enacted by users as well as the meanings they attribute to activities deploying such social formations (*follow the natives*). Here, I can say that social media not only represents phenomena but also co-produces it. Online phenomena do not exist without social media and its affordances. As, McGrenere and Ho (2000) said that affordance exists relative to the action capabilities of a particular actor; the existence of an affordance is independent of the actor's ability to perceive it; and an affordance does not change as the needs and goals of the actor change. It means, people perform affordances on their social media practice differently eventhough they use same same technology.

Based on those works, first, I take account on the recent affordances of social media that being carried out because platforms, affordances and algorithms are continuously developed. The affordances-as-enacted are always changing, so are its use. I can see the affordances-as-enacted using online ethnography on my works, such as repetitive patterns of discussion that I find in my data. Second, using social media is performative. In my works, I addressed the performativity in social media by looking at controversial issues in Indonesia that constantly poses as challenges for Indonesian society. Using online ethnography, I find that eventhough the issues discussed is the same issues but the discussions that occur can be very different between different groups. These discussions performed by different groups are produced in processes of entanglement of technology and practices. Third, social media is here understood as material artifacts that are socially defined and socially produced, and thus as relevant only in relation to the people who are engaging with them. Dealing with social media in social life can create a different meaning of human interaction. I can see this on my work where using *hashtag* gives different meaning for different groups. The difference use of *hashtags* means structures and processes of affordances-as-enacted and emergent as people draw upon social media features in their performativity.

I collected my data by observing two different groups. First, I started by capturing the social media posts. From the captured posts, I divide them to patterns and find which pattern is dominant. The pattern here is not pre-define so I define the pattern as part of my analysis based on previous researches related to pattern and my analysis using practice-based approach. According to Haken (2004), a pattern is defined on a specific length scale, on which the nature of the elements is irrelevant. In his book, he said that patterns need not be static, they may also be dynamic. Science and technology confront us with a great variety of patterns. Such patterns may be the blue-prints for houses, for tools, or for devices (Haken, 2004). His work started from mathematical epistemology as a first guideline in defining a pattern. From that perspective he can identify people by their behaviour like how the way they walk. In his work, he also explain how pattern can be many kinds and can be used as recognition process of enormous number of details that are being analysed. Eventhough his definition of pattern is very positivistic, I use it as my starting point to give general definition of pattern that I use in my analysis. Following his work, I define patterns as devices that can be used to identify different object or data. Here, I use the term pattern to differentiate the data I gathered for my research. The reason I use his definition of pattern is because my data are enormous so

in order to analysis it I need to do selection based on recognition of the elements that relevant to my analysis.

I also use the idea of pattern by William M.K. Trochim. According to Trochim (1989), a pattern is any arrangement of object or entities. The term arrangement is used to indicate that a pattern is by definition non random and at least potentially describable (Trochim, 1989). His idea of pattern is based on pattern matching theory. He started by describing the major types of process and outcome pattern matches and then he comes to the conclusion of the implication of pattern matching. His idea of pattern matching is to link two patterns where one is a theoretical pattern and the othr is an observed or operational one. Eventhough his work is also very positivistic, I use his idea of pattern to describe the patterns in my work using the theory that I use. Following his work, I understand pattern as arrangement of data where I put description to differentiate my data. It means, each pattern that I used represent the definition of the data that I gathered. The reason I use his definition of pattern because I need to analyze my data using theory and in order to do that I need to link the theory and the pattern.

Sinkovics et. al. (2019) also stated that patterns can be seen as regularised forms of behaviour guided by rules, norms,routines, conventions and materials. Because these guiding structures are anchored in formal and informal institutions, actors who are familiar with these institutions will expect to see the ensuing practical behaviour that is derived from these rules, norms, routines, etc (Sinkovics et. al, 2019). Their idea of pattern is a practice-based approach in which social performance is a behavioral dimension. They break down this social performance into social interactions and communications that ideally lead to mutually beneficial or at least acceptable relationships. I use their idea of pattern because my work is also using a practise-based approach. Following their work, I understand that each pattern that I found must be following specific guidance, in my case is affordances that being enacted in my data, such as using specific arguments or using specific *hashtag*. The reason I use their idea of pattern because I need to analyze social interaction as my data and in order to that I need to see them as forms of pattern that are structured by specific materials.

Furthermore, according to Jones and Murphy (2011), a deeper demarcation of a practice requires one to unpack and understand the cognitive, material, performative, and structural factors that constitute it within a particular place and time. They view these constitutive factors as being manifest in four dimensions - perceptions, performances, patterns, and power relations. In their research, they identify pattern as regulative and normative factors; rules, norms, routines, conventions, and materials; institutionalized and expected actions; and regularized forms of behavior (Jones and Murphy, 2011). Their work is also using a practice-based approach. Their idea of pattern started from using practice as an analytical object such that it can help to reveal the formative characteristics. Their perspective is based on three conditions. First, it must clearly *demarcate* the boundaries of particular practices such that they are discernable as quasi-independent factors constituting or driving larger-order socioeconomic phenomena. Second, it must be able to identify those practices that have a significant *impact* on socioeconomic outcomes at the, among others, firm, household, community, regional, or global scale. Third, a practice-oriented epistemology means little unless it enables economic geographers to make *generalizations* about meanings in, and the socio-spatial dynamics of, the space economy (Jones and Murphy, 2011). Eventhough their work is focused on economic geography, I use their idea of pattern because it strengthen the

previous idea of pattern. I use their idea to identify my data based on the phenomena and the impact in which I can generalize the meaning based on the pattern I put my data into.

Finally, according to Moser and Korstjen (2018), in ethnography, analysis begins from the moment that the researcher sets foot in the field. The analysis involves continually looking for patterns in the behaviours and thoughts of the participants in everyday life, in order to obtain an understanding of the culture under study. They also said, when comparing one pattern with another and analysing many patterns simultaneously, we may use maps, flow charts, organizational charts and matrices to illustrate the comparisons graphically (Moser and Korstjen, 2018). Furthermore, from their research, a few sentences or pages, whatever is needed to reflect upon: open codes, categories, concepts, and patterns might be emerging in the data (Moser and Korstjen, 2018). Following their work, I define pattern as continuation of data that I put into categories. In this case, I use table to find the pattern from the categories where I differentiate the data.

Based on the previous researches related to pattern I mentioned above, I can say that my definition of pattern that I use in my works is related to practice-based approach, that is sociomaterial practice. I find the definition by analysis my data from two different groups on social media in which one group is different to the other. I identify the pattern as shared way of doing things, both static and dynamic at the same time. By comparing the pattern of both groups, we find the differences of doings. Here, I am not only find and identify the pattern but also compare the pattern.

In order to find the pattern, I categorize the data using qualitative constant comparative method. According to Glaser (1965), the constant comparative method can be described in four stages: (1) comparing incidents applicable to each category, (2) integrating categories and their properties, (3) delimiting the theory, and (4) writing the theory. Following Glaser, in the stage of comparing incidents applicable to each category, I start by putting the social media data in many categories. As Richardson (2002) said, coding categories were developed through the process of examining and sorting the data. Furthermore Strauss and Corbin (in Bhattacharjee, 2012) describe three coding techniques for analyzing text data: open, axial, and selective. Open coding is a process aimed at identifying concepts or key ideas that are hidden within textual data, which are potentially related to the phenomenon of interest. The researcher examines the raw textual data line by line to identify discrete events, incidents, ideas, actions, perceptions, and interactions of relevance that are coded as concepts. Here, when comparing the data, I discover that some categories are constantly appear and form into patterns. As Hallberg (2009) said, identification of a core category is central for the integration of other categories into a conceptual framework. As the pattern appear, I find generalization of the data by reducing some of the smaller data. As Glaser (1965) said, reduction means that a higher level, smaller set of concepts, based on discovering underlying uniformities in the original set of categories, might occur to the analyst by which to write the theory, hence, delimiting its terminology and text. Furthermore, Kolb (2012) also said that data reduction is a form of analysis that can be used to combine pieces of information into categories. Finally, the patterns create a major content in which I summarize and analyze into patterns of doings that I presented in the result of my research. Here, I also differentiate between patterns and categories. According to Morse (2008), a category is a collection of similar data sorted into the same place, and

this arrangement enables the researchers to identify and describe the characteristics of the category. This, in turn, enables the category itself to be defined, and then compared and contrasted with other categories, or if broad in scope, to be divided into smaller categories, and its parts identified and described (Morse, 2008). Here, I define categories as the collection of the data I gathered and patterns as the collective of defined-categories that I differentiate between one to another.

Second, I looked at their members personal accounts. Some users who are contributing in the discussion on each group become my respondents. From several private messages, four people agreed to be observed and interviewed. I conducted an in-depth interview with the selected respondents to obtain focused and interactive information about the topic. According to Boeije (2002), The texts that resulted from transcription of the interviews provided the input for the analysis process used to make sense of the data and to reconstruct the perspectives of the groups being studied. It means, from the observations and interviews data, I can see the patterns on their discussion that related to my research topics. As McAlearney et. al. (2017) said, for studies involving interviews, the process of qualitative constant qualitative method typically allows for reflection on the part of the interviewee, and provides the interviewer with an opportunity to adjust or amend the interview questions.

In conclusion, dealing with social media can create different meaning of human interaction. It becomes relevant when I use online ethnography to analyze how different groups co-produce different meaning and interaction. As Kimmerle, Moskaliuk, Oeberst and Cress (2015) said, community as a whole develops and constructs new knowledge while the community members also individually advance and refine their own knowledge. So individual learning and collaborative knowledge construction are interdependent and occur simultaneously. Furthermore, Ignacio (2012) said, context is not only tied to the specific listserve, medium, and/or social networking site (such as Facebook, Twitter, or MySpace), it is also tied to time and, often, a knowledge of a nonvirtual context to which the participant is responding. These online social groups are constituted by the social networks among members, which create a local culture. This culture provides a set of shared conceptions and representations about the social life developed by the group, as well as clues regarding the 'proper' behavior that frames the way interactions develop (Guimarães Jr., 2005).

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Criticism of #Siberkreasi Movement in Indonesia**

by:

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Abstract

The number of misinformation cases in online media made the Indonesian government along with volunteers to form a national media literacy movement, named #SiBerkreasi. However, the understanding of media literacy by the #SiBerkreasi movement is still limited to the application of rules and not literacy. Using a literature review, this paper criticizes #SiBerkreasi as a media literacy movement in Indonesia. The analysis starts by critiquing the understanding of media literacy in Indonesia looking at the context of Indonesian diverse society. The results show that media literacy in Indonesia is still understood from a positivism point of view where literacy teaches only what is positive and what is negative. As a result, #SiBerkreasi movement does not even touch the critical area of how media literacy should be understood in a diverse society. Beyond the #SiBerkreasi case, this work considers the role of social context and society in creating information.

Medienkompetenz in einer heterogenen Gesellschaft. Eine kritische Betrachtung der #SiBerkreasi Initiative in Indonesien

Kurzfassung

Etliche Fälle von Falschinformationen in online Medien bewegten die indonesische Regierung gemeinsam mit Freiwilligen dazu, eine nationale Medienkompetenz Initiative, #SiBerkreasi genannt, zu starten. Allerdings ist das zugrundeliegende Verständnis von Medienkompetenz reduziert auf die Idee der Anwendung von Regeln und ist nicht befasst mit der Frage was literacy bedeutet. Basierend auf einer Literaturanalyse untersucht der vorliegende Beitrag das Verständnis von Medienkompetenz, das der #SiBerkreasi Initiative in Indonesien zugrunde liegt. Der Fokus liegt dabei auf dem Kontext der diversen Gesellschaft des viertbevölkerungsreichsten Staats der Erde, mit seinen vielfältigen Kulturen, Religionen und ethnischen Gruppen. Das Ergebnis zeigt, dass dem implementierten Konzept von Medienkompetenz, bzw. literacy, ein positivistisches Verständnis der Unterscheidbarkeit von richtig und falschem Inhalt zugrunde liegt und maßgebliche Dimensionen von Medienkompetenz nicht berührt.

Introduction

Media literacy is to be seen in the context of society. Indonesia, in this case, has a national media literacy movement called *#SiBerkreasi*. This movement is strongly focused on defining rules to be followed. Moreover, the idea behind the *#SiBerkreasi* movement is still limited to judging what is right and what is wrong. Before we discuss the media literacy movement in question, it is interesting to look at the character of Indonesian society. Back in 1961, the Indonesia government created a national motto to describe the diversity in Indonesia. It's called *Bhinneka Tunggal Ika*, translated as unity in diversity. Based on Government Regulation (Peraturan Pemerintah) no. 66 the year 1961, unity in diversity means although Indonesia consists of diverse ethnic groups and customs they are one nation, Indonesia. From here we can see that the character of Indonesian society is diverse. Furthermore, diversity also becomes a complex social matter that poses either opportunities or challenges for Indonesia. The Indonesian case works as an example for diverse and heterogeneous societies. Here we take Indonesia as a case to discuss the broader issue of online media literacy as related to its societal context, more specifically: a diverse society.

The issue of media literacy is an issue addressed by governmental actors in many countries. In America for example, a growing number of American states are requiring schools to teach students how to judge information on the internet and social media (Lynn, 2018). California is the latest state to pass such a requirement. Governor Jerry Brown signed a law aimed at helping educators to teach students "media literacy" skills as the ability to use critical thinking skills to recognize differences between real and "fake" news. Dodd said that his media literacy efforts were based on a Stanford University study from 2016. It found that 80 percent of U.S. middle school students failed to recognize an advertisement that looked like a real news story (Lynn, 2018). We can also see the situation in EU countries. At the opening of the 11th Global Media Forum, speakers stressed the importance of information and media literacy. EU Commissioner Mariya Gabriel said she was personally committed to the fight against disinformation. Thus, she said that media literacy can reinforce the resilience of our societies to disinformation by enabling readers, listeners, and viewers to distinguish reliable, from non-reliable sources of information (Bleiker, 2018). Finally, we can see media literacy through the aim of the international workshop on Defending Democracy Through Media Literacy in Taipei, Taiwan. Foreign Minister of Taiwan Joseph Wu said that disseminating disinformation with malicious intent should be rejected and condemned, but restricting media through strict laws and regulations ... violates the spirit of freedom democracies pride themselves on. So, he suggested that instead of draconian legislation, promoting media literacy is a critical means of safeguarding the populace from societal disintegration. Furthermore, the Digital Minister Tang emphasized Taiwan's leadership in being the first country in the world to incorporate media literacy into its school curriculum, with an eye to fostering, "a new generation that does not just believe something but learns to navigate different layers of messages and contribute to society and fact check for errors" (Green, 2018).

Thus, we can conclude that the practice of media literacy is often limited to issues surrounding the issue of misinformation on social media. No exception in Indonesia, misinformation was also a major issue that prompted the emergence of the *#SiBerkreasi* movement. A group of political and business agents sees Indonesia's diversity as the country's weak point. In their perception, Indonesia can be damaged by frying SARA (tribe, religion, race and inter-class groups) issues. Simply by spreading provocative misinformation with SARA content, chaos will happen (Soesatyo, 2017). The *#SiBerkreasi* movement saw an imbalance between the rapidly growing internet in

Indonesia and the absence of digital media literacy on how to use it. According to *#SiBerkreasi*, as a result, social media eventually rampant with the spread of misinformation, cyberbullying and hate speech. Although cyberbullying and hate speech are also included in the *#SiBerkreasi* program, the misinformation problem is preferred. This can be seen from how *#SiBerkreasi* prioritizes programs to fight misinformation. However, preventing information is not the solution to let alone the purpose of media literacy, as boyd stated, it is going to require a lot more than labeling. It is going to require a cultural change about how we make sense of information, whom we trust, and how we understand our own role in grappling with information (Boyd, 2018). The purpose of *#SiBerkreasi* on how to use media and content is not yet 'media literacy', like what Buckingham said, media literacy is often invoked in a spirit of 'solutionism' (Buckingham, 2016). When media regulation seems impossible, media literacy is often seen as the acceptable answer – and indeed a magical panacea – for all media-related social and psychological ills (Buckingham, 2016). Furthermore, the *#SiBerkreasi* movement also need to include the context of Indonesia's diverse society in it.

Based on this problem, this article seeks to criticize *#SiBerkreasi* as a media literacy movement in Indonesia's diverse society. We analyze *#SiBerkreasi* movement using a literature review to answer the following question: How is the understanding of online media literacy in Indonesia's diverse society? In an exemplary way this case shows how media literacy and societal diversity are related. In which respect is diversity constitutive in understanding (mis)information? How is societal diversity considered in concepts and models of media literacy? We state that Western societies can learn from Indonesia's immense diversity.

