

THE CLASH OF RELIGIOUS AND GENDER IDENTITY ON UK EMBASSY IN INDONESIA'S PRIDE MONTH INSTAGRAM POST

1st Mutohar Lutfi¹, 2st Aqiel Sifa` Abdallah Putra²

{mutohar172@gmail.com¹, siyfaputra@gmail.com²}

University Of Muhammadiyah Purwokerto, Gadjah Mada University

Abstract. The social media itself can be battleground to maintain the identity and to strengthen the social and emotional ties to get more attraction from the community members or audiences (Ellison et al., 2007). In this research the authors using qualitative method and formulating the data from commentators` attitude (*appraisals*) with the media studies to triggers the motive behind the war of religious and gender identity to reveal the power and motive in constructing discourse in the meta-world (*Instagram*) that are constructed by two stakeholders. In the other hands, this research purposed to raise community awareness from perspective fallacy and give critical understanding on how the social media (*metaverse*) can be used in constructing the discourse and subjectivity or maintaining the particular identity which can caused identity crisis and war on ideology which violates the freedom of expression in meta-world/metaverse.

Keywords: Metaverse, Critical Discourse, Appraisal, Media Representation

INTRODUCTION

Declaring war on physical world is a common-sense but declaring war on virtual world is a new trend, which in this context the discussion will be the development on how the virtual world or known as metaverse can be used as a battleground of the war. According to (Ellison et al., 2007) (Miladi, 2016) the war between different identity or ideology in metaverse or social media is to influence the audience by constructing and maintenance the discourse. Contextually, those phenomena can be explored within the study of critical discourse analysis (CDA). In general, current study of CDA only explore the written or spoken communication in physical world such as mass media, speech text, political speech, or any kind of related evidence. In the other hand this research exposed as the development of previous study of critical discourse which expanded the field of the study on metaverse or specifically social media to discover the motive on how people using social media as battleground specifically the battle to maintenance the gender identity and religion identity in metaverse. To find the motive behind the war and the utilization social media as a battleground for the identity and ideology war, this research is formulating the appraisal approach and media representation studies that involved gender and religion studies as a new development in critical discourse study in metaverse era.

The times have progressed and everything in this world is likely to happen, as is the case with the current metaverse phenomenon. It doesn't only depend on something that happens in the real world, but nature or the virtual world can also affect everyday life for everything that happens. So, this metaverse is often considered the second world for those involved in the virtual world, especially the internet. This is because this metaverse era raises many new challenges humanity faces, such as behavior in human worship or even the process of spiritual learning. This, causes several mistakes that should be corrected and directed correctly, coupled with the power of the media, which can reconstruct everything. (Small, 2022) Not only that, in this metaverse era, there are many roles or controls from

social media over everything that exists, primarily if it is closely related to religious spirituality and the meaning of gender identity.

Sometimes what is in this metaverse, especially social media, in reality, not only gives positive impulsiveness, but can also lead to negative ones. One of them relates to gender identity, which is increasingly in crisis and conflicts with existing religious values (specifically to society). (Sanubari, 2020) No other clash occurred regarding the Queer phenomenon (LGBT) in a post on Instagram from the British Embassy in Indonesia. Of course, it was very controversial among the public. This is due to the background because it is against nature and religious detribalization, which places something that is not in its nature. It can also be Queerphobia which has long been part of the stigmatization of Indonesian society towards all Queer phenomena in the post. Looking at this background, something considered a crisis of an identity does not only occur in the context of the natural world, but possibly in the metaverse world, namely social media (with certain factors).

Following the existing context, gender identity is something that can be constructed realistically by society. Where, not only masculine and feminine gender identities (binary) but many others are considered non-binary, one of which is Queer. Where it is no longer put as masculine or feminine but can be between the two. The unique thing that happens is their concept or paradigm as Queer (part of gender identity) entering or plunging into the virtual world (metaverse), raising many perceptions or views related to them in it. Especially regarding a Pride Month post by the British Embassy in Indonesia through its Instagram channel. So, it's not only Indonesian netizens who are proven to construct stigma labeling for them directly, but it could also be the power and power of the social media universe which reconstructs the opposite.

