



HOMOSEXUAL ISSUES AT THE STAND-UP COMEDY INDONESIA

Kezia Grace Lumban Batu*, Maria Rosalina Kewa Lamablawa, Dwi Puspa Suryani, Novi Eka Susilowati

Universitas Negeri Malang

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ABSTRACT

Today, the homosexual phenomenon is prevalent among Indonesian society. This is marked by the increasing number of LGBT communities spread across Indonesia. Increased number of communities is triggered by the socialization/performances/recording, either directly or indirectly, both in social media and mass media. The Stand Up Comedy broadcasted in mass media is rumored to contain content indicated in relation to the homosexual or LGBT phenomenon. This indirectly reflects the existence of the LGBT phenomenon, especially the homosexual phenomenon. With the material presented by comics stand up comics, comics show indications of a homosexual issue embodied in speech, gestures, and physical appearance. Based on the research results, it can be seen that the comics MG and GB display gesture, speech, or appearance that reflects the existence of homosexual issues are displayed.

INTRODUCTION

Today, there are many homosexual phenomena happening among people. Based on Kamus Besar Bahasa Indonesia (KBBI), homosexuality is 'the state of interest of people of the same sex'. In this case, the phenomenon of attraction to people of the same sex has been prevalent among Indonesian society. It is not separated from the cultural role that affects the life of Indonesian society.

Homosexuals already exist in Indonesian tradition, such as Warok from Ponorogo. Warok is one of the dancers in Reog's Reality. According to cultural experts, to be Warok, there are prerequisites and ceremonies to be followed so that when it becomes Warok then both in the show and in everyday life will behave like Warok. In addition, there is the art of Ludruk who also uses the role of transgender. This is because the Indonesian tradition has always considered a transgender for the religious opener, such as the ancient Bugis, Balian, Bisu, Marapu, and others. The mute sexual orientation is not despised but respected. From the phenomenon, it appears that the issue of LGBT actually existed in Indonesia since the first. However, LGBT only exists in certain social environments for specific purposes.

* Corresponding author.

E-mail addresses: lbkezia@gmail.com (Kezia Grace Lumbanbatu)

In other countries, for example, the transgender phenomenon that is part of LGBT is also rife. In the country, transgender is defined as an identity with unique terminology that reflects cultural norms. This is in accordance with the opinion of Bilodeau and Renn (2005: 29) which states that Individuals whose biological gender assignment matches male or female gender identity and the range of referred to as "traditionally gendered". The term transgender focuses on individuals whose gender identity conflicts with biological sex assignment or societal expectations for gender expression as male or female. In this case, sexual identity becomes a more integrated identity because identity is used as a person's way of looking at himself, both as a man or as a woman and it becomes an informal and unplanned experience (Oetomo, 2001: 26).

Each year, LGBT's number of followers is increasing, with a marked increase in the number of LGBT communities spread across Indonesia, such as 'nusantara style' communities and same-sex marriages that were previously conducted in secret but at the end done blatantly. YK PN survey results show that there are about 4,000-5,000 equally fellow enthusiasts in Jakarta; 3,000 students under the age of 18 in Batam Island Riau Islands allegedly gay According to *Tribunnew.com* in 2015; AUSAID survey results show 700 boys aged 16-20 years same-sex enthusiasts in Tanjungpinang and Bintang (22% of children aged 16-20 years); The Indonesian archipelago's prediction that there are 260 out of 6 million East Java residents is homo; gays listed as members of the gay community in Indonesia around 76,288; according to the UN report 2014 there are 30 more LGBT groups in Indonesia, and according to Oetomo who is a gay president in Indonesia estimates nationally there is 1% the number of homosexual communities in Indonesia. The latest data of 2016 based on the survey of Tropical Division and Infections of RSUP Padang recorded at least 9,290 MSM (Male Sex with Male-Gay) so as to put Padang in the first place. Based on these data, it appears that the phenomenon of the homosexual has shadowed the people of Indonesia and even spread in all circles.