The Case: *#SiBerkreasi*

Currently, the internet and social media play an important role in Indonesia to see how people accept the idea of diversity. Indonesia has substantial internet users. According to statistic data from We Are Social and Hootsuite in January 2017, Indonesia is the fastest-growing country concerning the number of internet users today compared to 2016. Indonesia is almost 3 times over the global average with a 51% growth year-on-year (Nguyen, 2017). A survey conducted by the Indonesian Internet Service Provider Association, or APJII, revealed that there are 132.7 million Internet users in the country (Jakarta Globe, 2017). General Manager of External Corporate Communication of PT Telkomsel Denny Abidin said, around 34 percent of the internet users are social media users (Purwanto, 2017). Furthermore, based on a survey conducted by the Masyarakat Telematika Indonesia (Mastel), social media is the main source of misinformation circulation in Indonesia (Librianty, 2017). The peak of misinformation cases in Indonesia is in 2017's Jakarta Election. Following the election, in August, Indonesian police arrested three leaders of an organized fake news syndicate known as Saracen. According to the National Police, Saracen accepted orders from political parties and candidates to make defamatory online content to the tune of 75 million to 100 million Indonesian rupiahs, or about \$5,650 to \$7,540, per month (Varagur, 2017). Furthermore, according to the police, Saracen syndicate uses Facebook Groups such as Saracen News, Saracen Cyber Team, and Saracennews.com to operates 800,000 social media accounts since November 2015. They spread hate speeches related to ethnicity, religion, races and inter-group relations (BBC Indonesia, 2017). For example, the anti-China issue that Saracen actively spreads by making false news about imported workers (DW Indonesia, 2017).

Based on the Saracen case, the Indonesia Ministry of Communication and Informatics (KOMINFO) issued a press release number 184/HM/KOMINFO/10/2017 about “Gerakan Nasional Literasi Digital *#SiBerkreasi* Ajak Masyarakat Sebar Konten Positif” (National Movement of Digital Literacy *#SiBerkreasi* Invites People to Spread Positive Content). In the press release, it said, *#SiBerkreasi* emerged from the anxiety of various elements of society against the magnitude of the potential threat of the dangerous spread of “negative content” in cyberspace. The *#SiBerkreasi* movement is a collaboration between government and private institutions, communities and digital literacy activists. Because based on data from January 01 until September 18, 2017, the total complaints from people concerning negative content reached 42,821 complaints. Where the first position occupied complaints about hate (13,829), then followed pornography complaints (13.120) and misinformation as many as 6973 complaints (KOMINFO, 2017). There is no clear definition of “negative content” other than Minister of Communication and Information Regulation Number 19 of 2014 concerning the handling of negative internet sites which only explains the definition of negative content as pornography and illegal content that is prohibited by law. Nevertheless, the Ministry of Communication and Information will revise the regulation so that the new regulation will contain detailed regulations relating to the contents that may and may not be uploaded by the public (Rosana, 2019).

This *#SiBerkreasi* Movement brings two methods against the so-called “negative content” stream. First, is a formal step by incorporating digital literacy knowledge into the school curriculum, from elementary to university level (Agung, 2017). Chairman of *#SiBerkreasi* Movement, Dedy Permadi said (Herman / FER, 2017), they are currently preparing a digital literacy curriculum by synergizing materials owned by the community as well as digital literacy activists. After that, they will deliver the results to the Ministry of Education. The digital literacy curriculum aims to make people more intelligent and conscientious in consuming information circulating in cyberspace. The curriculum is expected to be completed by the end of 2017.

Second, is holding public figures such as artist and KOL (key opinion leader) of social media. This method is deliberately chosen because it is targeting the millennial generation. *#SiBerkreasi* movement thinks that public figures and KOL can set a good example for the young generation on the internet. The activities are training to encourage the public to spread “positive content” through the engagement of influencers, from public figures, the formation of communities, volunteers and positive content ambassadors (Wijaya, 2017). The *#SiBerkreasi* movement invites the influencer voluntarily through two paths (Yusuf, 2017). First, is through the organization, for example in collaboration with PARFI (Union of Indonesian Film Artists). Second, is to approach personal influencers. Some things that can be done by the influencers such as creating a video titled “*Cek Dulu*” (Check It First) for *#SiBerkreasi* or give support to a digital startup rather than spreading misinformation.

However, the *#SiBerkreasi* as digital literacy movement is still weak to be said as online media literacy. By the press release and media news, it is not clear what digital literacy means by them. It is only stated that the movement uses two approaches. First, social and cultural controls, namely by encouraging people to become more aware and understand the existence of negative content and given understanding and how to treat negative content through socialization and literacy. Second, the participation of the public as well as various institutions through the complaint of negative content by controlling the information technology facility by blocking, closing or deleting content that is potentially inconsistent with the noble norm of the Indonesian nation, and lead to conflict in a society (SiBerkreasi, 2017). Of course, if the content is violating rules,

it must be deleted. However, it is unclear how the Indonesian government had the conclusion that misinformation is the major problem to be solved by media literacy. Moreover, the government also generalizes the problem of media literacy in diverse Indonesian societies, whereas social contexts such as diversity should be included.

Method

Torraco (2016) stated, one of the purposes of the literature review is the use of a literature review to answer specific research questions about a topic. These research questions define the boundaries of the literature to be reviewed and the issues to be examined. We used a literature review to criticize the understanding of online media literacy conducted by *#SiBerkreasi* in Indonesia by looking at literature related to media literacy. According to Boote D. N. and Beile P. (2005), a literature review sets the broad context of the study, clearly demarcates what is and what is not within the scope of the investigation, and justifies those decisions.

Furthermore, a literature review method also seeks to identify what has been accomplished previously, allowing for consolidation, for building on previous work, for summation, for avoiding duplication and for identifying omissions or gaps (Grant and Booth, 2009). Based on this, using literature review as our method of analysis is suitable for this study because we want to critically analyze media literacy issues in diverse society. The purpose of our literature review method is to deepen understanding of media literacy issues in Indonesia, analyze the development of media literacy issues and concepts, then finally provide suggestion to the existing concepts of media literacy by reflecting diversity issue in order to enhance the media literacy concepts.

To do the analysis, first, we overviewed the case and formulated the research question. Here, we collected the media coverage about *#SiBerkreasi* and diversity issues, and use it as the case study. Second, we selected the literature that will be used in our study. Third, we analyzed the case using the selected literature. In this study, we analyzed *#SiBerkreasi* using literatures about media literacy by David Buckingham, Dieter Baacke, Harald Gapski, and W. James Potter. Finally, we concluded to suggest how media literacy should be done in Indonesia's diverse society and how other countries can learn from Indonesia. As stated by Montuori (2005), a literature review involves a survey of the field and as such is an interpretation of that field by the researcher where the researcher decides what authors and theoretical positions to address, how much time to spend on a certain author or a certain theoretical perspective, what to include, and what to leave out of the review based on criteria of relevance. The rationale for a review is to ground the study in appropriate literature, or theoretical or conceptual framework, demonstrating the importance of the topic and the need for the study (Rocco and Plakhotnik, 2009).

Misinformation in Diverse Society

The World Economic Forum once reported, social media increasingly allows information to spread around the world at breakneck speed. While the benefits of this are obvious and well documented, our hyperconnected world could also enable the rapid viral spread of information that is either intentionally or unintentionally misleading or provocative, with serious consequences (2013). Thus, it causes the case of misinformation, as Valenzuela et al. stated (2009), using social media for news can lead to the spread of misinformation. In Indonesia, this misinformation is also the reason for the existence of *#SiBerkreasi* movement. The Director of Information and Communication of the State Intelligence Agency (BIN) said that according to research, 60 percent of social media content in Indonesia is dominated by misinformation

(Kompas.com, 2018). These numbers of misinformation finally reached its peak in the last presidential election which caused the Indonesian government to temporarily shut down social media services. The action was taken by the government to avoid spreading misinformation (Safitri, 2019). However, the temporary shut down is not a solution. According to the study conducted by Shin et al. (2018), detecting misinformation is challenging because the list of suspicious websites may never be complete due to a constant stream of new players.

Furthermore, to prevent the spreading of misinformation, aside from the government, #SiBerkreasi also provides solutions by encouraging the public to always read, study, and respond when receiving information both on social media and instant messaging application. Then when in doubt about seeing a piece of information, the public is advised to check facts through trusted fact-checking sites such as stophoax.id, cekfakta.com and turnbackhoax.id. Furthermore, the public is asked to increase digital literacy as a solution to handling “negative content” (HS, 2019). In fact, this is also not a solution. As Kuklinski et al. (2000) said, from a misinformation perspective, people's preferences should be hard to change. Their study findings found that rather than respond willy-nilly to whatever cues the environment provides, people resist change. Unless they are "hit between the eyes" with the right facts, they continue to judge policy based on their mistaken beliefs. Their findings are also supported by Nyhan and Reifler (2010) who argued that the responses to corrections in mock news articles differ significantly according to subjects' ideological views. As a result, the corrections fail to reduce misperceptions for the most committed participants. Even worse, they strengthen misperceptions among ideological subgroups in several cases. A study conducted by Thorson (2016) also found that even when misinformation is debunked, it creates problems. First, some people may not believe the correction, instead of maintaining their belief in the false information. Second, the possibility that exposure to corrected misinformation may create effects on attitudes that persist despite an effective correction. Finally, the overall impact of fact-checkers does not depend on selective exposure, which implies that fact-checkers do not have strong effects on people who would avoid them if they could (Hameleers and van der Meer, 2019). Here, we can argue that in those approaches, (mis)information is conceptualized as a self-contained unit. We will question this concept of misinformation in the following. As Karlova and Fisher (2012) said, information does not form in a vacuum. Social, cultural, and historical aspects may influence how information, misinformation, disinformation, cues to credibility, and cues to deception are perceived and used. For the misinformation term itself, it is about more than news, it is about the entire information ecosystem and complexity of the different types of misinformation (Wardle, 2017).

Addressing the misinformation issue, we can refer to a report from the World Economic Forum (2014). It stated that every case of misinformation is unique and should be considered independently, paying attention to the complexities of the ecosystem it circulates within. In terms of interpreting misinformation, a human evaluation will remain essential to put information into context, and context is ultimately what this is all about. In this case, we must take into account the diversity of Indonesian society. We can understand that the information is not isolated and will not take for granted that there is something like information as an entity, which can be checked. It is not about right or wrong but it is in the context in which the information exists because social context and information are entangled. As Buckland (1991) found in his study, people are informed not only by intentional communication but by a wide variety of objects and events. Being "informative" is situational and it would be rash to

a state of anything that might not be informative, hence information, in some conceivable situation. It becomes more complex when we also deal with people's beliefs when they get information, as Lazer et al. (2018) stated, individuals, tend not to question the credibility of information unless it violates their preconceptions or they are incentivized to do so. People also tend to align their beliefs with the values of their community. Furthermore, the complexity of information makes the problem of misinformation need to be understood in a context. One of the biggest challenges in addressing the problem of misinformation is the multiplicity of elements involved in the process of production and consumption of misinformation (Karduni, 2019).

Thus, Indonesia's diverse society as the context of how media literacy must take its role, instead of focusing on misinformation as an entity. As Baacke (1996) said, media literacy insists on such social and cultural objectives and, properly understood, requires their implementation in education, but also in the extracurricular field. Here, media literacy is understood as media criticism, and this in three ways: 1) Analytically, problematic social processes (eg. concentration movements) should be adequately grasped. Media literacy then means: Going beyond analyzing "information" towards analyzing social processes in which information is created. The information and social process are co-produced. 2) Reflexively, every person should be able to apply the analytic knowledge to himself and his actions. Here, media literacy takes a role not only in the level of discourse but also to make people do some actions. 3) Ethically, people should be able to coordinate and define analytical thinking and reflexive reference as socially responsible. It means media literacy must be able to teach people, not only to do analysis or reflection of the information but also to take responsibility for the information they create.

Media Literacy Concepts and Diversity

Before we discuss the issue of media literacy in Indonesia's diverse society, we must understand the media literacy concepts from the perspective of David Buckingham, Dieter Baacke, Harald Gapski, and W. James Potter. We also need to understand how diversity take into accounts on their perspectives. First, we can look the media literacy concept by David Buckingham. Literacy is a phenomenon that is only realized in and through social practices of various kinds, and it, therefore, takes different forms in different social and cultural contexts. In studying literacy, we cannot confine our attention to the isolated encounter between the reader and the text. We need to take account of the interpersonal context in which that encounter takes place (where the text is read, with whom, and why), and the broader social and economic processes that determine how texts are produced and circulated (Buckingham, 2007). Furthermore, according to Luke (in Buckingham, 2007), when we describe somebody as a 'literate' person, we do not simply mean that he or she can read and write. Literacy in this broader sense involves analysis, evaluation, and critical reflection. It entails the acquisition of a meta-language – that is, a means of describing the forms and structures of a particular mode of communication, and it involves a broader understanding of the social, economic and institutional contexts of communication, and how these affect people's experiences and practices. It means, before conducting media literacy, we must research the community which will be given an understanding of media literacy. In the concept of media literacy put forward by Buckingham there is a concept of diversity in it. He stressed the need for social diversity in literacy practices which previously tended to be ignored. However, the intended practice of social diversity is limited to inequalities in access between different social and cultural groups, not merely in terms of physical access to equipment, but also in terms of relevant cultural capital (Buckingham, 2007).

Second, we can look on Dieter Baacke's work. According to his work, we are now examining the entire media development under the key question of media education, to what extent the media can open up possibilities for action, improve aesthetic experiences and even make children and adolescents sociable for public discourse and thus for political thinking and action. That is, understand the current media issues must be with the media education that allows children to parents to discuss, analyze up to perform actions that will be required (Baacke, 1996). Furthermore, he also stated that media literacy is cross-border insofar as it begins in the family, but continues in school and also involves the self-learning of peers or the self-educated subject, not to forget adults and old people. This should be made possible by a comprehensive concept of action, which relates interactions and communication in and outside of media, under the guideline of "competence." This term is serious because it formulates an anthropological requirement and at the same time a target for media education (Baacke, 2007). Although Baacke did not explicitly mention diversity in his concept of media literacy, he emphasized the concept of individual competencies for the people in order to assert themselves in the information society and not have to float aimlessly through the information seas (Baacke, 2007).

Third, we can look on Harald Gapski's concept. He separates the media literacy into several discourses, they are educational, political, sociopolitical and legal discourses (Gapski, 2009). Understanding these four points are important to understand media literacy as a cross-sectional social issue that requires interdisciplinary, multidiscursive, and no one-dimensional approach. Any use of media does not take place in free space but is integrated into organizational, social contexts and subject to social conditions. Media literacy thus affects not only individuals but also social systems (schools, companies, authorities) as actors in the respective social areas. In his work, he also did not mention the diversity concept explicitly. He only said about diversity of media technology and social contexts that is subject to social conditions. Gapski (2009) stated that media literacy affects not only individuals, but also social systems (schools, enterprises, men, authorities) as actors in the respective social areas.

Finally, we can see the work of W. James Potter. According to Potter (2016), everyone holds many beliefs about media. Some of these beliefs are accurate but many are faulty. These traps lead people to talk in a circle, and this prevents them from moving forward to a point where they can use media literacy to improve their own lives. The traps are: getting caught in the belief that the media are harmful so the purpose of media literacy is to get us to avoid all media or at least help us avoid the risks of harm, thinking about media literacy is that requires a lot of dry analysis and that will destroy a person's experience of fun with the media, thinking that media literacy is more focused on knowledge than on facts, people often talk about media literacy as if it is simply being critical of the media and believing that it requires too much effort because there is so much involved in becoming media literate. In his work, Potter addressed diversity concept in the media audience segmentation. He mentioned about geographic, psychographic and demographic segmentation, such as gender, ethnic background, age income and education (Potter, 2016). The diversity is being applied as knowledge of structure that provide context when trying to make sense of media message. Here, diversity play it role as background experience that form the understanding of media.

The #SiBerkreasi, Media Literacy and Diversity Issues

Indonesia does not have a formal literacy concept, let alone the media literacy concept. Understanding of literacy in Indonesia is understood literally, limited to the willingness to read and write. Some news about literacy in Indonesia has always raised the

background of the problem of low literacy due to the lack of willingness of the community to read and write. As in the news Tempo.co (Amelia, 2017), which describes the number of teachers who are lazy to read to be one cause of the level of literacy in Indonesia is low. In fact, literacy can be interpreted more than just reading and writing.

In the context of media literacy in Indonesia, it is interesting to see how media education plays a role in this country. Media education in Indonesia is given to limited circles, only for students who majored in communication and has not touched the wider community. Nevertheless, media education is still a big challenge in Indonesia, especially when it comes to the education system. As Rosser (2018) argued, the reasons why Indonesia has so far failed to develop a high-quality education system capable of producing strong learning outcomes has not simply been a matter of inadequate funding, human resource deficits, perverse incentive structures, and poor management. It has fundamentally been a matter of politics and power. Indonesia had experienced an authoritarian system for 30 years during the New Order era under the Soeharto regime. This regime forms the character of Indonesian education that is still applied in society. Education in Indonesia is still teacher-centered. Furthermore, this regime also has a big impact on media, whereas, at that time, media has no freedom. Only after the Reform Era, media has freedom of the press. As stated by Nugroho and Syarif (2012), the media sector enjoyed freedom, untying itself from state control, only to become one of the most commercialized sectors in Indonesia. However, the development of the media sector has also enabled the citizens to directly participate in the creation of the content and to reclaim the civic public sphere that was once captured by state-controlled media. So, it is necessary to map the problem of media literacy in Indonesia by looking at the social context in which society is and media education is conducted. So, when the Indonesian government formed *#SiBerkreasi*, it was like a solution to the problem.