On the other hand, what will be considered and the focus of research on writing is about the clashes between religiosity (religion) against different gender identities (in this case, included in the Queer umbrella) and those that occur on Instagram social media. Because the existence of this clash indeed started from stigmatization. Society gave to gender identity in the post (Queer Pride Month), with their incompatibility between social detribalization and this phenomenon. In addition, there may be community fanaticism in religion, so they see Instagram posts (Pride Month) from the British Embassy in Indonesia as a scourge that is not worthy of being present in society. Maybe the harsh language is Homophobia or Queerphobia, where they fear and hate their presence (Queer) in Indonesian society. So reap the pros and cons of this phenomenon which causes extraordinary clashes among religious people. (Wallace, 2019) Therefore, from a bit of background that describes the writing in this study, we find the problem formula, which will be discussed later. Because in this case, digging deeper into the discourse of criticism of the metaverse leads us to a problem about how this metaverse world can affect the existence of clashes against religion and gender identity. Then, look at how social media representation in this metaverse era looks at the Queer community (LGBTQIA++) in Instagram posts (Pride Month) and the construction of netizens in responding to this phenomenon. Furthermore, we can explore more deeply the clashes related to religion and gender identity (especially Queers in the Instagram posts of the British Embassy) related to raising the LGBT flag in Indonesia.

This article more or less has research objectives which include looking at the possibility of a link between the issue of religiosity (religion) and the Queer phenomenon in posts on the British Embassy's Instagram. Then, looking at the metaverse discourse that is interconnected with this phenomenon, especially coupled with the impact of this on the gender identity crisis. Apart from that, it shows the ideological construction of the community (netizens) in the post on Instagram. Which labels the ineligibility of Queer (LGBTQIA++) to exist in Indonesia and social media. The most important research objectives are to show and simultaneously make people aware of the wrong perspective and provide a critical understanding of how social media (metaverse) can be used in building discourse and subjectivity or maintaining a particular identity, leading to identity crises and wars against ideology. That violates freedom of expression in the meta-world (metaverse). Because of the several objectives of the research, it will later lead to the validity and

argumentation of the views of netizens (the public) on Instagram social media that are good and well-directed.

The most important part of a piece of writing or research, namely a literature review. One of them is to support research material to be carried out, not just to find the essence of the existing literature, but to see the shape or dynamics of the results of the literature which are still related to our research. In addition, the literature review here, besides reviewing, can also provide suggestions for criticism independently (argumentatively) of research that has been done before. The aim of going forward to continue the research that will be carried out, or in simple language, is to get the critical core of the literature (from previous research) to obtain or look for new research to be carried out (gap research). (Abd hul, 2021) Because with this literature review, we can see measurements or benchmarks for researchers, how new the existing research is, or even getting the same research topic, only the components or variables (focus) are different. Thus, future research will be more accessible, more focused, and of course in line with the researcher's intentions from the start and being considered as the source of the research being conducted.

Etymologically, metaverse itself is a reality that exist beyond the physical world (Kye et al., 2021) the meta itself refer to virtuality or transcendence which universe mean world. In the other hands metaverse itself mean a world that exist in virtuality, there are so many kind virtual reality involved in meta-world which in this discussion will be focuses on Instagram as a part of metaverse. The metaverse or known as online environment is the new trend to build influence in virtual world, according to Boyle and Johnson (2010) in their exploration of online environment, argue that there are strong presence of social interactions and social networks that build by several communities like university student. The study also figure out that networks built in meta-world is more stronger than in real world, in this case the exploration of the study exposed that the pattern of social interaction evolve from physical world to virtual world. The migration of social interaction can be caused by the flexibility of meta-world itself which is unlimited in time, distance and costs which.

In other hand people are freely to express themselves in any state and influence audiences to get more intention yet monetizing their expression thought it was very different with the physical world social interaction. When people migrate from one territory to others territory they are often carry so many belongings, as same as social interaction migration also carry so many belongings include the social interaction clash, contextually the clash of identity or war on constructing discourse is to build presence of social and emotional ties which mean to attract audiences and community members (Ellison et al., 2007) which purposed to gain more followers in metaverse to construct the power and strengthen the identity toward the construction of discourse. Discourse itself also have been studied by many scholars including expert in linguistic, the new development of discourse study is expanded into critical discourse analysis. Since critical discourse analysis are closely to analyse discourse on social ties such as gender, hegemony, social identity and other relevant evidence.