The high phenomenon of LGBT in Indonesia is triggered by the existence of communities that have spread all over Indonesia. These communities openly create communities in social media, such as line, *Facebook*, *Instagram*, website, and others. For example, on *Instagram gay_bandung* site found or on the website found www.jakartagaypersonal.com site that showcases intimate relationships same sex. Meanwhile, the community is being intensively incessant to recruit, either through mass media or online media. Both media are utilized by the community to add people who follow the LGBT community. In this case, the community is also taking advantage of the current Indonesian society in the mass media by adding lesbi, gay, or bisexual spices to entertainment content. Then, is the stand-up comedy which is an entertainment event favored by the Indonesian community, especially among young people become the media used by the LGBT community?

Standup comedy is an entertainment event that is broadcast in mass media (television). However, lately, the event was rumored to contain content that is less suitable for the audience aged. Content raised by a small portion of comics (perpetrators of standup comedy) on standup comedy is indicated with regard to homosexual or LGBT phenomena. This is because for the researchers in accordance with the vision of LGBT community indirectly can proclaim the existence of LGBT phenomenon in the middle of Indonesian society. According to the researchers, the content can be bad for the development of television, although most of the stand-up comedy lovers do not question it. Meanwhile, the research considers that the content indicated to be LGBT-loaded if left unchecked and done intentionally, with a background that is not yet known by the researcher about the reason for the content of LGBT phenomenon in standup comedy. Therefore, the purpose of the researcher is to know the forms of the content presented in the stand-up comedy indicated to lead to the phenomenon of homosexual. Based on the objective, a study designed entitled Homosexual Issues on Stand Up Comedy Indonesia Impressions covering the form of homosexual issues on standup comedy shows is limited to comic material which has an indication of a range of homosexual issues.

METHOD

This study uses a qualitative approach that produces descriptive data in the form of words, images, and not numbers. Therefore, the type of qualitative research is conducted by the descriptive method combined with ethnography.

The data used in this research is the main data, namely speech, gesture, and physical appearance that contains homosexual issues on comics of Stand Up Comedy Indonesian, as well as supporting data, that is information from the humanist. Both data use data sources from Stand Up Comedy video and video transcripts on television or Youtube media, as well as a humanist. The comics Stand Up Comedy selected is MG and GR comics. Both are chosen on the assumption that they often display/present homosexual issues in their appearance.

The main instruments used in this study include researchers as key instruments and supported by supporting instruments in the form of data collection tables containing information, ie standup comedy video titles, comic names, and the content or issue of homosexuals discussed.

The technique of collecting data in this research using observation technique, that is passive participant observation. This is because researchers do not participate in the activities undertaken by the object studied, but researchers observe the speech, gestures, and physical appearance of comics through videos downloaded from Youtube or television media.

Data analysis was performed using techniques delivered by Miles and Huberman (1984). The stages are as follows. The data collection is done by doing a deep observation of the video standup comedy which is described by three Indonesian comics through *Youtube* website and television media. This stage is done by focusing on the homosexual issues submitted by the three comics to get simplified data through speech, gestures, and physical appearance indicated to contain homosexual content submitted.

Researchers conducted data analysis, ie collecting data content of homosexual content by providing a temporary conclusion to the homosexual content indicated in the three comics standup comedy Indonesia. A temporary conclusion is the inclusion of the evidence of payload by applying the concept of a homosexual characteristic of Jones and Hesnard.

After the researcher made a temporary conclusion about the homosexual charge, the researcher then made the deduction by drawing the final conclusion that was different from the tentative conclusion, the conclusion accompanied by the evidence data obtained by video.

DISCUSSION

Speech

Speech as something spoken or spoken by humans in everyday life. A speech can be transformed into action or an idea. In this case, the submission of comic material delivered has the characteristics of speech that can be grouped into two types, namely the choice of words and sentence form. The translation as follows.

Word Options

The choice of words used by the comics in its appearance has variations tailored to the material presented. MG, the term creator of KW (Kaya Wanita) terminology actively uses word choices indicating a homosexual issue like the following quote.

Tapi di kereta ajang-ajang cowok KW paling banyak lagi nongkrong, coy. Apalagi jam 5 sore, padat kan, coy. xxx yang di belakang “awww, cucok”. Langsung berasa ada yang, “aw...xxxx”

Ah, ini bahaya. Nih bahaya!