#SiBerkreasi is part of a multi-stakeholder commitment to increase media literacy in the community through an invitation to share “creativity of positive content” and “use” the Internet wisely and responsibly (KOMINFO, 2017). The *#SiBerkreasi* movement also encourages people to actively participate in spreading positive content over the internet and more productively in the digital world (Siberkreasi, 2017). The interesting thing about the *#SiBerkreasi* Movement is, it also supported by the Ministry of National Education and Culture, the Ministry of State Secretary, Indonesian Broadcasting Commission, Creative Economy Agency and various communities such as Internet Governance Forum, ICT Watch, PANDI, Nawala.org, Indonesia Child Online Protection, RAS and Sejiwa Foundation, Internet Sahabat Anak, IWITA Jakarta, ID Talent, Sebangsa, PARFI 56, Center for Digital Society Gadjah Mada University, Indonesian ICT Volunteers, MAFINDO, Japelidi and Layaria (Kompas.com, 2017). The *#SiBerkreasi* Movement was finally inaugurated on 02 October 2017 at Aula Dewan Nasional 45, a place in Jakarta Pusat. But before that, the *#SiBerkreasi* Movement was launched at the Kick- Off Smart Schools Online event on September 24th, 2017 at FX Plaza, a place in Jakarta (Fisipol UGM, 2017). This activity is a simultaneous movement in 10 cities namely Jakarta, Sukabumi, Semarang, Jember, Polewali Mandar, Sinjay, Padang, Bojonegoro, Bandung and Papua with the theme "Aku Netizen Unggul" (I'm a Superior Netizen). The so-called “healthy internet campaign” is packed with educational games in the form of a giant “healthy internet” ladder snake. This game contains a “positive message” in each box about understanding the healthy internet, for example: how to cope with the dangers of negative internet content, parental control tips on children's' social media activities and anticipation of misinformation (Affrizal, 2017).

Furthermore, “healthy” internet means fighting negative content with positive content. Based on a press release issued by *#SiBerkreasi* (Siberkreasi, 2017), the “negative contents” in question are misinformation, hate speech, cyberbullying and online radicalism that is potentially consumed by internet users. “Positive contents” are like creative workshops, annual awards to appreciate young creators, positive campaign videos on social media and sharing knowledge on how to recognize and not be trapped by fake news. Whereas, what is meant by positive and negative content here is still unclear. The Ministry of Communication and Information stated that they will directly block the content on the internet if it contains two elements, namely pornography, and gambling. But for a variety of other negative content, such as terrorism and illegal drugs, they will communicate first with other agencies (Librianty, 2017). As an addition, the Ministry also issued a list of negative content complaints that can be reported by the community. It means people can report any negative content to the ministry through *#SiBerkreasi*. Among other things: electronic information/documents that violate the laws and regulations (such as pornography or child pornography, gambling, extortion, fraud, violence or child violence, defamation, intellectual property violations, products with special rules, SARA (ethnic groups, religion, racial and inter-class) provocation, fake news, terrorism or radicalism and electronic information/documents that violate the Act), electronic information/ documents that violate social norms prevailing in society (such as electronic information/documents which does not comply with the values of propriety for public display) and certain electronic document/information that makes blocked negative content accessible such as web proxies, open proxies, open browsers and others (Kumparan, 2018). The Indonesian Ministry of Communication and Informatics has also operated a negative content-feeding machine where it will receive certain keywords and within five to ten minutes can block negative social media sites (DW Indonesia, 2018).

Although there are negative content lists that have been released, the labeling of negative content is still subjective. There is no explanation on how to frame negative content. Like, for example, the information statement that disturbs the public, how we can measure information that disturbs the public? Because when we talk about society, we need to look at the social context that exists. The social context is relevant regarding how content on the internet can be considered negative or positive. Even, the idea of negative and positive content is a positivistic idea, where there is a right and wrong measure. Yet the real problem here is how to make people think critically about media content that exist. Here is the role of media literacy should be. Media literacy is not limited to see which one is right and wrong but rather on educating the public that there is an agenda who makes up the truth, who decides which content is positive and which content is negative. When talking about social phenomena, it is not easy to measure it, let alone to determine positive and negative. Especially in a diverse society like Indonesia. For example, there were pros and cons to the gesture of respect made by officers of the Indonesian Railroad (PT KAI) that became viral on social media. The gesture of respect was done by crossing an arm across the chest and slightly bending the body to the passengers before the train departed. On social media, some people appreciate the gesture of respect. However, some criticized the gesture because it was considered excessive and not in accordance with Indonesian culture. There were also those who judged the officers seemed to lower themselves in front of passengers (Arnani, 2018). These pros and cons stems from the diverse cultural backgrounds of Indonesian society, where there is a culture that considers the bending of the body movement as positive and respectful gesture, and there is also a culture that considers it as negative and humility gesture. From this example alone, we have to look and think

critically how cultural diversity can sum up diverse perspectives, not just see how social media displays messages.

Also, negative content does not necessarily mean negative if the negative content can make people think critically. If people have got media literacy then they can not only sort out which is a fact checked-information and which is a misinformation, but actually, people can be educated to be able to criticize further such as why the misinformation can appear, what agenda behind the misinformation, what are the main target of the misinformation and so on. The “stop hoax” jargon is for example. The Indonesian Minister of Communication and Information said, to prevent misinformation we only need to delete it (Widiyatmaka 2017). If we only stop misinformation but do not understand it then media literacy will not solve the problem. Whereas what should be done is how to educate the public to evaluate and understand the content following the existing diverse social context. In this case, #SiBerkreasi movement is still often trapped and misinterpreted. The rise of misinformation in the media became the main focus of the movement.

As Buckingham (2007) said, while digital media clearly raise new questions and require new methods of investigation, this basic conceptual framework continues to provide a useful means of mapping the fields, they are: how digital media represent the world, rather than simply reflect it, how a truly literate individual is able not only to use language, but also to understand how it works, how people understanding who is communicating to whom, and why and how the awareness of one’s position as an audience (reader or user). Here, we also want to address the diversity issue that should take into account. The lack of understanding of who is communicating with whom and why is also a matter of media literacy in a diverse society. Media literacy cannot be done just to patronize without emphasizing the level analysis of diverse society in understanding the media message. Understanding awareness of one's position as an audience needs to be emphasized in the media literacy practice.

Media literacy does not necessarily require to eliminate the content that is considered negative. According to Potter (2016: 17), media literacy is not just about fearing the media and worrying about protecting one’s self and others from their potentially negative effects. He also said that media literacy is also about developing an appreciation for the many positive things the media offer us, so we need to develop a balanced perspective on the media and their influence. From that sense, media literacy is not just replacing negative content with positive content but rather how to develop people's perspectives to analyze the content and influence of the media. The concern should not be how people are afraid of media content and even eliminating it, but rather how society reacts and criticizes it. Media literacy should not specify which content is negative and which content is positive, but instead, let the community decide on the social context that exists. Because when talking about media content, we have to see where and in what social conditions such content appears. However, we also need to know what underlies the issue of media literacy and on the situation of the community how the issue develops. For example, the misinformation surrounding feminism in Indonesia that led to the Indonesia tanpa Feminis (Indonesia without Feminist) movement on social media. This movement opposes the feminism movement as a value imported from the West and not in accordance with religious norms, that is Islamic value. Their rejection of feminism is based on the statement that "my body does not belong to me, but belongs to Allah SWT" (Walden, 2019). Indonesia tanpa Feminis raises the pros and cons among the people. They believe that an anti-feminism movement is based on conservative thinking born of political interests in the name of religion. In order to fight this movement, people start to give media literacy about

feminism such as doing fact checking about how the freedom enjoyed by Indonesian women today is the result of feminist struggle. However, fact checking is not enough, it is also necessary to update facts and data because if we are trapped in facts or data that are out of date then our understanding of society will stick on static information only. We also cannot necessarily give understanding to diverse societies about feminism using perspectives outside their cultural understanding or even simply providing judgment on which is right and which is wrong. Media literacy here must be able to see the perspectives of the people concerned to improve their critical thinking.

Thus, when dealing with diverse society we should involve various communities in society, not just the government. These communities can help in analyzing media literacy issues and then take the appropriate approach in society. For example, different levels of education in society determine how far their understanding of media literacy is. Different communities can encourage public participation in doing media literacy.

Enhancing Online Media Literacy in a Diverse Society

To answer the research question in this article, it is important to look at how Indonesia's diverse society understand media literacy. Research on media literacy in Indonesia has been done several times, but some of these studies have not shown the problems as well as solutions about media literacy in Indonesia's diverse society. The diversity of Indonesian society raises the number of stereotypes, assumptions, and prejudices that are not necessarily true. Diversity in Indonesia forms diverse media with diverse audiences, but media literacy focuses only on misinformation related to politics. This can be seen from the statement by one of the Regional Police Chiefs in Indonesia, for example, which states that the purpose of misinformation, among others, to form opinions, spread terror, political interests, and earn money. So, the focus of the program is just to form a team of cyber troops as a watchdog to prevent misinformation (Widiyatmaka, 2017). This narrow understanding of media literacy is limited to preventing and limiting what is positive and what is negative because online media not only create posts but also create culture. Looking at the Indonesian diverse community, it would be dangerous to only categorize media content to being positive and negative. If it is done, eventually, the emerging culture becomes discriminatory, the majority considered true and the minority is considered wrong. As an example, we can see again the case of Jakarta elections in 2017, where the communities attacked each other without any rational discussion. When we disagree with other groups, we are verbally abused without any argumentative discussion. This issue should be the focus of media literacy in Indonesia, the need for understanding of how to create a critical and rational online media culture by looking at the diverse society context. Likewise, when it relates to misinformation, we cannot do media literacy only by categorizing which one is fact-checked information and which one is misinformation. We should look at how the social context influences people's beliefs in existing information because we can not discuss media literacy without society. In this regard, we must see the diversity of Indonesian society based on *Bhinneka Tunggal Ika* (unity in diversity) as a motto of Indonesia. Media literacy in Indonesia should play an important part to strengthen people's understanding of *Bhinneka Tunggal Ika*. As mentioned above, Indonesia has the shadow of the New Order authoritarian system where uniformity occurs in diversity. Here, *#SiBerkreasi* as media literacy needs to consider *Bhinneka Tunggal Ika* as the civilization of the Indonesian people without claiming each other's truth.

To answer the problem surrounding the understanding of online media literacy in Indonesia's society, we suggest the three components of media literacy from Potter (2016), they are personal locus (goals and drives), knowledge structure (media

industries, media audiences, media content, media effects, and the real world) and skill of media literacy (analysis, evaluation, grouping, induction, deduction, synthesis and abstracting). But in addition, we add the social context of Indonesia, which is a diverse society. First, the personal locus on the *#SiBerkreasi* movement needs to be reviewed. The main purpose of media literacy is not just to tackle misinformation and negative content on social media. But more emphasized how to build characters that have the skill of media literacy. Media literacy should focus to achieve these goals to develop a culture of analyzing media content. As Potter (2016: 21) said, the more we know our personal locus and the more we make conscious decisions to shape it, the more the can control the process of media influence on us. Of course, this personal locus needs to consider the context of Indonesia's diverse society. To be able to analyze the media content, people also need to understand the diversity issue.

Second, the *#SiBerkreasi* movement should not only focus on providing knowledge about negative online media content like what has been done with seminars, games or workshops, but also should be able to shape the community's knowledge structure. *#SiBerkreasi* movement can add a program like training on how to process facts obtained in the media. A diverse society certainly brings a variety of facts. Media literacy should see the online media industry, audience, contents, and real-world, especially in encouraging people to get direct experience so as not to appear stereotype or prejudice when understanding online media messages. To conduct media literacy, we can use these people backgrounds and experiences as maps to tell us where to go to retrieve information that we have previously built into our knowledge structure to provide the context we use when trying to make sense of each new media message. With many highly developed knowledge structures, we could understand the entire span of media issues and therefore be able to "see the big picture" about why the media are the way they are.

Third, the *#SiBerkreasi* movement should be able to provide the skill of media literacy and not just limited skills to know which content is negative content or misinformation. The first skill that needs to be emphasized is the analytical skills. Media literacy in Indonesia, first of all, should be able to teach people how to view online media messages as a whole. The public should be able to analyze what elements in the message and what effect it will have on the diverse Indonesian society. The second skill is the ability of evaluation. Media literacy needs to teach the public to see the elements that make the media message so people can sort out which elements are important and which are not. Looking at the diversity of society, media literacy in Indonesia should be able to teach society how to fight opinions as well as give opinions following our respective understanding. Besides, the people should be taught to accept different opinions so that if there is a debate does not cause division. The third skill is grouping. Media literacy needs to educate the public to know how to compile media messages with one another media so that in the end people can realize the different messages and can see the shortcomings.

The fourth skill is induction. To prevent faulty belief, media literacy in Indonesia needs to teach a variety of experiences to see messages in the media so that people can know that online media messages, let alone in social media, are highly subjective. The fifth skill is a deduction. Media literacy in Indonesia needs to teach how to explain online media messages rationally that is not only limited opinion but also based on facts and data so that people become aware of the effects of media messages. The sixth skill is synthesis. Here, media literacy should teach Indonesians to adapt to various media messages, rather than reject them. For example, people have to adapt to the existence of misinformation and not simply delete them so that people can have an attitude toward

the content. The last skill is abstracting. The #SiBerkreasi movement needs to teach the people of Indonesia to be able to view online media messages thoroughly and to further forward the message to others to be understood by the diverse society.

Thus, we also can argue that those four skills are not enough, people should understand how the social context influences the media literacy skill. In the context of diverse Indonesian society, we must look at how the social and cultural conditions of the society before we spread the information about media literacy. We can take examples of the pros and cons of the Bill on the Elimination of Sexual Violence. The support for this bill is because some people want the law to prevent more victims of sexual violence in the country (Tobing, 2019). Whereas the rejection of this bill is due to the fact that some other people consider the provisions regarding the definition of sexual violence and the scope of criminal acts of sexual violence as being dominant with a liberal perspective that is not in accordance with the values of *Pancasila*, religion, and eastern culture (Movanita, 2019). Until now the pros and cons have no solution. This is where the role of #SiBerkreasi as media literacy movement is needed to provide provisions to the public to be able to critically analyze the media information surrounding this issue without the need to put judgment on which is right and which is wrong.

Another example is the issues of LGBTQ (Lesbian Gay Bisexual Transgender Queer) in Indonesia LGBTQ issue certainly need different approach compared to other countries. The diversity of Indonesian society makes the understanding of LGBTQ issues not easy. Those who against LGBTQ consider LGBTQ is against Indonesian religious and cultural values (Jamil, 2016). However, if we look into Indonesian society, LGBTQ has been around for a long time, such as the Bugis tribe in South Sulawesi, which recognizes five sexes, namely men (oroane), women (makunrai), women like men (calabai), women like men (calalai), and not the highest rank of gender who is neither male nor female (bissu). It is just that they are not called LGBTQ. The rejection of LGBTQ by Indonesian people is basically because they consider it a Western culture that is different from Indonesian culture. This is where the role of media literacy becomes crucial, instead of only providing information and data on gender equality and how other countries legalize LGBTQ, media literacy need to interpret LGBTQ by looking at the context of Indonesian culture where LGBTQ has long been merged in local culture and not as a movement originating from outside Indonesia.

Finally, media literacy in Indonesia's diverse society can look back on the national motto *Bhinneka Tunggal Ika* (unity in diversity) as the civilization of the Indonesian people without claiming each other's truth. It is also important to understand the next article, *tan hanna dharma mangrwa*, which means the dharma is not ambiguous/different. *Bhinneka tunggal ika, tan hanna dharma mangrwa* which means above the differences Indonesians still have to be able to develop universal values that see people as human beings, namely humanity itself. Here, other countries can also learn how media literacy faced various challenges by the issue of Indonesia's diverse society where the public is only treated to see one side of information so that the understanding of the information was not comprehensive. Media literacy should be able to educate people, not only to see one side but also to see the other side, wherein the end society can determine their attitude and form the critical culture in online media. Here, media literacy can create critical thinking for media and audiences themselves so that people can have a critical perspective. As stated by Kahne and Middaugh (2011), exposure to diverse perspectives is an essential support for a democratic society, and increasing concerns regarding the partisan nature of civic and political dialog. Digital

media literacy activities are strongly associated with higher levels of perceived online exposure to diverse perspectives is also encouraging. Popper (in Kammerl 2014:30) said, in the digital society, the possibilities of a self-determined lifestyle must be constantly renegotiated. These negotiation processes can be understood as a collective and intergenerational project, which must also serve to secure social conditions for the acquisition of discourse skills. Only if it is possible to keep these discourses open for the participation of the growing generation and its interests and to secure the framework conditions for them can socialization in the digital society succeed as enculturation in an open society.

Conclusion

Understanding media literacy is currently not only an issue in Indonesia. According to Titcomb and Carson (2018), misinformation is now seen as one of the greatest threats to democracy, free debate, and the Western order. In Germany the SWR fakefinder explains with practical tips on how to recognize misinformation. In the case of the allegedly suspended referee, a source check helps: Who spread the message? (Regensburger, 2017). It indicates that threats considered harmful in online media are currently focused on misinformation in public discourse and some funding schemes for media education and not how to provide media literacy to the public to be critical - especially in diverse societies such as Indonesia. Media literacy is not enough only to make people know an online media content is a fact-checked information or misinformation, and media literacy can not be done by patronizing where the content is positive and where negative. As Kammerl (2014) said, in the context of the dynamically changing media usage behavior, an orientation towards the normal behavior that is statistically determinable beyond the individual discourse seems unsuitable. By looking at the case of *#SiBerkreasi* in Indonesia, media literacy needs to make improvements so as not be limited to the understanding of online media content only. It should also be seen how media literacy can be a place for people to learn to be critical and discuss it with a rational argument. We also suggest to make a campaign for media literacy with a diversity insight, which characterizes the Indonesian people, and with the spirit of *Bhinneka Tunggal Ika* (unity in diversity) that appreciate the diversity and appreciate rational criticisms though we are diverse. Finally, we can say that the understanding of media literacy is also important around the world. We can take an example of the “European Media Literacy Week” by the European Commission as a new initiative to underline the societal importance of media literacy and promote media literacy initiatives and projects across the European Union (European Commission, 2019).