According to Van Dijk (1993) the critical discourse analysis also explore the social structure and the domination from the text analysis and language feature on how the construction of the language has its influence on the cognitive and perspective that contribute to the discourse constructor, in this case Van Dijk comprehend the text within three structure which is, macro structure, superstructure, and micro structure. (van Dijk, 1993) Those structure are elaborate each other to explore the discourse from the small part which is language feature to the topic of the study that involve inside it. from the micro level we can analyse the discourse based on language feature or linguistic analysis, in this case the language feature can be analysed within the appraisal approach. According to Martin & White (2005) appraisal meaning can support the analysis of the meaning that involved in the text which explore the positive or negative assessments, on how the text are directly or intentionally exposed attitudes of the utterances which show the strong or weak assessments. (White, 2005)The structure of critical discourse not just stuck on micro level but explore macro level which from what`ve done in micro level can be expanded to huge discussion, in this context the micro analyses will elaborate with another topic such as media studies or gender studies. ***Culture, Religion, and Gender (2003)*** by Frances Raday is one of the important pieces of literature from existing research. Where the three essential components namely religion, culture, and gender are never separated, and are continuously related (whether they are in line or maybe there are also overlapping ones). In it more or less gives an illustration that gender (identity) can be influenced by the presence of culture and also religion. It can be seen from the examples that there are male gender or others (non-binary) who get different exceptional views. It could be that gender, from the viewpoint of religion and culture that exists, feels so superior or very patriarchal between men and women, it could be the other way around (in fact, it glorifies and exalts the existing gender values). However, what is unique in this literature review is that it leads a little to the point of view between religion, culture, and gender. It doesn't stop at men and women either. see this phenomenon (especially in social media discourse). (Raday, 2003)

Furthermore, the research also discusses the gender identity crisis resulting from clashes with religion (spirituality). The literature in this one article is very insightful in seeing the performance of gender, which is eroded due to construction in social media (in particular) namely ***The Discursive Construction and Performance of Gendered Identity on Social Media (2014)*** by Julia Cook and Reza Hasmath. One of the essential things from this literature shows that there is an imbalance between performance and the construction that exists in society, mainly social media towards gender identity. This is because other factors that exist are not only culture and religion, which can influence or construct gender identity, but such as political representation, the relationship between inclusivity and intersectionality, etc. So, the gender identity influenced by the existing constructions affects the performance of the current gender identity.

Moreover, social media, which has an extensive reach, can influence gender identity, whether biased or not. What is unique about this opportunity is that the focus of our research is that of them is on gender identity. But more on the crisis of clashes with religion, shown in the attitude or performance of netizens on Instagram social media, especially the British Embassy in Indonesia's post about Pride Month. (Cook & Hasmath, 2014).

Then the following literature from articles still related to this writing or research is the ***Social Phenomenology of LGBT in the Religious Paradigm (2018)*** by Gunawan Saleh and Muhammad Arif. Discourses that explore LGBT not only from news or theory (understanding only) but to observe directly in this case to see their phenomenology of them is the right step. Because, in this literature, we can see the phenomenon of LGBT, especially within the scope of being Indonesian, which turns out to be a lot of controversies internally and externally. Meanwhile, it is not hypocritical that the discourse and social phenomena of LGBT (Queer) exist in society, and religious thoughts or paradigms discuss this matter. Where LGBT is present in society is quite enough to cause commotion and of course, an abnormality in natural law, as well as the doctrinalization of each religion. So, it isn't easy and not developing rapidly, especially in Indonesia. On the other hand, the universality of LGBT cannot be accepted and recognized in Indonesia and coupled with the views of religious thought towards LGBT by agreeing to stay away from the good values of spiritual teachings, with various understandings or other considerations. Relativity with this research is not looking at phenomenology in real life, but in the world of social media, especially Instagram, regarding their representation. (Saleh & Arif, 2018)