Tapi kan, memang realitanya begitu. Saking gua tanya ma loe kalo kereta nampung cuma 80 orang, yang masuk 300 orang. Loe gak gesek-gesekan tuh? Iye kan! Jangankan normal, normalpun bisa xxx... “aw.. cucok gedong, ah...” (*Youtube: Tipe Cowo Berenang-MG*)

Based on the material submitted by the MG, MG will choose to use the term KW which refers to imitation (male context) or homo; the word coy commonly used among men during masculine moments; the word *cucok* meaning 'fit' usually used by the transvestite community; and the word aw which is the cry of women who point to the shock or spoiled.

In contrast to MG, GR who often discussed her concern about women more adapting the election of words that are usually spoken by women like the following quote.

Dari kecilnya udah hobi maksa. Udah hobi maksa, begitu gedhe makin jadi. Begitu dia pacaran gitu ama cowoknya

“Sayank, aku mau rainbow cake”

“Hah, kebo dicekek”

“Th.. rainbow cake” (*Youtube: Raibow Cake-GR*)

Based on the material presented, GR further improves the choice of words in accordance with the women intonation.

Sentence Form

In the form of a sentence, MG comics often use basic formations that are sometimes inconsistent with the rules of sentence structure (SPOK) in the form of statements, appeals, or commands. statement. In the statement sentence, MG uses sentences, such as *jomblo bukan berarti xxx*. In the sentence of the call, MG is more active in using sentences, such as *an, cucok gedong ah* atau *uh, ya ollo dingin*. Meanwhile, in the sentence of the command, MG uses the choice of words in the sentence, as *mereka lupa gua ini pakarnya... ye kan... ye dong* as a convincing form to the audience that he is a KW expert.

In contrast to MG, GR often uses sentences normally spoken by women in general, although they do not fit the rules of sentence structure in the form of appeals or statements. In the sentence, GR uses the sentence, like *ih, mo rainbow cake*, whereas in a sentence the statement uses a sentence, like *aku punya binder baru nih* with female intonation.

Gesture

Women can be imaged from different perspectives, for example in terms of profession, family relationships, nature, and gesture. In this discussion, homosexual issues are shown through gestures. That is, the gesture that comic shows is a typical gesture displayed by women, but used by male comics.

Here is a gesture that shows homosexual issues. Gestur MG in displaying material standup comedy can be observed in the following material quotation.

Kalo nggak normal beda. Dia buka baju, coy. Siet. Dia jalan (memperagakan jalan). Pas mau dekat, mo nyampe, dia jinjit, “aw... dingin, nggak jadi” (memperagakan). Ni kan bahaya. E, sekali dia berenang, coy, beuh... Tapi menurut penelitian yang gua udah cek, cowok yang nggak normal kalo di kolam renang itu jarang berenang, kebanyakan mereka berendem. Bener! Coba loe lihat! Karena kalo mereka ngotot berenang, ya ampun dari jam 4 sore dia nyemplung, sampe mahgrib nggak nyampe-nyampe. Kenapa? Karena gaya dadanya yang ambil air cuman 2 jari (memperagakan jari). Kalo normal kan begini, ye, “cia” (memperagakan) karena dia nggak normal, mlintir jari duanya (memperagakan). Nah, kalopun dia nyampe ujung, kalo dia nyampe ujung kalo cowok normal kemasukan air, di telinga kan biasa, “uh...” normal tuh, coy. Tapi kalo cowok yang nggak normal beda. “aw, ya olloh ada aer”. Agak bindeng suaranya. Ya kan! Tapi, tapi itu realita. Kalopun dia nih lagi di kolam renang mau ke toilet, kenapa sih harus jinjit? Dibilang katanya takut kepeleset. Bukannya jinjit lebih kepeleset? (*Youtube: Tipe Cowo Berenang-MG*).