This paper has limitations. First, it only analyzes the media literacy movement in Indonesia from the documents published by *#SiBerkreasi* and media coverage. Second, this paper still requires observation data by taking a specific case in Indonesia. So for the next study, it can be done by directly observing the *#SiBerkreasi* movement in the community.

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**HUMAN INTERACTION IN THE DIGITAL AGE:
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Wulan Widyasari and Heidrun Allert

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Abstract

This paper analyzes the way of understanding and patterns of human interactions while using social media as constitutively entangled with the social practice and affordances of the technology that being carried out. Based on theoretical accounts we frame using media as socially and materially mediated. Using online ethnography, we see the different socio-material practice between the pro-LGBTQ and the anti-LGBTQ groups on Facebook regarding to the LGBTQ as a controversial issue in Indonesia. We analyse performative practices to see how the affordances of Facebook are enacted in co-producing the understanding of LGBTQ issues in both group. Although the issues discussed is the same issue in both Facebook groups, the socio-material practices that occur are different between the pro-LGBTQ and the anti-LGBTQ group. The data is collected from both groups using online observation in the period of March 2016 as the beginning of LGBTQ issues become a huge issue in Indonesia until July 2018 when LGBTQ was being criminalized by the Draft of the Criminal Code of Indonesia. As a result, we can see that the interaction pattern in both groups is different, depending on the issues that are being discussed and how the users perform the technology. The social practice is related to affordances and human interaction in a process that is constitutively entangled and performative.

Keywords

sociomaterial practice, affordances, human interaction, Facebook, LGBTQ

Introduction

Social media has changed the way people interact and communicate with others because of the digital technology being used as using media is socially and materially entangled. We can see it by looking at the sociomaterial practices occurring when groups create a collective understanding of a certain topic. According to Orlikowski (2009), the social and the material are considered to be inextricably related — there is no social that is not also material, and no material that is not also social. Furthermore, she also said that technology is here understood as material artifacts that are socially defined and socially produced, and thus as relevant only in relation to the people engaging with them. Thus, we can argue that the social practice and the material are constitutively entangled and that way we can understand knowledge process when people using technology. As Gherardi (2009) said, knowledge is therefore not only an activity situated in practices, but it is also an activity distributed between humans and non-humans. Objects, tools, and artifacts embody knowledge; they anchor practices in their materiality; they interrogate humans and are extensions of their memory.

It becomes interesting to see how human interaction using technology to produce knowledge when dealing with an controversial issue, such as LGBTQ. In Indonesia, the pros and cons of LGBTQ are widely discussed on social media. Until mid of 2018, the LGBTQ issues are heavily discussed regarding to the criminalization of LGBTQ in Indonesian Draft of the Criminal Code. It was started when the Indonesian Constitutional Court refused to try lawsuits about LGBTQ and adultery. Then, Indonesia's constitutional court rejects the petition for judicial review of some articles in Indonesian Draft of the Criminal Code, which regulate crime against decency, like adultery and LGBTQ. As a result of the rejection, the pros and cons of LGBTQ became a hot topic in the community. Namely *Perkumpulan Arus Pelangi* and *AILA Indonesia* are groups that are quite vocal in shouting LGBTQ issues. Both groups also have open Facebook groups dedicated to all Facebook users who are interested in gender and LGBTQ issues. The members of both groups were not recruited, every user who likes to join both groups and expressing their opinions are able to participate. Both group concern on LGBTQ issues, however they are on different position regarding to LGBTQ issues. *Perkumpulan Arus Pelangi* is a pro-LGBTQ group and *AILA* is an anti-LGBTQ group. Although both groups discuss the issue of LGBTQ, discussions are performed differently and affordances are enacted differently between them. They also perform different social practices taking account of the different affordances. We can see the example in Figure 1.



Figure 1. *Perkumpulan Arus Pelangi* and *AILA Indonesia* Facebook's post and discussions.

The figure shows how different is the interaction patterns of both group when dealing with LGBQ issues. In their Facebook's post, *Perkumpulan Arus Pelangi* waited for the result of judicial review from Indonesia's constitutional court regarding to Draft of the Criminal Code. The draft is important because if it was legalized, LGBTQ could be criminalized. In the comment, some users questioned why sexual orientation is criminalized and thought that it is a paranoid attitude. In contrast to *Perkumpulan Arus Pelangi* is a post from *AILA Indonesia*. The figure shows that *AILA Indonesia* accepts the constitutional court's decision and is grateful for the support of all parties. They also stated that their fight is not over yet. The comment shows a lot of support and prayer for AILA. Their support was more based on the argument of sake of the next generation. Taking account on how the affordances are enacted differently, *Perkumpulan Arus Pelangi* using a website link as an addition to their post while *AILA Indonesia* using a photo and *hashtag* to give illustration to their post.

As the basic assumption of our work is, there are different patterns in their interaction, we already see it in the comment section in figure 1. Furthermore, the use of *hashtag* #*KarenaKamiPeduli* (because we care) on *AILA Indonesia* post is also interesting because the *hashtag* is used as an expression and not to use it as an structuring *hashtag* function, which is to other users easily find a post with a specific content. This was only an example to introduce what we found in our analysis. Based on this case, our article researches how human interactions dealing with a controversial issue like LGBTQ is constitutively entangled with affordances of Facebook. We analyse the interaction on *Perkumpulan Arus Pelangi* and *AILA Indonesia* pages using online ethnography to answer this following question: How is

the way of understanding of LGBTQ issues and the patterns of Facebook interactions on different groups constitutively entangled with the social practice and Facebook affordances? To answer the question, firstly, we need to describe the understanding of sociomaterial practices.

Key Concepts of Sociomaterial Practices

In social theory, practice-theoretical approaches promulgate a distinct social ontology: the social is a field of embodied, materially interwoven collective practices centrally organized around shared practical understanding (Schatzki, 2001). In this regard, the value of practice theory is to ask questions about what people are doing and how they categorize what they are doing, avoiding the disciplinary or other preconceptions that would automatically read their actions as, say, “consumption” or “being-an-audience”, whether or not that is how the actors see their actions (Couldry, 2004). Based on practice theory, not only the practice is different but also the understanding that appears in individual minds. That is, individual understanding is mediated by the practice that is being carried out. Furthermore, differences in understanding as a co-result of these different practices becomes more complex when dealing with technology. According to Orlikowski (2007), technology is understood to be emergent within the practices evolving and the different ways in which people engage with it. Furthermore, materiality is integral to organizing, positing that the social and the material are *constitutively entangled* in everyday life. A position of constitutive entanglement does not privilege either humans or technology (in one-way interactions), nor does it link them through a form of mutual reciprocation (in two-way interactions). In her other work, she also argued that technology is here understood as material artifacts that are socially defined and socially produced, and thus as relevant only in relation to people engaging with them (Orlikowski, 2009). Corradi and Gherardi (2010) also said, central to the practice perspective is acknowledgement of the social, historical and structural contexts in which knowledge is manufactured. The concept of practice allows researchers to investigate empirically how constituents and practical knowledge is continuously (re-)produced and how competence is built around a contingent logic of action.

Thus, also the reason why we need to look at how social media users post on their feeds because one social practice enacts technological affordances differently to other social practices. As Bardone said (2011), the notion of affordance is fundamental because it defines the nature of the relationship between an agent and its environment. Then, according to Boyd (2011), networked technologies introduce new affordances for amplifying, recording, and spreading information and social acts. These affordances can shape the public and how people negotiate them. While such affordances do not determine social practice, they can stabilize and destabilize core assumptions people make when engaging in social life. Here, we can understand affordances as tools or materials of a technology and its specific applications. For example, Facebook and Instagram have their own affordances, Facebook cannot be used the way we use Instagram. While in Facebook we can upload a post that contains text only, in Instagram we need to upload a photo and use the text as a caption. Furthermore, taking account of affordances for human interaction on Facebook, sociomaterial practice helps to understand how social practice is constitutively entangled with the Facebook affordances. As Bjørn and Østerlund said (2014), sociomateriality emphasizes the *importance of material properties* of artefacts and the changes in social practices caused by enacting such technologies. Sociomateriality points to the *inseparability* of the social and the material.

Research Method

The data of this research are being analyzed using online ethnography because, from a practice-theoretical perspective, the ethnographic field is constructed by the actions and expressions of the people we study and by the ethnographer’s decisions about the connections s/he follows and forms; the field constantly evolves as the fieldwork progresses (Cruz and Ardevol, 2013). According to Hammersley (2006), ethnography is the tension between trying to understand people’s perspectives from the inside while also viewing them and their behavior more distantly, in ways that may be alien (and perhaps even objectionable) to them. In the context of internet, Geertz (in Beneito-Montagut, 2011) stated that ethnography analyses human practices in the context of culture and now the internet is part of our culture, with meanings, symbols, and a ‘system of conceptions expressed in symbolic forms by means of which users communicate, perpetuate and develop their knowledge about attitudes towards life’. Here, to conduct online ethnography, the everyday life of the social media ethnographer involves living part of

one's life on the internet, keeping up to date with and participating and collaborating in social media discussions. This is not simply a virtual experience but is connected to the material world in important ways (Postill and Pink, 2012). Thus, in this research, the data is collected by conducting online ethnography to observe both *Perkumpulan Arus Pelangi* (pro-LGBTQ group) and *AILA Indonesia* (anti-LGBTQ group) Facebook pages. The observation data is gathered in the period of March 2016 as the beginning of LGBTQ issues become a huge issue in Indonesia until July 2018 when LGBTQ was being criminalized by the Draft of the Criminal Code of Indonesia.

We use key concepts of sociomateriality from Barad and Orlikowski that are formulated by Harris and Abedin in their work to analyze the data. Their key concepts are *relationality practice*, *performativity practice*, *entanglement practice*, *sociomaterial assemblage practice* and *co-constitution practice* (Harris and Abedin, 2015). We also take account of the recent affordances of Facebook that being carried out because platforms, affordances and algorithms are continuously developed. The affordances enacted are always changing, so are its use. As Hutchby (2001) stated, the affordances can shape the conditions of possibility associated with an action: it may be possible to do it one way, but not another. Furthermore, the use of affordances is socially mediated within situated practices. To analyze the data, we started with capturing the Facebook posts related to LGBTQ issues on *Perkumpulan Arus Pelangi* and *AILA Indonesia*, and saved it in word format. We have 189 pages from *Perkumpulan Arus Pelangi* and 255 pages from *AILA Indonesia*. Then we went through the data to see the pattern of discussion using online ethnography. After that, we took some examples of the pattern and put it into our paper. Our findings in this paper is only example of the repetitive pattern of discussion that we find in our data. Finally, in order to do this research, both admin of both groups gave permission to use their data for this research. The captured data from social media was also censored and paraphrased to protect the identity of the users. Both are done under the consent of General Data Protection Regulation (GDPR) article 6 (a) and (b), that said processing shall be lawful only if and to the extent that at least one of the following applies: (a) the data subject has given consent to the processing of his or her personal data for one or more specific purposes; (b) processing is necessary for the performance of a contract to which the data subject is party or in order to take steps at the request of the data subject prior to entering into a contract (<https://gdpr.algolia.com/gdpr-article-6>).

Findings: Sociomaterial Practice in Understanding LGBTQ Issues

When discussing the LGBTQ issue, the different perspectives between *Perkumpulan Arus Pelangi* and *AILA Indonesia* as discussed on facebook pages can be explained as sociomaterial practices of both groups that are s constitutively entangled with the Facebook affordances. First, we can see it from the *relationality practice* that is being carried out. *Relationality practice* means online communities exist in relation to other assemblages. That is, within an online community, common interest unites agents, whereas across communities, differences in practices (such as participant needs) will create boundaries and potential conflict (Harris and Abedin, 2015). We can see the example in figures 2.



Figure 2. *Perkumpulan Arus Pelangi* and *AILA Indonesia* Facebook's post and comment section.

In term of *relationality practice*, we found dominant interaction patterns from both groups. *Perkumpulan Arus Pelangi* has “LGBTQ is not a disease” as a pattern, which means LGBTQ is just ordinary human being. Figure 2 shows how *Perkumpulan Arus Pelangi* built narratives about LGBTQ when they used photos and info graphics to explain LGBTQ-related issues such as explaining LGBTQ notions, providing prove about LGBTQ are not diseases, giving examples of how animals also like same-sex relationship and so on. The post explained LGBTQ issues that are often discussed by the Indonesian community. In addition to this post, they also consistently builds narratives with facts that support LGBTQ, such as a post about the existence of gay priests in South Africa, how UK government vows to end practice of gay conversion therapy, an explanation of WHO views that state LGBTQ is not a disease and many others. These posts are consistent practices to create the pattern of discussion in the group so

that they have common interest regarding to LGBTQ issues. Furthermore, in the comment section, we can see what happens when there are comments that are not in accordance with the common interest of the group. There was seen a user who stated that LGBTQ was not the right way because it was not following God's rules. The reaction that arose in response to this statement was a refusal, like when other users questioned why God judged others and wrote that God actually taught love and did not hurt others even though they sinned. In addition, the user also prayed that god will always be bestowed and suggested that the truth should not be debated because truth can always be accepted by common sense. From here, we can know the pattern of discussing LGBTQ issues on *Perkumpulan Arus Pelangi* group is using research and news about LGBTQ. The pattern of these rules is shown on many of their posts and discussion, mostly they refuse to accept opinions that are not based on facts. They also rarely use a religious perspective and when they do, they say it in universal language. Furthermore, we can see the affordances enacted on their post is infographic in the form of photo to explain about LGBTQ.

Meanwhile, the *relationality practice* carried out by *AILA Indonesia* is in stark contrast to *Perkumpulan Arus Pelangi* in understanding LGBTQ issues. Here, *AILA Indonesia* has "LGBTQ is a disease and threat" as a pattern, which means LGBTQ is dangerous for humanity. Figure 2 shows *AILA Indonesia*'s post about many victims of sodomy become homosexuals proving that homosexuality is contagious. They consistently builds anti LGBTQ narratives by selecting harsh words to mention LGBTQ such as perpetrator, threats, sexual deviations and other similar words in their posts. In addition, they have also consistently posted links that show the reason why they resistance to LGBTQ such as an explanation of LGBTQ as a Western secularism that is incompatible with Indonesia as religious country, news of the existence of gay prostitution that endangers the next generation, argumentation about natural disasters as a punishment from God because of LGBTQ and so on. The selection of these posts builds a narrative so that the members of *AILA Indonesia* have a common interest about how LGBTQ is a concern that needs to be addressed because it is contrary to their religion. Then, in the comment section, we can see the practice when a user disagrees with their understanding. There was seen a user suggest that people who said that LGBTQ was a disease need to find the latest journals about LGBTQ. Then, other users responded to that statement by including the Koran verses about the story of Prophet Lot and LGBTQ. These comments indicate that differences in views about LGBTQ lead to restrictions for discussion. They have discussion pattern that say LGBTQ is outsider perspective and undermines the morale of the Indonesian people. Their basic rule of argumentation is the Islamic perspective, so Islamic verses can be easily found in their discussions. This Islamic verses also shown on many of their posts, like when they explain about earthquake and blame the LGBTQ because of Prophet Lot story in Koran. Furthermore, we also can see the difference affordances that being enacted by *AILA Indonesia*. On their Facebook, *AILA Indonesia* is using a website link to explain the reason why LGBTQ is contagious and on their comment section, one of the user use a photo to explain their opinion about LGBTQ.

Second, we can see sociomaterial practice from the *performativity practice*. *Performativity practice* means relationships between community participants and social media technology are never fixed. Instead, the socio-material assemblage (online community) emerges from practice and defines how to practice. It is in the act of participating that the relation (between the participant and the social media technology) is defined, and each participatory act (re)produces (or performs) the socio-material practice (Harris and Abedin, 2015). Here, we found dominant interaction patterns from both groups. *Perkumpulan Arus Pelangi* has "diversity" as a pattern, which means LGBTQ as one of social diversity. In contrast, *AILA Indonesia* has "Islamic perspectives" as a pattern, which means LGBTQ must be seen in term of Islamic values. We can see examples of the differences in *performativity practice* conducted by *Perkumpulan Arus Pelangi* and *AILA Indonesia*. The religious template in *AILA Indonesia* remains the most dominant pattern, in contrast to *Perkumpulan Arus Pelangi* which uses universal value templates more often. The difference in *performativity practice* certainly forms different participation actions within the two groups where in *Perkumpulan Arus Pelangi* the argument about religion is a matter of mockery and sarcasm, but at *AILA Indonesia* is the main foundation that strengthens their perspective. Based on our observations, the member of *Perkumpulan Arus Pelangi* has discussion pattern when showing their support to LGBTQ, that is using the diversity and equality perspective, like the use of research data. In the other side, *AILA Indonesia* has different discussion pattern, that is using Islamic perspective when showing their rejection to the LGBTQ issues, like the use of many Arabic words in expressing their concern in the discussion. Furthermore, both groups also use different affordances. We can see on the use of rainbow sticker to show a support to LGBTQ in *Perkumpulan Arus Pelangi* and the use of writing text on *AILA Indonesia* comment's section.