After we looked at and extracted the essence of LGBT (Queer) and social phenomenology, this literature review from one of the articles focused on the connection between religion and the media in addressing opinions about LGBT, that is *Religion, and Media Discourse of LGBT in the Republika SKH Opinion (2017)* by Suratnto, et al. religion and the media are not always compatible in an understanding and factual context. The proof is in the LGBT discourse between religion and the media addressing each other and fixing existing opinions regarding the LGBT world. However, in this medium, SKH Republika, in addressing the LGBT discourse, it is still at the level of rejection, because it is contrary to Indonesian values, universality, law, nationality, and even religion. In addition, because the majority of Indonesian Muslims, Islamic educational institutions are also against LGBT. So that social media can show a good reputation and adjust to the Indonesian context regarding this LGBT discourse. Following the view of this research, it is more about analyzing the discourse of criticism between Queers in the British Embassy's post on Instagram about Pride Month (LGBTQIA), through a metaverse discourse by looking at the facts of the clash between spirituality and other gender identities. So that one can feel the function and role or context of the media with LGBT to be more visible. (Herlina & Setiawan, 2017)

Lastly, concerning LGBT (Queer) issues, the name stigma or stereotypes towards them is certainly inseparable and related to gender, especially discrimination on Instagram social media. One of them is the literature in the form of an article entitled *Gender and Stereotypes: Construction of Reality in Instagram Social Media (2019)* by Feryna Nur Rasyidah and Nunung Nurwati, which takes a closer look and focuses on the contextualization of gender with different stereotypes, especially on social media. It can be said that gender exists, which leads to negative or positive. However, this article is more about covering the reality of social media which breaks down and erases the boundaries of discrimination against gender, which leads to positive things. Perhaps you could say that the existence of social media in today's society is a form of communication that eliminates matters relating to gender inequality (non-equality). The uniqueness of this literature draws attention to research when the reality of social media (especially Instagram) is present in social life where it is LGBT (Queer) friends. Thus, it can be a gap in critically examining forms of representation from social media, which are no longer a binary gender issue, but non-binary when faced with the world of social media. (Rosyidah & Nurwati, 2019). Some of the literature reviews above show that the current research is getting better and finding clear grip points or gaps. Thus, the gap research or novelty of existing research on the existence of LGBT (Queer) is more about further critical analysis of the Instagram feed posts of the British Embassy in Indonesia regarding Pride Month. Where to use the critical discourse approach of metaverse analysis by looking at the clashes of the religious component. And of course, gender identity and looking deeper into the construction of netizens from social media to these Instagram posts.

The part that is no less important is the theoretical framework built as a researcher, which serves as a tool to indicate or solve a problem. In addition, on this occasion, the researcher should have casually explained or illustrated what theory was used. Instead, it provides a clear concept or description of what we are researching on the theoretical basis that we use. This is what directs researchers to how this theoretical framework can work effectively in the process of supporting research. The existence of a new form of offering in examining any matter in the media, must be closely related to the "Theory of Representation" from Stuart Hall. This is the reality that occurs on social media. According to him, not only the objects in it are formed, but the subject can also represent what is on social media. (Wulan, 2021)

These things can also be seen from the meaning of representation, namely Representation from Stuart Hall can also be understood by all of us as a process of exchanging thoughts or paradigms between one another, through several existing alternatives (ex: language, signs, visualization, etc.,) to represent something. So that the straightforward language of representation from Stuart Hall shows and leads to a form of language or paradigm to describe something that belongs to other people. (Patria, 2020) Representation in media, especially the social media we use daily, is significant. Thus, the form of social media representation can describe or indicate a phenomenon where what is reported on social media is represented directly by actors (netizens).

Furthermore, Stuart Hall's division or classification of Representation Theory according to Stuart Hall are Intentional Representation, Constructionist Representation, and Reflective Representation. (Hall, 1997) On this occasion, taking and leading to Constructionist Representation, according to Stuart Hall, is an approach to representation before construction occurs in the process, one of which is in the language and culture surrounding us. So that it influences the meaning of the object that is the representative (in this case, LGBT friends). According to Stuart Hall, these constructions can bring up interpretations, both pro, and con, and remember that important figures (actors) also participate in constructing existing representations that we can call society. (Hermayanthi, 2021)