Based on these materials, it appears that MG actively performs various gestures, ranging from head gestures, hands, down to members. In the material, MG performs the movement accompanied by the movement of the thumb that is bent into indicating the number four (*ngrayung* in terms of Surakarta dance). The movement is used by women to show the fun or eliminate the nervousness when in front of the crowd, and attract the attention of others. Then, the joint of his thumb tangent to the center of the front and the other fingers curled in the middle of the middle finger resembling the finger of a dancer (*ngitbing* or *nyempurit* in terms of dance Surakarta), seen in Figure 1. Gestur is accompanied by gestures raised one eyebrow, which for women declares a temptation to the other person and as a sign of the side of femininity unconsciously shown by MG. Gestur is also supported by the gestures of the foot is closed and then bent and tiptoed. It refers to women who show elegance, femininity or give the impression of grace and supple on posture.



Gambar 1 Gestur MG



Gambar 2 Gestur GR

Gestur GR is similar to the gestures of MG. In its appearance, the GR supported by act out gestures of the graceful body is very active in moving the head gestures, hands, down to the members that can be observed in the following excerpt.

Gua sering banget merhatin pendangdut yang namanya kayak gini nih! Nggak tahu kenapa, dangdut kalo lagi di pedangdut tuh. Biduan kalo di konser lebih ada aja yang lebih heboh daripada penari latarnya. Penari latarnya cuma yang “set, set” (memperagakan goyang) cuma gini. Biduannya ma, “set (memperagakan goyang) manjat treejing. Uwaa.... “Bang nyawer, bang’, gitu. Ada uler... “Sini uler. Uler, sini uler. Uler, sini maju. Maju. Maju. Maju uler” (memperagakan). Gitu tuh. Sedangkan, nari-narinya cuman, “perasaan yang penari kita dah, kok dia yang heboh gitu. Aduh, tahu gini mending jadi soundman” (*youtube: Keponakan Sok Tabu-GR*).

Based on these materials, it appears that GR displays gestures performed by women, such as fast blinking frequency, tightly closed mouth (for women as a sulking impression) or moving heads swinging left and right. The gesture is also supported by moving his swirling arm forward and sideways as a stage mastery that unconsciously shows his feminine side when it bends the hand, as shown in Figure 2. In addition, He also often justifies the hair to the side or back of the

ear. Gestures are rarely done by men in front of many people and more often used by women to attract the attention of others. In this case, the GR in doing did not show that her hair was blocking her view until it was necessary to justify her hair. It is as a form of feminism memorable habits. Meanwhile, the gesture is also supported by swaying the waist while dancing, a sideways body that seems as though the impression is graceful when delivering the material.

Physical Appearance

Researchers found that almost in every appearance, MG has a way casual dress, which uses a less tight shirt that shows the shape of his body. In addition, he also sometimes wear a shirt with additional vest and subordinate jeans, as well as *Converse* model shoes. Meanwhile, as an accessory, MG has the characteristic of always wearing glasses (placed on the head), earring piercing (on the left), a necklace with a large enough pendant, watches, and beaded bracelets. It gives the impression that men can also use women's accessories in general.

When viewing the appearance of GR, he has a way of casual dress, such as using a shirt or shirt that is added with the output of sweaters or jackets with subordinates jeans and sneakers modes. Unlike the MG, GR uses only a black watch on his left hand. However, the GR in its appearance is seen wearing a bit too much makeup for a man, that is, the use of powder is slightly thick but within normal limits.

CONCLUSION

In Stand Up Comedy Indonesia, a comic has the freedom to choose a theme to be raised in the material to be delivered. The theme raised can be an issue that people are talking about and then become general and highly super visual. One is the homosexual issue. In this case, the studied comics display the results of the exploration of the phenomenon as an issue that they lift in totality, whether from speech, gestures, or physical appearance. However, the results of this study do not justify that the study subjects were homosexual or joined in the homosexual and LGBT communities. It can be explained by the daily life that is different from when on stage.

Although the subject of study cannot be categorized as adherents or incorporated in the homosexual community, however, although not categorized in one member of the homosexual community, the issue is often conveyed to the public so as to become a habit of the comics so it can be said that they are deliberately disseminating the existence of homosexuals around the community.

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