Third, we can see the sociomaterial practice from the *entanglement practice* conducted by both groups. *Entanglement practice* means the material and the social emergently produce one another, as people, entangled with a variety of social media-based technologies, participate in online communities in the carrying out of their daily social practices (Harris and Abedin, 2015). *Perkumpulan Arus Pelangi*

has “creativity features” as a pattern, which means they use creative and innovative way to spread their messages. In contrast, *AILA Indonesia* has “conservative features” as a pattern, which means they use traditional way to post their messages. For example, we can see how they use info graphic images to explain the impact of negative media coverage on the LGBTQ community. Other than that, they also use various Facebook's features in a creative way. In addition to using infographics, *Perkumpulan Arus Pelangi* also uses video feature to post songs about LGBTQ, films and profiles of inspiring LGBTQ people. Whereas *AILA Indonesia* prefers their posts in serious approach such as live video of the RKUHP trial in the Constitutional Court. *AILA Indonesia* never uses info graphics and mostly uses live video feature that contain dialogues and presentations from people who support *AILA Indonesia*. *Perkumpulan Arus Pelangi* used various Facebook *affordances* to update their posts on their page, meanwhile *AILA Indonesia* mostly use live video and writing text on their page. These enactments of *affordances* are seen throughout on both pages posts.

Fourth, we can see the sociomaterial practice from the *sociomaterial assemblage practice* conducted by both groups. *Sociomaterial assemblage practice* means an online community is a composite and shifting assemblage of the material and social, which change over time as those involved participate in online community activities to provide meaning, to exercise power, and to legitimate actions (Harris and Abedin, 2015). We found dominant interaction patterns in both groups when we see how users deal with legitimate action between humans and technology, such as “deleting comment”. We can see the examples in figure 3.



Figure 3. Facebook comments on *Perkumpulan Arus Pelangi* and *AILA Indonesia* post.

Figure 3 shows the user interactions in the comment section of *Perkumpulan Arus Pelangi* and *AILA Indonesia* page. There are users in *Perkumpulan Arus Pelangi* who asks why many comments are missing. A user even feels confident to say that someone deleted those comments. This shows two things. First, when deleting a comment on Facebook, other comments under the deleted-comment will also be deleted. Second, a legitimate action to delete a comment in Facebook page is for both the administrator of the page and the user who posted the comment itself. In *AILA Indonesia*, we can see the interaction of users who discuss the need not to respond to comments from LGBTQ supporters because they have secular view. A user wrote a reason for ignoring the comments of the LGBTQ supporters because it only wastes their energy, while other users argue to pray for the LGBTQ supporters and keep telling the truth. This shows the legitimate action of the user can influence other users to comment on Facebook's discussions, even though this action does not have the absolute power to delete existing comments, the privilege is still in the hands of group's administrator. Figure 3 show how the ability to delete a comment on Facebook is a special characteristic of Facebook's *affordances* because of its ability to delete the following comment in sequence.

Finally, we can see the sociomaterial practice from the *co-constitution practice*. *Co-constitution practice* means the material (media technology) and the social are mutually constituted and inseparable. Structures and processes of an online community are enacted and emergent as participants draw upon communication features in their situated practices (Harris and Abedin, 2015). Here, we found dominant interaction patterns in both groups when we see how users use *hashtags* in their posts. *Perkumpulan Arus Pelangi* has “*hashtags* as campaign” pattern, which means they use *hashtags* for specific purpose. *AILA Indonesia* has “*hashtag* as emotion” pattern, which means they use *hashtags* to emphasize certain emotion. For example, we can see how *Perkumpulan Arus Pelangi* uses certain *hashtags* that are used to highlight certain issues such as the #IDAHOT2016 to discuss LGBTQ issues related to International Day Against Homophobia Biphobia and Transphobia in 2016. Through the *hashtag*, *Perkumpulan Arus Pelangi* sought to call attention to LGBTQ issues that they are fighting for and point to further context, communities and informationspheres. Whereas in *AILA Indonesia*, there are users using the *hashtag* like #elusdada only to express their concern for LGBTQ issue. The use of *hashtag* is different from the use of *hashtags* conducted by *Perkumpulan Arus Pelangi* because the *hashtag* that being used is not intended for campaigns or easy access to look for certain information but as an expression of feelings. The use of *hashtags* also means structures and processes of *affordances* are enacted and emergent as Facebook users draw upon Facebook features in their situated practices. From the observation, *Perkumpulan Arus Pelangi* used a *hashtag* as tool of spreading information, and on the other hand, *AILA Indonesia* used a *hashtag* as affirmation of the statement that was being made.

From the data that has been described, we can say that all the practices are always related to *co-constitution practice*. Here, affordances can be seen as a force for *co-constituting practice*. Most relevant affordances in performing practices in these two groups are website link, photo, video, live video, sticker, *hashtag* and deleting comments. The very powerful one is the deleting comments because it is a legitimate action that can produce a different meaning and it can even eliminate its meaning of the existing discussions.

Discussion

Based on the data presented, it shows that interactions in social media related to the technologies co-produce the social practice. Producing an understanding of the issue of LGBTQ is socially and materially mediated. Facebook *affordances* that are shown, such as video feature or hashtags can provide different interaction meanings between two different groups. These affordances also helped shaping the different understanding of the LGBTQ issue between *Perkumpulan Arus Pelangi* and *AILA Indonesia* as they formed different narratives towards LGBTQ issues using different features on Facebook. *Perkumpulan Arus Pelangi* use the Facebook *affordances* to give meaning how LGBTQ is only sexual diversities that no difference with heterosexual and to give understanding about LGBTQ by using creative content like info graphics and music video. Meanwhile *AILA Indonesia* use the Facebook *affordances* in more affirmative way to create understanding that LGBTQ is a threat to Indonesian society. Of course, these differences in using Facebook *affordances* create a different practice in both groups. As Gherardi (2009) said, knowledge is therefore not only an activity situated in practices, but it is also an activity distributed between humans and non-humans. Objects, tools, and artifacts embody knowledge; they anchor practices in their materiality; they interrogate humans and are extensions of their memory. Practice is always related to the technology's affordances – but not in a deterministic manner. As we can see from the data, for example, when there is power relation take its roles by deleting a post or a comment, the context of the interaction change and we lost the understanding of the whole interaction. We can conclude that the most important Facebook *affordances* on both groups is the deleting tool because it can create different interaction and meaning of the discussion. This deleting-comment can produce different result of the discussion because it could stop the discussion.

Finally to answer the research question, we can say that the pattern of interaction between both groups are indeed different and it is related on how users deal with Facebook affordances as a social practice. The two groups co-produce different culture and pattern on understanding LGBTQ issues. We can also agree with van Dijk and Rietveld, although much in the behavior setting remains the same, in the newly unfolding socio-material context many affordances also change. In short, parts of the socio-material environment and the resulting behavior patterns are continuously re-arranged and reconfigured and other affordances enter the situation and dissipate as the departure time of the train approaches or the coffee is finished (van Dijk and Rietveld, 2017). It means, even though Facebook has affordances that can be used by any user throughout Facebook platform, however users can create different meaning and interaction based on the different socio-material practice that being carried out. As Costa (2017) said, practice theories can enable media scholars to move away from the limits imposed by the affordance and algorithm paradigm, and can enable them to grasp the varieties of possible uses of social media.

Conclusion

Dealing with technology in social life can create a different meaning of human interaction. It becomes indeed relevant when we deal with controversial issue, such as LGBTQ in Indonesia, where there is pros and cons as a political issue. The understanding of LGBTQ between the two different groups is different. Knowing is constitutively entangled with the socio-material practices and the technological *affordances*. As Kimmerle, Moskaliuk, Oeberst and Cress (2015) said, community as a whole develops and constructs new knowledge while the community members also individually advance and refine their own knowledge. So individual learning and collaborative knowledge construction are interdependent and occur simultaneously. Furthermore, when we analyze the socio-material practices we cannot exclude the power issues between humans and Facebook's technology that can shape human interactions on both groups. This power issue is related to how users can take control and action when using Facebook *affordances*. According to Boyd (2011), networked technologies introduce new affordances for amplifying, recording, and spreading information and social acts. These affordances can shape the public

and how people negotiate them. Finally, the limitation of this research is that we only analyze the socio-material practice on Facebook pages and did not analyze on the individual Facebook accounts. Therefore, it needs future research to explain the difference of interaction pattern between Facebook page and individual Facebook account.

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Paper draft:

Understanding Indonesian diversity:

A postcolonial study of LGBTQ issues on social media

by:

Wulan Widyasari and Heidrun Allert

this paper is not submitted yet and will be advanced

Abstract

Indonesia understands diversity as a heterogeneity of local culture, plurality of local languages, race and ethnicity, as well as religions and beliefs. Diversity in terms of gender and sexuality is complex. A long history of colonialization by the Dutch leads to Indonesian people viewing diversity issues with the perspective of “me versus the others”. For example, they consider that products outside of Indonesia can destroy Indonesia's culture. This perspective leads to the refusal of other viewpoints that are considered to be western views, such as LGBTQ issues. Based on this background, our paper looks at the case of LGBTQ issues in Indonesia and provides a case study using online ethnography and postcolonial studies. The data are derived mainly from online sources, like Facebook group posts. The study compares two groups: one which supports LGBTQ and one which opposes LGBTQ (namely the groups *Perkumpulan Arus Pelangi* and *AILA Indonesia*) and online news from Kompas.com that relate to LGBTQ issues. As a result, we reveal that LGBTQ is not merely an issue of gender and sexuality in Indonesia, but more of a postcolonial issue where understanding is still trapped in considering "the others" as a result of a western perspective. Thus, the concept of *LGBTQ* becomes performative in the groups' discourses on gender and sexuality.

Keywords:

Facebook, Indonesia, LGBTQ, online ethnography, postcolonial study

Introduction

Compared to European countries, Indonesia is highly diverse (Bauer, 2018). Diversity is a complex social matter for Indonesia: it is understood as heterogeneity of local culture, plurality of local languages, race and ethnicity as well as religions and beliefs, as stated in Government Regulation (*Peraturan Pemerintah*) no. 66 year 1961. Furthermore, diversity issues in Indonesia become more complex with regard to issues of gender and sexuality. Whereas Indonesia has a long tradition of transgender practices, public discourse on LGBTQ issues is full of conflict (need a citation here). To address this concern, this paper investigates how the concept of LGBTQ becomes performative in discourses on gender and sexual diversity in Indonesia. We investigate how the concept of LGBTQ structures discourses and becomes performative in Indonesia, as not a socio-cultural issue, but a political one. In our research we frame this distinction as *postcolonial*. We present a case study of how the concept of LGBTQ becomes performative in public discourse in Indonesia. This study analyses the discussion which took place in two Facebook groups: a pro-LGBTQ group and a prominent anti-LGBTQ group.

Indonesia has a long history of colonialization by the Dutch, and as a result, Indonesian people often view social topics with a “me versus the others” perspective. Indonesians consider products from outside the country as detrimental to Indonesian culture. This bias is connected to an emic resistance to social and political views that are considered to be Western perspectives, such as LGBTQ issues. LGBTQ issues in Indonesia are not merely an issue of diversity but more of *westernization*, *nationalism*, *otherness* and *religion* where its understanding is still trapped in understanding “the others” as a result of a postcolonial perspective. Subedi and Daza (2008) indicate that by foregrounding racial, ethnic, religious and cultural identities in the making of a citizen–subject, postcolonial theorists have been critical of the ways in which national identity and citizenship are conceptualized within racialized and hetero-normative frameworks.

This case study is related to a politically and historically unique situation of national importance: LGBTQ issues went viral in Indonesia in 2016 when the formation of the Support Group and Resource Center on Sexuality Studies (SGRC) became a major case in Indonesia (add citation). SGRC is a group of students and alumni of Universitas Indonesia. This group makes Universitas Indonesia fiercely opposed to LGBTQ-related issues and has stated that the SGRC does not belong to Universitas Indonesia (add citation). As a result, the university’s Minister of Research and Technology issued a statement against LGBTQ. He said, a group of lesbian, gay, bisexual and transgender people are not allowed on the campus because it was not in accordance with the existing norms (Batubara, 2016). Following that, a group named *AILA (Aliansi Cinta Keluarga Indonesia)* visited the Vice Chairman of the People’s Consultative Assembly (MPR) of Indonesia, Hidayat Nur Wahid. They said that the fear had reached its peak since public display of effeminate style and LGBTQ became uncontrollable. There were no clear rules on LGBTQ, neither its permissibility or prohibition. *AILA Indonesia* required changes in the law and the constitution to be revised thoroughly especially in terms of LGBTQ and other negative perceptions (Liputan6, 2016). Since then, pros and cons surrounding LGBTQ issues have emerged, especially on social media.

In Indonesia, LGBTQ is still considered a sensitive issue leading to pro/contra discussions. Violence and discrimination are contradicting national principles where Indonesia promises to treat all citizens equally regardless of differences among them, as mentioned in the Constitution of the Republic of Indonesia (Undang-Undang Dasar Negara Republik Indonesia Tahun 1945). Freedom of expression has been regulated in Article 28F, which reads:

Every person shall have the right to communicate and to obtain information for the purpose of the development of his/her self and social environment, and shall have the right to seek, obtain, possess, store, process and convey information by employing all available types of channels. (<https://www.globalhealthrights.org/constitution/indonesia/>).

In addition, freedom of expression is also regulated by Article 23, paragraph 2 of Law No. 39 Year 1999 which reads:

- Everyone has the right to have, remark and disseminate opinion in accordance to their conscience, orally or in writing through the print and electronic media in accordance to the values of religion, morality, public order, public interest and integrity of the nation. (<https://policehumanrightsresources.org/content/uploads/2019/07/Law-No-39-1999-NRHC.pdf>)

Perkumpulan Arus Pelangi and *AILA Indonesia* are groups that vigorously discuss LGBTQ issues on their Facebook groups. However, they are on different positions regarding LGBTQ issues: *Perkumpulan Arus Pelangi* is a pro-LGBTQ group and *AILA Indonesia* is an anti-LGBTQ group. In our previous research (Widyasari & Allert, 2018), we found different patterns of sociomaterial practices of understanding LGBTQ issues in the two groups. These understandings are materially and socially mediated through social media and its affordances. As stated by Orlikowski (2007, 2009: 8), the social and the material are considered to be inextricably related — there is no social that is not also material, and no material that is not also social. Social media here is understood as sociomaterial practices that are socially produced and mediated by technology. There is not one Facebook practice which is shared by all users, but a set of practices which are co-produced and shared within communities of users. A sociomaterial practice is continuously and collectively (co)produced by a group of users.

In our empirical work we analyze these sociomaterial practices by identifying patterns of doings and sayings. Facebook is not an entity in its own silo, but rather, it is an interface where practices are performed by people engaging with it. For example, in the case of *Perkumpulan Arus Pelangi*, their pro- LGBTQ sociomaterial practice is characterized by patterns such as sharing research facts and explanations. For example, the group engages in discourse on topics such as the existence of gay priests in South Africa, how the UK government vows to end the practice of gay conversion therapy, and discussion on an explanation of the World Health Organization's views that state LGBTQ is not a disease. Conversely, *AILA Indonesia* hold conversations to oppose LGBTQ by quoting religious verses and claiming that LGBTQ is a Western secularism that is incompatible with Indonesia as a religious country. In the case study presented in this paper we posit that despite the *different* patterns which characterize the sociomaterial practices of both groups, we can see how both groups understand LGBTQ

issues in terms of “westernization” as they take the concept “western” to justify their statements via their social media practices.

In fact, LGBTQ related practices have long existed in Indonesian culture even though it has not been referred to as LGBTQ. For example, the Bugis tribe in South Sulawesi acknowledges five genders (Guy-Ryan, 2016), namely men (oroane), women (makunrai), female-like men (calabai), male-like women (calalai), and gender that is not male and also not female (bissu). In addition, Indonesia’s traditional dances have since introduced a cross-gender culture, such as the Lengger Lanang dance in Banyumas, where men dance as female roles. However, the emergence of the term LGBTQ, as a concept emergent from the West, seems to negate these cultures, even some cultural practices have become forbidden because the majority of people disagree with LGBTQ ideas (Maharani, 2018). Recently, the increasing of negative sentiment towards the LGBTQ group is troubling the Banyumas heritage dancers to appear freely and openly (Maharani, 2018).

In our research, we explore the understanding of issues referred to as “LGBTQ” as considered to be part of Western thinking. Our hypothesis is, that engaging with issues of gender and sexuality through the concept (and term) of LGBTQ is a sociomaterial practice which becomes performative. As Cover (2012: 181) said, on social networking sites such as Facebook, the tools for performative coherence are supplied in the profile management interface – although one does not necessarily need to utilize them all – provide a discursive structure or framework that can be utilized to give performative acts of identity consistency and coherence. In this case, both *Perkumpulan Arus Pelangi* and *AILA Indonesia* perform a different understanding of LGBTQ issues on their Facebook page.