One of the LGBT phenomena that exist on Instagram social media, the British Embassy, attracts many paradigms and representations of them. It can be from language, visualization, etc., constructed by society in social reality, affecting the subject (social media) and (LGBT friends). Therefore of the three classifications of representation offered by Stuart Hall, it is more towards "Constructionist Representation." Thus, clashes in religious spirituality and identity are a social media representation of the post (LGBT Pride's Month), which is studied more profoundly using the classification "Constructionist Representation." On the other hand, the study of media representation (construction) is also influenced by existing local culture (especially in Indonesia). (Sender & Decherney, 2016) This is later seen by looking at constructionist drawings. The process of communication and representation of LGBT can be seen with various existing factors. Cultural studies in media representation, according to Stuart Hall, can be related components, especially phenomena on social media (LGBT Pride's Month), but not only from a locality, but the culture in question can be in the form of paradigms and ideologies that are intended to see this representation

RESEARCH METHOD

This section is more about the steps and methods of research so that it can be carried out efficiently in analyzing and collecting data. The research method used by researchers is a type of qualitative research, which is intended to collect data or information and collect it later. Then analyzed with existing theories or approaches, more precisely using case studies and literature research. Researchers directly or indirectly collect a lot of data or information related to posts about Pride Month on Instagram of the British Embassy in Indonesia, such as forms of conflict between religion and existing gender identities, as well as in-depth social media representation of brands (LGBT). Coupled with searching for sources or literature that supports research related to phenomena in social media related to LGBT (Pride's Month) on the British Embassy's Instagram, either primary or secondary sources are used as research considerations.

Then, for the type or method of data collection by focusing on direct online observation, through the UK Embassy's Instagram post about Pride's Month (LGBTQ), taking documentation (screen capture) of the post as evidence or a sign of data collection, and literature study as mentioned beforehand to sharpen the focus of research discussion, as well as other considerations. Then, for the technical data analysis, the researcher implements existing theories or approaches, namely the "Theory of Representation" (social media) according to Stuart and the path to gender and religion. Were, later the post can be seen as a representation of social media itself with netizens (society) towards them (LGBT), in that case (Pride's Month), with other influential things (ex: culture). Meanwhile, the emergence of various clashes in terms of religion and gender identity can be traced more deeply, so that we can straighten out or direct what is on Instagram social media related to these posts, especially the community (netizens) with LGBT friends who are discriminated against in it.

RESULT AND ANALYSIS

1.1. Appraisal Attitude Analysis

Tabel 1. Daya Analysis

Appraisal	Source
	Reject LGBT
Judgement; negative tenacity Affect; negative dissatisfaction	God created Adam and Eve not Adam and John No way! No! Please don't support LGBGT, you just fooled by elite, this is one of several ways for depopulation, you believe in God , you stop this
Affect; negative dissatisfaction Appreciation; negative valuation	No room for LGBT in Indonesia Jangan bawa penvakit ke Indonesia
Appreciation; negative composition Affect; negative dissatisfaction	REMEMBER! Remember! Masvarakat Indo tidak akan mukulin pelaku Indonesian will not harsh LGBT people by throwing stone, we just hate the behaviour, not the person. But just hate the behaviour, not the person. But please stoop stop normalize it in dinormalisasikan di this nation and stop negara ini, dan stop di promotion it. as our promosikan. Cuma itu wish. aia permintaan kita.
Affect; negative dissatisfaction	Show your respect for us, for our country, our religion... if you can't do it just go back to your country...
Appreciation; valuation positive Judgement; positive capacity Judgement;negative capacity	That's fine. We stand with you British Embassy Rainbow colors shine brighter than hate Here's to reflect on the wins to inspire us standing up against the injustice & discrimination! Always an ally
Judgement; positive tenacity	This is wholesome! thank you for being brave and bold when the others aren't
Appreciation; negative reaction Appreciation; positive composition	Please respect and celebrate differences Really appreciate the brave act! Stay strong to all LGBT+ friends.
Affect; positive security Affect; positive security	Raise that flag and slay away, sis Thank you means a lot for us
Judgement; positive capacity Affect; positive security	A great reminder for us all that the UK Embassy Jakarta is not <i>*actually*</i> in Indonesia; it's technically the UK. Indonesia embassy in London is technically Indonesia. So, whether someone agrees or disagrees based on their religion or anything else... the UK Embassy is allowed to fly whatever flag they want, whether you agree with it or not ; a right afforded to every