In our previous research, we found how both groups co-produce these different understandings as a result of different sociomaterial practices in the sense of different patterns of doings and sayings. *AILA Indonesia* and *Perkumpulan Arus Pelangi* are referring to each other in responding to LGBTQ issues. They are not just two groups, but they are related as they co-produce a discourse concerning the politically and historically unique situation of national importance. Whereas the two groups perform different sociomaterial practices of understanding LGBTQ, the concept of LGBTQ becomes performative as an issue of westernization, nationalism and localized? otherness in both groups.

This paper contributes to the state-of-the-art in different ways: (1) empirical evidence for understanding LGBTQ as an issue of westernization not of diversity in both, a pro- and a contra-LGBTQ group (2) understanding the discourse as sociomaterial practice, (3) collecting data in a politically and historically unique situation of national importance, and (4) comparing the sociomaterial practices of two groups reacting to this situation, one supporting LGBTQ and another opposing LGBTQ with respect to diversity and postcolonial study.

Based on those issues, this paper explores the importance of postcolonial study to understand diversity by focusing on LGBTQ issues on social media posts by *Perkumpulan Arus Pelangi* and *AILA Indonesia*. Using online ethnography, this paper answers the research question: How can we understand LGBTQ issues in the Indonesian context as not merely an issue of diversity but more of westernization, nationalism, otherness, and religion?

We ask readers to respect, that this paper was written by non-native speakers, and that varieties of English are used in the non-western world, e.g. in Malaysia.

Postcolonial Perspective towards LGBTQ in Indonesia

“Postcolonial”, as stated by *Ashcroft, Griffiths, and Tiffin* (2000: 168), is a concept that has subsequently been widely used to signify the political, linguistic and cultural experience of societies that were former European colonies. Furthermore, *Slemon* (2003) said that “postcolonial” has been used as a way of ordering a critique of totalising forms of Western historicism; as a portmanteau term for a retooled notion of “class,” as a subset of both postmodernism and post-structuralism (and conversely, as the condition from which those two structures of cultural logic and cultural critique themselves are seen to emerge). A study conducted by *Bhambra* on Eurocentrism (2016) confirms that there is a belief that modernity was formed in Europe and that in its diffusion outwards throughout the world, the institutional form of postcolonialism as modified in its encounters with other cultures, thereby maintaining the Euro-centered nature of their explanations (*Bhambra*, 2016: 963).

Following those perspectives, seeing Indonesia as a former Dutch colony, it is necessary to see how the postcolonial perspective shapes the understanding of the concept, LGBTQ. We need to look at how the discourse on LGBTQ began in Indonesia. *Blackwood* (2005) said that the state, Islamic influence, and ethnicity work together to produce a knowledge of gender and sexuality. In her work, *Blackwood* stated that religious practices did not provide a niche for "homosexuals" or (already) transgendered individuals; rather, they provided the ideological belief, the symbolic system, through which people understood "gender" and learned to see it as difference, that is, as masculine and feminine - and therefore in need of recombination. However, she argued that within Islamic beliefs, gender is a fixed, unchangeable, and divinely given attribute of humans (*Blackwood*, 2005: 857). Furthermore, *Blackwood* mentioned, how of all the European countries, the Netherlands' colonizers were particularly “harsh in [their] treatment of same-sex sexuality and "cross-dressing"” (*Blackwood*, 2005: 864). Punctuating the point of *Blackwood's* study, *Berry* (2012) also said that the concepts of heterosexuality and homosexuality, homophobia, and the symbol of the heterosexual nuclear family as representative of the nation are all Western in origin. Colonizers routinely stigmatized same sex desire and practice and institutionalized heteronormativity within the legal systems of their colonies (*Berry*, 2012: 26). Furthermore, *Boellstorff* (2020) stated that while forms of same-sex desire and sexual practice have long existed throughout the archipelago, Indonesians only began identifying as *gay* or *lesbi* in the 1980s. Indonesians got the idea through mass media, like news articles and television shows that were presenting fragments of Western homosexual life.

In order to understand these issues in postcolonial perspective, we also need to understand that the discussion related to LGBTQ issues on both *AILA Indonesia* and *Perkumpulan Arus Pelangi* Facebook groups are performative. In our previous research, we found that the way of understanding LGBTQ issues and the patterns of Facebook group interactions are constitutively entangled with social media practices and Facebook *affordances*. Thus, we can say that the pattern of interaction between

Perkumpulan Arus Pelangi and *AILA Indonesia* are indeed different and it is related to how users deal with Facebook affordances as a social practice. The two groups co-produce different sociomaterial practices and patterns on understanding LGBTQ issues (Widyasari & Allert, 2018). These different patterns are produced in processes of entanglement of the social, and the technology as a sociomaterial practice. The practice performed and the understanding of LGBTQ are intertwined. As Barad (2003: 829) said, “practices of knowing and being are not isolatable, but rather they are mutually implicated. We do not obtain knowledge by standing outside of the world; we know because “we” are *of* the world” (p. 829) and interact with it in as sociomaterial practices.

Method

The data in this research is taken using an online ethnography method. In the context of the internet, Geertz (in Beneito-Montagut, 2011) stated that “ethnography analyses human practices in the context of culture and now the internet is part of our culture, with meanings, symbols, and a ‘system of conceptions expressed in symbolic forms by means of which users communicate, perpetuate and develop their knowledge about attitudes towards life’ (p. 718). Furthermore, our approach to conducting online ethnography follows Postill and Pink (2012) position that “the everyday life of the social media ethnographer involves living part of one’s life on the internet, keeping up to date with and participating and collaborating in social media discussions. This is not simply a virtual experience but is connected to the material world in important ways” (p. 128).

Thus, positioning ourselves as ethnographic social media users, we gathered data online by observing the *AILA Indonesia* (anti-LGBTQ) and *Perkumpulan Arus Pelangi* (pro-LGBTQ) Facebook groups’ posts, and online news from *Kompas*, for a total of two years beginning March 2016 (as the beginning of LGBTQ issues become a huge issue in Indonesia) until July 2018 when LGBTQ was about to be criminalized by the Draft of the Criminal Code of Indonesia. The online news data we collected is being used to strengthen our argument that LGBTQ issues within an Indonesian context is not merely an issue of gender but more so an issue of westernization. We picked *Kompas* because as one of the top three best online news media outlets in Indonesia, it is one of the largest news media platforms there, as well. (<https://www.akudigital.com/bisnis-tips/13-portal-berita-online-terbaik-di-indonesia/>).

We started our analysis by capturing Facebook posts related to LGBTQ issues *Perkumpulan Arus Pelangi* and *AILA Indonesia*, and saving them in Microsoft Word format. Our data collection from these two groups totaled 189 pages from *Perkumpulan Arus Pelangi* and 255 pages from *AILA Indonesia*. Then, we captured the online news related to LGBTQ issues from Kompas.com. We had 32 pages from Kompas.com. Then, we went through the data with a qualitative approach, to discover the pattern of LGBTQ issues using online ethnography. After that we selected examples of the repetitive pattern of understanding LGBTQ issues.

In order to do this research, both of the admin of *AILA Indonesia* and *Perkumpulan Arus Pelangi* gave us permission to use their data. We also redacted, paraphrased, and translated the captured Facebook posts in order to protect the anonymity of our data.

Finally, we use postcolonial theory as our basic framework to analyze the LGBTQ issues performed by both *Perkumpulan Arus Pelangi* and *AILA Indonesia* because postcolonial studies has established itself as an important field that theorizes colonial logics, transnational inequalities, and postcolonial rationalities (Shome, 2016). There is also research available about postcolonial studies in terms of LGBTQ issues. Gunkel (2013) reflected on the politics of online petitions and campaigns emerging from Europe and North America against homophobia in various African countries. She uses anti-homophobia in postcolonial contexts by focusing on the responses of local activists and organizations. Her research shows that online petitions run the risk not only of ignoring the long history of same-sex intimacies and LGBTQ politics on the African continent. Another study by Currier (2010) found that homosexuality was the domain of white masculinity. Postcolonial homophobia differed from predecessor ideologies in that African nationalist leaders deployed it to emasculate white, western men and nations.

LGBTQ Issues on social media

From a practice-based theoretical perspective, the ethnographic field is constructed by the actions and expressions of the people we study and by the ethnographer's decisions about the connections s/he follows and forms; the field constantly evolves as the fieldwork progresses (Cruz and Ardevol, 2013). In this regard, we analyzed how both Facebook groups have different understandings of LGBTQ issues through their social media posts and practices of use. Here, to understand LGBTQ issues in Indonesia, we can start by analyzing how *AILA Indonesia* and *Perkumpulan Arus Pelangi* both formed different LGBTQ corpuses of knowledge in terms of a postcolonial perspective. When they formed their understandings toward LGBTQ issues, they were trapped into westernized "me versus the other" perspective in performing LGBTQ issues, meaning that anyone who is not in accordance with their views is considered as someone who is different. As Olson (1998) states, "[i]n a way, defining Others (students? members of other social, ethnic, or racial groups?) as different, is a strategy of self-definition, in that by holding up to ourselves a 'contrasting image, idea, personality, experience' we thereby carve out what we are not and, thus, what we are (p. 51). This issue becomes stronger on social media because as Van Dijck (2013) stated, "social media can be seen as online facilitator or enhancer of human networks - webs of people that promote connectedness social values. Individuals' ideas, values, and tastes are contagious and spread to human networks, but this network also affect what individuals do and think" (p. 11). This means, the understanding and the discussion related to LGBTQ issues become performative because LGBTQ is seen as a western concept (the other), that is different from Indonesia culture (me). The concept *LGBTQ* becomes the focus of producing different understandings and sociomaterial practices. In addition, we also provide an explanation by looking at how online news media, *Kompas*, participated in forming the LGBTQ issues in the news.

First, religion issues versus LGBTQ issues. Although Indonesia is not a country that refers to one religion, the issue of religion is always considered important because it is one of the basic principles in the *Pancasila* ideology. Religion is mentioned in the first precepts that state, *Ketuhanan Yang Maha Esa* (belief in the Almighty God). This

indicates that religion is an important way of life for Indonesian people and it is always applied in daily life. Furthermore, the Indonesian constitution, the UUD 1945, in article 29, states that (1) the State is based on a belief in Almighty God (the first principle of Pancasila) and (2) the state guarantees the independence of each population to embrace their respective religions and to worship according to their religion and belief (UUD 1945). In practice too, Indonesia has a Ministry of Religion that specifically deals with religious issues. Also, according to Government Regulation of the Republic of Indonesia Number 55 in 2007, religious education is compulsory at all levels of education, starting from the first level in elementary schools to universities (Government Regulation, 2007). Here, students are grouped according to their religion and divided into classes according to their respective religions.

LGBTQ issues are addressed as “me vs. the other” by both sides even though they perform this differently. What is in common is that they both refer to the concept of LGBTQ as “the other”. Examples are shown in figure 1 and 2, also in table 1 and 2.

Figure 1. *AILA Indonesia* Facebook’s post about adultery and homosexuality against religion and morality.



Table 1. Paraphrase and English translation of *AILA Indonesia* Facebook’s post.

Paraphrasing the Indonesian post	English translation of paraphrases
Pernyataan dari salah satu dosen Fakultas Hukum Universitas Indonesia tentang pasal KUHP terkait perzinahan, pemerkosaan dan percabulan bagi homoseksual yang bertentangan dengan prinsip kebangsaan (Pancasila) karena semua agama di Indonesia melarang seks bebas dan homoseksual.	A statement from one of the lectures from law department Universitas Indonesia about the criminal code article related to adultery, rape and fornication for homosexuals against the national principles (Pancasila) because all religions in Indonesia forbid free sex and homosexuals.

Figure 2. *Perkumpulan Arus Pelangi* Facebook's comment section.

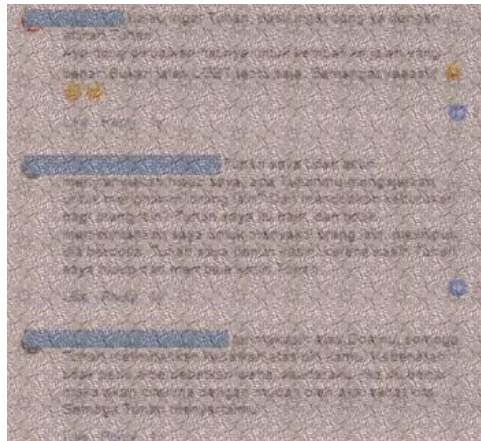


Table 2. Paraphrase and English translation of *Perkumpulan Arus Pelangi* Facebook's comment section.

Paraphrasing the Indonesian post	English translation of paraphrases
Komentar pertama mengatakan bahwa kaum LGBTQ perlu mengingat Tuhan Yang Maha Esa dan menemukan jalan yang benar.	The first comment said that LGBTQ people need to remember God almighty and find the rightful path.
Komentar kedua menjawab bahwa Tuhan mereka baik dan tidak pernah menilai orang berdasarkan tindakan mereka. Juga dikatakan tentang Tuhan yang mengajarkan mereka untuk tidak menyakiti orang lain meskipun mereka adalah orang berdosa karena Tuhan itu penuh kasih.	The second comment replied that their God is good and never judge people based on their action. Also, it said about God teaches them to not hurting other people eventhough they are sinners because God is full of love.
Komentar ketiga menjawab komentar kedua dan mengucapkan terima kasih atas semua doanya dan berdoa semoga Tuhan memberkati mereka. Komentar ini juga menyatakan tentang bagaimana mereka tidak perlu memulai perdebatan tentang kebenaran karena jika ada yang benar maka akan diterima oleh akal sehat manusia.	The third comment replied the second comment and said thank you for all the prayers and pray that God will bless them. This comment also stated about how they do not need to start a debate about righteousness because if something is right, it will be accepted by human common sense.

Figure 1 and table 1 shows *AILA Indonesia*'s post about the perspective of one of the lecturers at the Universitas Indonesia. She commented on the concept of the article in the Indonesia's Criminal Code based on the argument that sexual obscenity and homosexuality are incompatible with the personality of the Indonesian people and how all religions in Indonesia prohibit LGBTQ. *AILA Indonesia* has also consistently posted links that show the reason why they resist LGBTQ by offering an explanation of LGBTQ as a Western secularism that is incompatible with Indonesia as religious country. In contrast with *AILA Indonesia*, in figure 1 and table 2, on one of *Perkumpulan Arus Pelangi*'s posts, there is a comment as a response of the statement on why LGBTQ are not following God's rules. The comment said that God actually taught love and did not hurt others even though they sinned. When encountering religious issues, *Perkumpulan Arus Pelangi* consistently used facts, such as the existence of gay imam in America or UK government vows to end practice of gay conversion therapy. From those two posts, we can see that on the one hand *AILA Indonesia* opposes LGBTQ because it is western secularism and contradicts the religion in Indonesia. In the other hand, *Perkumpulan Arus Pelangi* responses to the religion issues using issues from western countries. Here, it is seen how postcolonial perspectives play a role in emphasizing the westernization by referring to these issues as LGBTQ issues as performed by the two groups. Postcolonial perspectives are also used by *Kompas*, in shaping LGBTQ issues as "the others" against religious issues. For example, a news report on PBNU statement, which is one of the largest Islamic organizations in Indonesia, about how LGBT collided with religion and human nature (Akuntono, 2016). Other example, a news report on how LGBT issues is discussed 100 by *Kiai*. *Kiai* is a religious (Islam) leader in Indonesia. Selection of statements such as "In term of religion, LGBT does not exist because God created Adam and Eve, not Adam with Ali" (Aziza 2016), or "There is no religion that tolerates LGBT actions" (Nadlir, 2017) also reinforces how LGBTQ is not compatible with religion.

The *AILA Indonesia*'s Facebook posts and the online news confirm the pattern of how LGBTQ is always seen as "the other" in contrast with religion issues. As Boellstorff (2016) notes, in terms of LGBTQ issues, religion is part of public life in Indonesia as it is around the world, but the "LGBTQ crisis", as he use the term, it is often used to silence debate and limit diversity. Furthermore, according to Subedi and Daza (2008: 2), by foregrounding racial, ethnic, religious and other identities in the making of a citizen-subject, postcolonial theorists have been critical of the ways in which national identity and citizenship are conceptualized within racialized and heteronormative frameworks. Recently, religion issues have become discussed more intensely because Indonesia is always referred to a Muslim-majority country. Also, the Indonesian constitution guarantees all people in Indonesia the freedom of worship, each according to his or her own religion or belief. It also stipulates that the state shall be based upon the belief in "the one and only God", a condition which also forms the first principle of the *Pancasila*, the Indonesian state philosophy introduced in 1945 (indonesia-investments.com).

Second, nationalism issues versus LGBTQ issues. In an effort to establish Indonesia as an independent and sovereign nation, Soekarno, the first president of Indonesia, adopted Ernest Renan's idea of nationalism which refers to a political agreement to achieve the ideals of the future together as a nation that is the same destiny and willingness to sacrifice to maintain the national spirit. Nationalism in his view is not narrow nationalism, but rather reflects humanism and internationalism born of three conditions, namely the existence of economic exploitation, political disappointment

due to the dominance of foreign powers, and the loss of the right to develop local culture under the grip of the colonial education system (Margianto, 2019). Here nationalism exists to develop Indonesia as a better country by promoting local and national culture and minimizing the influence of “western” cultures. In practice, in order to foster this understanding of nationalism, in Soekarno era various "western" cultural forms were shackled, such as western-like music. A music group, Koes Plus, was jailed without due process because of their act to bring *rock n' roll* music that is thick with “western” culture (Putra, 2016).

Nowadays, nationalism is considered to fade due to the many conflicts in Indonesia, one of which is the conflict in Papua. For this reason, many Indonesian people have re-echoed the nationalism issue. In this regard, nationalism issues is “me” because Indonesian people always call themselves as nationalist, for example, they are constantly using the phrase “NKRI harga mati” (Unitary State of the Republic of Indonesia is Undisputed), which means nationalism issues are part of Indonesian society. While, LGBTQ issues is “the others” because LGBTQ has been defined as something that came from the west because of globalization. For example, see figure 3 and 4, and also table 3 and 4.

Figure 3. *AILA Indonesia*’s post about public hearing session with the House of Representatives.



Table 4. Paraphrase and English translation of *Perkumpulan Arus Pelangi*'s post.

Paraphrasing the Indonesian post	English translation of paraphrases
<p>Dalam postingannya kali ini, <i>Perkumpulan Arus Pelangi</i> berterima kasih kepada seluruh komunitas pelangi dan semua orang yang melawan penindasan. Mereka juga menyatakan bahwa orang-orang yang mendukung radikalisme melakukan itu hanya karena alasan politik untuk melayani penguasa yang tamak yang tidak menghargai keberagaman. <i>Perkumpulan Arus Pelangi</i> juga menyatakan bahwa ini merupakan kemenangan kedua mereka setelah rekomendasi perlindungan hak LGBTQ. Sebagai pernyataan terakhir, mereka mengatakan bahwa perjuangan ini tetap demi demokrasi dan berharap DPR akan menjunjung tinggi nilai kebhinekaan Indonesia.</p>	<p>In this post, <i>Perkumpulan Arus Pelangi</i> felt thankful to all the rainbow communities and all people who resist the oppression. They also stated that the people who support radicalism are only do that for political reason to serve greedy authorities who did not value diversity. <i>Perkumpulan Arus Pelangi</i> also said that this is their second victory after the recommendation towards the protection of LGBTQ rights. As final statement, they said that this battle are remains for the sake of democracy and hoped that the house of representatives will uphold the value of Indonesia diversity.</p>

Figure 3 and table 3 shows how *AILA Indonesia* submitted input on the Draft of the Criminal Code in a public hearing session with the House of Representatives. *AILA Indonesia* sees that free sex and LGBTQ are harmful and inconsistent with the personality of the Indonesia as a nation. In contrast with *AILA Indonesia*, on figure 4 and table 4, *Perkumpulan Arus Pelangi* wrote that they were grateful for the support for their struggle against LGBTQ oppression. *Perkumpulan Arus Pelangi* also stated that the rejection of judicial review by the Constitutional Court is a victory against the oppression on the basis of SOGIESC (Sexual Orientation, Gender Identity and Expression, and Sex Characteristics). From those two posts, we can see that on the one hand *AILA Indonesia* opposes LGBTQ because it contradicts the identity of the Indonesian Nation. On the other hand, *Perkumpulan Arus Pelangi* expressed resistance to LGBTQ discrimination by citing how the Universal Periodic Review (UPR) has shaped the protection based on SOGIESC. Here, the postcolonial perspective emphasizes that, despite performing difference understanding towards the LGBTQ issues, both groups highlight the westernization issues in their arguments.

Post-colonial perspectives are also used by *Kompas*, in shaping LGBTQ issues as "the others" against nationalism issues. For example, a news report about Indonesian defense ministers who see the emergence of LGBTQ in Indonesia is a part of a proxy war to control a nation without the need to send military forces (Galih, 2016). Other example, a news report quoting the statement of the deputy speaker of the Indonesia's House of Representative on how LGBTQ is quite disturbing to the community so that if there are institutions that explicitly prohibit the spread of the LGBTQ campaign, then it needs to be given a positive response for the creation of a good climate for the people of Indonesia, especially in the family environment (Tashandra, 2016). A select

statement from a member of one of the parties in Indonesia asked all parties to focus on how to overcome and prevent the danger of LGBTQ behavior that could threaten the future of the nation, also helped confirm how LGBTQ was not in accordance with the identity of the Indonesian people (Movanita, 2018) reinforcing how LGBTQ is not compatible with Indonesia as a nation.

The Facebook posts and the online news confirm the pattern on how LGBTQ always be seen as “*the other*” in contrast with nationalism issues. As Boellstorff (2003) notes, Indonesians dub “western” sexual subject positions: They overwrite the deterministic “voice of the West,” yet they cannot compose any script they please; their bricolage remains shaped by a discourse originating in the “West” and filtered through a nationalistic lens. Furthermore, according to Dankmeijer (2012), in some countries, notably in Africa and Asia, self-identification as “gay” or “lesbian” has been linked with Western discourses on sexuality. Furthermore, the nationalism issues become increasingly discussed because Indonesian people have a fear of losing their national identity because of globalization. As stated by Castells (2010), the age of globalization is also the age of nationalist resurgence, as shown in the challenge of nation-states establishment and in process of reconstruction of identity on the basis of nationality, that always affirmed against the aliens. Furthermore Magu (2015) also stated that traditionally, globalization is associated with westernization/Americanization, but cultures are dynamic, and are only by product of globalization and westernization as they can be competitive and adaptive of changes occurring within the local and global contexts.

Third, health issues versus LGBTQ issues. Health issues in Indonesia are often associated with gender equality issues. In health development, gender equality has the power to realize health targets because women, vulnerable groups, and minorities often face obstacles in accessing basic health services due to social and cultural norms (Liputan6, 2020). However, understanding gender in Indonesia is still based on male and female issues. Like the DARE program carried out by the Indonesian government. The DARE program is to address the right to access quality reproductive health care for all, especially marginalized and disadvantaged women and girls. Empowering women and girls, and meeting their needs for education and health, including reproductive health, are needed both for individual progress and equitable development (unicef.org, 2018).

This makes LGBTQ issues become sensitive issue in terms of health. In this regard, health issues are “me” as Indonesia here adopts the patriarchy and looks at gender and sex with a heteronormativity view, which means sexual and marital relations must be between a man and woman in term of sexual reproduction, outside of that it is associated with disease. LGBTQ issues are related to “others” because LGBTQ acknowledge non-binary gender. Examples are in figure 5 and 6, and also table 5 and 6.

Figure 5. *AILA Indonesia* Facebook’s post about homosexuality that can be contagious.



Table 5. Paraphrase and English translation of *AILA Indonesia* Facebook’s post.

Paraphrasing the Indonesian post	English translation of paraphrases
Dalam postingannya kali ini, <i>AILA Indonesia</i> menyampaikan bahwa banyak korban sodomi menjadi homoseksual. Kata mereka, itu adalah bukti kuat bahwa homoseksual itu menular dan bukan masalah genetika.	In this post, <i>AILA Indonesia</i> said that many of sodomy victims become homosexuals. They said, it is a solid proof that homosexuals are contagious and not genetics.

Figure 6. *Perkumpulan Arus Pelangi* posts link to counter many people who claim that LGBTQ is contagious.



Table 6. Paraphrase and English translation of *Perkumpulan Arus Pelangi*'s link.

Paraphrasing the Indonesian post	English translation of paraphrases
Perkumpulan Arus Pelangi memposting link tentang argumen mengapa orang menganggap LGBTQ itu menular.	<i>Perkumpulan Arus Pelangi posted a link about an argument of what is the reason people think that LGBTQ is contagious.</i>

Figure 5 and table 5 shows *AILA Indonesia*'s post about victims of sodomy becoming homosexuals to prove that homosexuality is contagious. In contrast with *AILA Indonesia*, on figure 6 and table 6, *Perkumpulan Arus Pelangi* posts a link explaining why many people consider LGBTQ to be contagious. According to this post, it is because of normative hetero-cisgender views are circulating in the community, giving rise to stereotypes about LGBTQ. *Perkumpulan Arus Pelangi* also consistently provides proof about LGBTQ not being diseases by giving a WHO (World Health Organization) statement noting that LGBTQ is not a disease. From those two posts, we can see that, on the one hand *AILA Indonesia* opposes LGBTQ because it is represented as contagious. On the other hand, *Perkumpulan Arus Pelangi* gave counter argument by quoting WHO, which incidentally is an organization that originated from western ideas. Here, it is seen how postcolonial perspectives strengthen the westernization issue.

Postcolonial perspectives are also used by *Kompas*, in shaping LGBTQ issues as "the others" against health issues. For example, using the word "dissemination" in news reporting on the opinion of prospective commissioners of the Indonesian Broadcasting Commission (KPI) regarding to the need of suppressing the dissemination of LGBTQ by banning LGBTQ campaigns on television (Putra, 2016). The word "dissemination" is used as if LGBTQ is a contagious disease. Other example, statement indicating that LGBTQ people require rehabilitation because they are deviants and violate social norms, (Sukmana, 2017) also contributing in the assertion of LGBTQ as a disease.

The Facebook posts and the online news confirm the pattern on how LGBTQ are always seen as "the other" in contrast with health issues in term of heteronormativity. As Boellstorff (2020) said, heterosexuality is woven into the very core of the nation-state form. In addition, media from newspapers and novels to television, radio, and movies play an important role in the constitution and articulation of this heteronormative desire. For this very reason, national heteronormativity is powerfully shaped. Furthermore, Wieringa (2011) said, heteronormativity entails a system of pleasures as well as of physical and symbolic violence. In this regard, Indonesian people often perceive gender and sexuality in a binary way – male and female, masculine and feminine – without considering other genders and sexualities. Heterosexuality is deemed as the "normal" sexual orientation, if not compulsory. Homosexuality and bisexuality are considered unacceptable (Hidayana, 2018).

Furthermore, the sociomaterial practices also play important role. From the nonhumans aspect, Facebook groups help forming the understanding of LGBTQ issues. Both groups used website link, photo, video, live video, sticker, and *hashtags* to provide different understanding of LGBTQ issues between two different groups. As Altheide (2013: 228) said, new technologies reflect, refine, and contribute to negotiating social

interaction within institutionally mediated contexts. New technologies and formats have altered the communication order, while expanding surveillance, even as everyday life activities integrate media forms. Furthermore, Gherardi (2009: 354) also said, knowledge is therefore not only an activity situated in practices, but it is also an activity distributed between humans and non-humans. Objects, tools, and artifacts embody knowledge; they anchor practices in their materiality; they interrogate humans and are extensions of their memory.

Discussion: Beyond LGBTQ issues

The Facebook posts and the online news items confirm how LGBTQ is seen as “*the other*” with regard to religion, nationalism, and health issues in terms of heteronormativity. According to Blackwood (2005: 866), Islamic and Dutch gender discourses, albeit through differing ideological processes, the gender identities of women and men are constructed as possessing radically different “natures,” thus refusing the possibility of bridging genders while at the same time justifying gender inequalities through stories about women's god-given reproductive functions. As the discourse of “innate” genders began to take hold, those who went beyond normative gender were stigmatized as immoral, deviant, and fake.

Even though *AILA Indonesia* and *Perkumpulan Arus Pelangi* have different sociomaterial practices of understanding LGBTQ issues (pro and contra), the concept of LGBTQ becomes performative in both groups as “me versus the others”. “Me versus the others” is an answer to LGBTQ as a concept. Within this polarizing lens, this concept becomes performative. It means that LGBTQ as a concept produces something and does not only represent a phenomena. Based on our research data, it is no longer the diversity issue which is discussed that defines LGBTQ for these Indonesian social media groups, but westernization, religion, nationalism and otherness. In understanding LGBTQ issues, both *Perkumpulan Arus Pelangi* and *AILA Indonesia* see LGBTQ in the frame of religion and nationalism, and they put LGBTQ issues as otherness. When talking about diversity, LGBTQ issues are excluded in the discussion as Indonesia has not yet to acknowledge LGBTQ as part of Indonesia’s diversity. As Davies (2018) said, “anti-LGBTQ rhetoric espoused by politicians, religious figures, and members of the general public repeatedly assert that LGBTQ people are not part of the Indonesian culture or tradition and that Islam (indeed religion in general) does not accept LGBTQ” (p. 17) existence and “it is pushed forward by exploiting neoliberal discourse, religious conservatism, heteronormativity, and history” (p. 17). Furthermore, Davies said that “antagonistic relations between Indonesia and the West fueled further anti-LGBTQ sentiment framed as a western import threatening Indonesia’s sovereignty, security and traditional culture” (Davies, 2018, p. #).

The concept of LGBTQ that originates from the west does not help to discuss and frame gender and sexual diversity. As written by Iovanone (2018), the “homosexual” concept appeared in 1869 by the Hungarian doctor Karoly Maria Benkert. The “Gay” concept emerged in the early-twentieth century and became popular in the 1960s. The “lesbian” concept comes from the Greek island of Lesbos, associated with the poet Sappho, whose writing erotic love and attraction between women in his work. In 1990s, “gay” concept was often used as the general concept of sexual and gender minorities.

This usage shifted with the rise of bisexual, transgender, and queer movements. The “transgender” concept was popularized by some activists following the 1993 murder of trans man Brandon Teena in Humboldt, Nebraska. Finally, the “queer” concept was sometimes added to the initialism, alternatively referring to those who were “questioning” their sexual orientation or gender identity. However, since 1990s, different versions of the initialism have proliferated as increasingly nuanced ways to understand and define people’s lived experience of gender and sexuality are articulated. One expanded version of the initialism in use is LGBTQQIP2SAA, which stands for: lesbian, gay, bisexual, transgender, queer, questioning, intersex, pansexual, two spirit, asexual, and ally (Iovanone, 2018). According to Andrejevic and Selwyn, queer means to question categories (Andrejevic & Selwyn, 2019). In Indonesia, the LGBTQ movement began with the establishment of the first transgender organization, *Himpunan Wadam Djakarta (HIWAD)*, facilitated by the then Jakarta Governor, Ali Sadikin, in 1969. Wadam here is defined as an Adam woman to refer to transgender. Then in 1982, the first gay organization in Indonesia, and also Asia, *Lambda*, was founded. Then it was continued by *GAYa Nusantara* in 1986. Then *Perkumpulan Arus Pelangi* was formed in 2006, driven by an urgent need among the LGBT community to form a mass organization that promotes and defends the basic rights of the LGBT community in Indonesia (Amalia, 2019).

With regard to postcolonial studies, the main reason of LGBTQ rejection is because of the use of western perspectives to understand LGBTQ. Our data provides results of how understanding LGBTQ issues are still trapped in western frames of references and how *AILA Indonesia* and *Perkumpulan Arus Pelangi*, eventhough they take up different stances towards LGBTQ, still use the same western perspective that makes LGBTQ issues viewed as “the other”.

A research conducted by Yulius et al. (2018) stated that the US marriage equality decision, moral panic over the allegedly expeditious increase of LGBT people, public exposure of international organizations’ involvement for domestic LGBT rights, and the rise of religious conservatism—have produced a powerful backlash against LGBT Indonesians. Another research from Davies (2020) also stated that antagonistic relations between Indonesia and the West fueled further anti-LGBT sentiment with LGBT being framed as a western import threatening Indonesia’s sovereignty, security and traditional culture. Furthermore, a research about transgender woman conducted by Tidey (2019) found that among Indonesian LGBT activists, western perspectives influence their movement, such as same-sex marriage legislation in the US, were possible not just because of its passionate efforts to show how different identities are deserving of inclusion into the national ‘normal’, but also because what counts as ‘normal’ had already been destabilized in countless intersubjective ironic experiences.

Furthermore, our data shows how LGBTQ issues are not merely an issue of diversity but issues of westernization, nationalism, otherness and religion; as we can see on how *AILA Indonesia* and *Perkumpulan Arus Pelangi* are trapped in “me versus the other” issue. By providing arguments using western perspectives, both groups define LGBTQ as “the other” because “the others” is always associated with things that exist outside the Indonesian culture. As Yaeger (in Bhagat-Kennedy, 2018) said, in this rapidly emerging global landscape, democracy and liberal ideals have become imperilled as populist nationalist politics – operating mostly on the right but also on the left – attempts to recapture the sovereignty of the people and make their countries “great again” in an increasingly fractured yet highly interconnected world. Thus, it makes “me

versus the others” a huge problem in Indonesia because there is not a “me” identity, usually the national identity that emerges is only based on the motto of *Bhinneka Tunggal Ika* which means *Unity in Diversity*. Indonesian people have a fear of losing their “me” identity because of globalization. This is a phenomenon that often occurs because, as described by Magu (2015), globalization is associated with westernization/Americanization.

Finally, to answer the research question, LGBTQ issues and researching LGBTQ often trapped in postcolonial perspectives because the postcolonial deals with the effects of colonization on cultures and societies and those societies' responses (Ashcroft, 2017). Here, we can say that *AILA Indonesia* and *Perkumpulan Arus Pelangi* actually are not in the opposite direction with regard to this anymore. *AILA Indonesia* used western ideas and LGBTQ as a western term, to oppose LGBTQ. On the other hand, *Perkumpulan Arus Pelangi* used western ideas, like giving a WHO (World Health Organization) statement to support LGBTQ. They still understand LGBTQ differently but they co-produce “the others” in the same way. Both groups co-produce “the others” as westernization. Based on this, LGBTQ is not really the issue, but “the other” is. The sociomaterial practices and patterns performed by the two groups are corresponding because both *AILA Indonesia* and *Perkumpulan Arus Pelangi* are referring to each other in responding to LGBTQ issues. We can see how both Facebook groups co-produce different understandings of LGBTQ as a result of different way of using social media, such as link, comment section, video, etc.

Conclusion

LGBTQ issues in Indonesia are not merely diversity issues, but are more an aspect of postcolonial realities where its understanding is still trapped in understanding “the others” as a result of a western perspective. As Sedgwick's interest (in Spurlin, 2002) in how a variety of forms of oppression intertwine systemically with each other and especially how the person who is disabled through one set of oppressions may by the same positioning be enabled through others. Furthermore, the understanding of LGBTQ issues is performative because of the “me versus the others” perspective. It means, even though the discussions and arguments that occur can be very different between the pro-LGBTQ and the anti-LGBTQ group, they both basically agree in referring to LGBTQ as a given perspective and category. The category LGBTQ is not questioned, neither by the pro nor by the contra group, but it becomes performative in the form of “me versus the others” and in the emergence of two different sociomaterial practices of referring to it. Furthermore, although they consider the same issue, people can have a different understanding. This is seen from how two different groups perform their different understandings. Their understanding toward LGBTQ issues is also related to their way of doing social media. As Couldry said, “media consumption” or “audiencing” can only be understood as part of a practice that is not itself “about” media: what practice depends on is who we are describing and when (Couldry, 2004: 125). Furthermore, Knorr-Cetina (1983) said that knowledge of the (social) interests which may inform participants' theoretical preferences can supplement an inquiry into how knowledge is socially negotiated during controversy, by pointing out why it is likely that particular individuals hold particular beliefs. It means, in understanding

LGBTQ issues, both Perkumpulan Arus Pelangi and AILA Indonesia related to the practice and performativity of their way of doing with social media. In this regard the postcolonial perspective puts LGBTQ issues in the frame of westernization, religion, and otherness.

Finally, we suggest drawing on postcolonial study to understand LGBTQ issues in Indonesia because we need to go beyond the superficial issues and analyze the postcolonial perspective behind the understanding of LGBTQ issues. As Berry (2012) notes, through examining the gendered and sexual dynamics of colonialism, nationalist movements, and contemporary economic and cultural globalization, we seek to engage with the history of economic, political and cultural relations across nations that shape contemporary meanings of sex, sexuality and gender. Furthermore, he also gave idea on how to do it in three sections: engaging with the diversity of categories, relationships and meanings; focusing on the intersections of colonialism, nationalism, race/ethnicity, sexuality and gender in the construction of heteronormativity; and focusing on situated sexualities and genders in postcolonial contexts (Berry, 2012).

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Reflection

Since the beginning, the education system in Indonesia has not provided room for critical thinking. Students receive education by following what is given by the teacher or lecturer. A study conducted by Sanjaya (in Chusni et. al., 2020) finds that Indonesian education process is still directed towards cognitive abilities only. The students have to memorize a lot of information but not to understand the information and how to use it. Students are accustomed to gaining knowledge with the method of indoctrination, memorizing and affirming what is conveyed by the teacher or lecturer. There is no critical thinking because there is no space for critical discussion. As a result, the lack of critical discussion can lead to the lack of alternative solutions and opinions (Sanjaya in Chusni et. al., 2020).

Furthermore, the lack of critical thinking provided becomes bigger issue when it deals with online media. As an online public sphere, online media works as public sphere to build alternative networks, which allow to make contact with others and carry out social activities, such as discussion. This issue then leads to the need of critical online media literacy. Based on my first work, instead of providing a critical discussion space, the online media literacy that is being conducted in Indonesia only give a quick solution such as providing the list of negative content that should be avoided by the internet user. There is also no explanation on how they frame the idea of negative content. Also, the idea of negative and positive content is a positivistic idea, where there is a right and wrong measure. Meanwhile critical online media literacy must be a place for people to learn to be critical and discuss it with a rational argument in the context of a diverse society. Based on that I propose three ideas of critical online media literacy. First, critical online media literacy needs to be understood by looking at human and nonhuman material. Technology affordances (affordances-as-enacted) co-produces different patterns of interaction and different meanings between users that helped shaping the different understanding of a certain issue. For example, the deleting tool can create different interaction and meaning of the discussion because it could mean a user or admin stops the discussion. As a result, users opinion related to the topic that being discussed becomes limited. Second, even though technology has affordances that can be used by any user throughout the platform, users can create different meaning and interaction based on the different sociomaterial practice that is being carried out collectively. There is collective patterns being shared within the community, not only individual. Third, practices and affordances-as-enacted are performative. It means they co-produce new phenomena when users use the technology. Affordances is not an entity, not just functions of technologies, but it is performative because technology affordances do not exist in vacuum. It has social and cultural context. So, in terms of critical online media literacy in diverse communities, one can see how diverse the context and the practice is within different communities and within the affordances-as-enacted when using the technology. There is no ideal formula because what is suitable in one community can not necessarily be suitable in another community.

To understand critical online media literacy, it is also important to understand the perspective of sociomaterial practices. As Fenwick and Edward (2013) said, sociomaterial perspectives offer important approaches for understanding the power

relations and politics that constitute learning: not just analytic tools for picking apart the ways powerful webs become assembled as knowledge, but also pointing to ways to intervene, disturb or amplify these webs. They said that these ideas are particularly useful for reconsidering what it means to promote 'critical learning', which arguably is a central concern for educators at all levels. Furthermore, they also said that critical learning is often described in terms of developing a standpoint or emancipating ourselves from something.

My second work is also supporting the idea of critical online media literacy in the perspective of sociomaterial practices. My work shows that interactions in social media related to the technologies co-produce the social practices. Different sociomaterial practices in different online groups produce different understandings of the same issue because it is socially and materially mediated. As Fenwick and Edward (2013) said, a focus on the sociomaterial therefore helps us to trace the heterogeneous relationships holding together these larger categories, tracing their durability as well as their ephemerality. Furthermore they said, sociomaterial perspectives offer a way to trace the capillaries of human/nonhuman relationships that bring forth particular realities in practice and learning, while highlighting the opportunities and entry points for change (Fenwick and Edwards, 2013). Also, according to Macleod et. al. (2019), focusing on sociomaterial principles of symmetry, agency and emergence in data analysis can help researchers attune to non-human actants in the research setting, making space for new insights to emerge. They said that focusing on the relationships between people and things, we see that human activity is not only a product of culture and/or discourse, but rather, emerges through ever changing assemblages of computers, curriculum, people and myriad other factors that come together and apart (Macleod et.al., 2019). Here, by understanding the sociomaterial practice helps us to understand how users can create different meaning and interaction based on the different practices and the technological *affordances-as-enacted*. So, critical online media literacy should consider this issue.

Then, based on my third work, I can suggest in putting postcolonial studies to understand diversity issues, such as LGBTQ issues in Indonesia because we need to understand beyond the issue and analyze the postcolonial perspective behind the understanding of the issues. As Berry (2012) said, through examining the gendered and sexual dynamics of colonialism, nationalist movements, and contemporary economic and cultural globalization, we seek to engage with the history of economic, political and cultural relations across nations that shape contemporary meanings of sex, sexuality and gender. Furthermore, he also gave an idea on how to do it in three sections: engaging with the diversity of categories, relationships and meanings; focusing on the intersections of colonialism, nationalism, race/ethnicity, sexuality and gender in the construction of heteronormativity; and focusing on situated sexualities and genders in postcolonial contexts (Berry, 2012). In this sense, Indonesia needs to look beyond the Westernization issue and understand that LGBTQ is not coming from the West but it is already within Indonesia culture. In fact, the West is one of the factor that influence close minded sexuality. As a research conducted by Blackwood (2005) find how the Netherlands was particularly harsh in its treatment of same sex sexuality and "cross-dressing." The courts were determined to eradicate it. Taking account that Indonesia was a former Dutch colony, it is necessary to see how the postcolonial perspective shapes the understanding of LGBTQ. Furthermore, a research by Berry (2012) also find that the concepts of heterosexuality and homosexuality, homophobia, and the symbol of the heterosexual nuclear family as representative of the nation are all Western in

origin. He finds how colonizers routinely stigmatized same sex desire and practice and institutionalized heteronormativity within legal systems of their colonies. Also, related to the postcolonial issue, Indonesia need to distinguish “the other” term. Constructing political identity within a nation should not be understood as having common “enemy” or “the other” as uncommon thing. It is also very political to say that if we do not have common enemy (something that we refer as “the other”), we do not stick together.

Here, I refer back to the concept of new public sphere that is beyond Habermas’ concept of public sphere because the new public is the sociomaterial practices, not the platform nor the language. According to Grace and Fonseca (2014), a sociomaterial perspective addresses the dual constitution of these practices and their relation to a digitalized public sphere. They also stated that, when contrasted to the normative theory of Habermas, the contextual multidimensionality of a sociomaterial perspective defers to dynamic and scalable empirical investigation for the description and analysis of networked structures. Their idea of sociomaterial approaches is to identify local sociomaterial practices, these may then be analyzed according to their mutual interaction with the aim of delimiting performative patterns of interaction. Conceptualizing these assemblages as sociotechnical systems, research could thus begin articulating the internal structure of digitally networked public spheres (Grace and Fonseca, 2014). By understanding public as sociomaterial practices means that human and technological affordances are constitutively entangled because social media has changed the way people interact and communicate with others because of the digital technology being used as using media is socially and materially entangled. This is the reason why I need to look at how social media users post on their feeds to understand sociomaterial practices as the new public because one social practice enacts technological affordances differently to other social practices.

Furthermore, to understand sociomaterial practices as the new public, I also need to look at affordances-as-enacted. McGrenere and Ho (2000) said that affordance exists relative to the action capabilities of a particular actor; the existence of an affordance is independent of the actor’s ability to perceive it; and an affordance does not change as the needs and goals of the actor change. However, my research find that users deal with affordances as a social practice. Even though a technology platform has affordances that can be used by any user throughout the platform, users can create different meaning and interaction based on the different socio-material practice that being carried out. For example, the two groups of my research case co-produce different culture and pattern in discussing and understanding LGBTQ issues. It means, people perform affordances on their social media practice differently eventhough they use the same technology. In the case of my work this is Facebook groups discussing the same issue, the issue of LGBTQ. The different use of affordances in both groups means structures and processes of affordances are enacted and emergent as Facebook users draw upon Facebook features in their performativity.

By understanding sociomaterial practices and affordances-as-enacted, it can help to understand online media literacy and education. As Johri (2011) said, sociomateriality assists us in providing interpretive explanations of learning practices that account for technology contextually. Also Potsma (2012) said, the sociomaterial conception does not see critique in the first place as a form of theorising but as something present within practices. It draws on the implicit ways in which different realities are continuously being enacted within practices. According to McKenzie and Bieler (2016), critical education needs practice alternatives. By attending to interwoven aspects of

temporality, embodiment, and power in everyday practices of critical education, we have attempted to render the familiar strange, showing how the reproduction of individualized practices in and through critical education is socially and historically contingent in relation to dominant neoliberal cultural contexts. Furthermore, Macgilchrist, Allert and Buch (2020) found that when technology is understood as a 'tool' to be used competently, post-democratic moves are strengthened in which governments invite technology corporations to advise them on their educational technology strategy. They said, technology helps close the 'achievement gap', but observers are puzzled when socio-economic equality is still not achieved. With decision-makers foregrounding technical solutions, critical voices noting that addressing inequality takes more substantial (and conflictual) transformation are marginalised (Macgilchrist, Allert and Buch, 2020). In this sense, related to technology, especially social media, there is a need to have moderation role, not censorship role. The role also need to address equality and human right issues.

Following the three works that I have done, the issue of education can be seen from the urgency of the need for critical online media literacy in Indonesia which is based on the motto "Bhinneka Tunggal Ika" (unity in diversity). This motto is also visible in Indonesia's national symbol, Pancasila. However, many people forget this motto and only focus on Pancasila, especially the first precepts. As I said in my fourth article, the issue of religion is always considered important because religion is one of the basic principles in the Pancasila ideology. Also, the Indonesian constitution, the UUD 1945, in article 29, states that (1) the State is based on a belief in the Almighty God (the first principle of Pancasila) and (2) The state guarantees the independence of each population to embrace their respective religions and to worship according to their religion and belief (UUD 1945). Moreover, the understanding of Bhinneka Tunggal Ika is still limited to the issue of ethnicity, religion and races. This can be seen from the statement of the current president of Indonesia, Joko Widodo, who understands Indonesia's diversity from ethnic and religious diversities and how these diversities can maintain Indonesian unity. Whereas, Bhinneka Tunggal Ika should be able to touch various contexts of diversity of Indonesian society individually. Here, the important role of critical education and critical online media literacy is needed. My work focussed on gender and sexual diversity. In this sense, Indonesia needs to embrace Pancasila and Bhinneka Tunggal Ika, but also needs to take into account that society is dynamic. So diversity meaning in Bhinneka Tunggal Ika needs to be revisited. Unity in diversity needs to look at how the world change.

Finally, critical online media literacy can enhance the understanding of democracy. According to Pinto and Portelli (2009), education is an inherently political activity. They also said, democracies require reflective citizens – those who possess the skills and dispositions associated with critical thinking *and use them appropriately* within the context of democracy. The critical spirit calls for respectful intervention or an attempt to increase awareness. Allowing an expression of differing views and respecting another view is very different from accepting any view whatsoever (Pinto and Portelli, 2009). Furthermore, Weinstein (1991) also said that critical thinking offers a rich normatively relevant account of rational and deliberative process. It affords a critical focus on both principles of reasoning and considerations of the particulars that determine context. It prompts the consideration of the widest range of relevant alternatives, and promotes positive change through self-correction. In this context, I will say that democracy in Indonesia is still understood in black and white. People

prefer to discuss a simple matter like good or bad. When something goes against the perspective of the majority there it is directly stated contrary to the practice of democracy. The lack of understanding about democracy can be seen from the debate on social media as new public sphere, where many people cannot open themselves to other views that contradict their views. As a result, critical debate that can provide space for democracy does not exist. Whereas, according to Benhabib (1997), for in democracy the public sphere is also a sphere of critique, contestation and challenge. The public sphere is the domain in which such 'pseudo-agreements and compromises are critically examined, challenged and called into question. It is also the sphere within which the line between the 'public' and the 'private' are debated (Benhabib, 1997). With the social media, the line between public and private is being challenged, as it is shown by the sociomaterial practice where human interaction and understanding is constitutively entangled with the social practices and affordances-as-enacted. Furthermore, Benhabib (1997) also stated that to recognize and to come to grips with the implications of its own diversity, a democratic people needs to reenact its identity in the public sphere. As with individuals, so with collectivities, threats of being different which are not diffused turn into resentment towards others whom one is not (Benhabib, 1997). Furthermore, according to Apple (2017), the word "we" is one of the most dangerous word. The word "we" often symbolizes the manner in which ideological forces and assumptions work inside and outside of education, especially when employed by dominant groups, "we" functions as a mechanism not only of inclusion, but powerfully of exclusion as well. In this sense, Indonesia needs to see opinion as opinion, not a fact. Different opinion should be addressed as alternatives because critical discussion only can be compromised when we embrace the alternatives. There will be always oppositions so we need healthy culture of dispute. It means, in term of education and critical online media literacy, there should be dynamic system and various instruments that embrace diversity and democracy.

Conclusion

Social media is a global phenomenon, but the LGBTQ issues are complex. It means social media has changed the way people interact and communicate with others because of the digital technology being used as using media is socially and materially entangled. We can see it by looking at the sociomaterial practices occurring when groups create a collective understanding of LGBTQ issues. LGBTQ issues here is an exemplary to boarder issues because in Indonesia it is a controversial issue, there is pros and cons related to LGBTQ issues. As my research findings, although there is two different Facebook groups, discusses the issue of LGBTQ, discussions are performed differently and affordances are enacted differently between the pro-LGBTQ and the anti-LGBTQ groups. They perform different sociomaterial practices and enact the affordances differently. The different ways of how users interact and enact Facebook affordances in those groups as performative practices can co-produce their understanding of specific issues.

To answer the research questions, first the diversity of Indonesian society plays an important role to the issue of critical online media literacy. Critical online media literacy is not enough only to make people know an online media content is a fact-checked information or misinformation, but it must first understand diversity as a national identity that is able to accept different ideas and adapt to the national and global issues. In this regard, Indonesians should look back on the national motto *Bhinneka Tunggal Ika* (unity in diversity). Second, the pattern of online interaction between different groups, in my case is Facebook groups, are also different and it is related on how users deal with specific social media affordances as a social practice. Here, technology affordances enact differently in the practices eventhough the issues that being discussed is the same. Third, the performativity between humans and nonhumans play important role in shaping the understanding towards diversity issues, such as LGBTQ issues. Facebook groups help creating patterns of doings and based on that, Facebook users co-produce different understanding of LGBTQ issues. Fourth, I can see that the pro-LGBTQ and the anti-LGBTQ groups are not in the opposite direction anymore. They still understand LGBTQ differently but they co-produce “the others” in the same way, that is westernization. So, LGBTQ is not really the issue, but “the other” is. Fifth, embracing Indonesian diversity by showing the people how diverse Indonesia is, can lead to the better understanding of democracy and prevent the pseudo democracy. From here, the Indonesians can start to respect different perspectives and accept new ideas. Furthermore, through critical online media literacy, social media can be an alternative media that can generate community based media because everyone has their own diversity. Here, critical online media literacy must understand that democracy is not about how big an opinion is, but there are other opinions that vary.

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