	consulate or embassy, worldwide. The Indonesian embassy in London could fly a flag most Brits do not completely align with...and they would be within their rights.
Affect; positive security Affect; negative unhappiness Affect; positive security	I keep seeing people here throwing words like "our" "The nation" "us" talking like they are representing the nation as a whole as if every Indonesian is against LGBTQ+. Just because there are (sadly) overwhelming majority of people who are openly homophobic in this country, doesn't mean everyone is. Harusnya dengan melihat mereka menaikkan bendera LGBTQ+ ini, kita bisa coba (within seeing this LGBT flag raising), they should be respecting their standing in this matter, and rather than spewing hate on a matter that is none of our business anyway, why can't we just respect their choice to do so?
Judgement; negative tenacity	This is INDONESIA not the western which praises religious values as an implementation of 1st point of Pancasila
Judgement; negative capacity Affect; negative disinclination Appreciation; negative valuation	Lot of hate comments bringing up about the majority of some religion to be the reason on why the LGBT can't exist in Indonesia, yet the same religion demand for justice when it came to a discrimination happened to that religion by a majority religion in some of the western countries. Hypocrisy is everywhere here
Affect; negative dissatisfaction Judgement; negative capacity	Please pak dubes yang terhormat, yang pada "Hatred spread" dan disrespectful comment" anda tandai mereka, dan simpan dalam database anda. Jangan pernah granted permohonan visa UK mereka.
Affect; negative dissatisfaction	unfollowing goodbye

The fundamental approach which applied in the data analysis is using appraisal theory from the perspective of martin and white (2005), the application of appraisal theory is to expose the language used in evaluating the construction of the discourse of personal textual statement and to manage the interpersonal position and relations additionally the appraisal used to analyze this data is attitude that help the researchers to explore the critical understanding of the actors` relationship in creating a discourse (Van Dijk, 1991;Gales, 2011). Thus, approach formulated for the data analysis will be used to explore on how utterances complete the assessments of the judgements from the attitudinal process as the part of the fundamental approach.

The focus on the exploration of the attitudinal from the utterances is used to defined on how the person, thing, situation, action, and state can be exposed as an occasion that used to view the positivity or negativity of the utterances. There are several kinds of attitudinal that are involved, some of which is to boost the analysis.

The attitudinal itself is focuses on how the society construct their ideology and perspective or either praise or blame of social and emotional ties, within the purpose by the utterances that indicate either positive or negative assessments of object`s actions and expanded into phenomenon and situation. This data analysis also became the part of microstructure in the critical discourse

analysis which become fundamental data analysis to compose and exposed on how the object, subject, phenomenon, and situation constructing the discourse.

The attitudinal expression framed in this data analysis is presented and described below. This data analysis is to explore on how the society have its attitude towards the phenomena.

1.1.1. Affect

From the affect we concern on the connotation, either positive or negative emotional ties. Affect also can exposed the verbs that suspected carries some emotion (mental process), adverbs that connect with circumstances or manner, adjectives that indicate feeling, and nominalization on how the verbs and adjectives turn into nouns. The structure of affect is constructed by the security, insecurity, dissatisfaction, disinclination, and unhappiness. Thus, all is to triggers the emotional ties of the utterances from the text and indicate rhetorical function of the affect.

Appraisal	Category	n
Affect	Security	5
	insecurity	0
	Dissatisfaction	6
	Disinclination	1
	Unhappiness	1
Total		13

From the affect analysis, there are several findings which is most of the utterances show the expression of emotional ties in the dissatisfaction either from the people who agree (pro) or disagree (contra). Dissatisfaction means that the manner of the related phenomenon both from the pro or contra is neither acceptable for the stakeholders. then following with security that show on how the people have its confidential in proposing the perspective.

1.1.2. Judgements

Appraisal	Category	n
Judgement	Capacity; negative	3
	Capacity; positive	2
	Tenacity; negative	1
	Tenacity; positive	1
Total		7

There are two clashes on judgement which is negative and positive, from the negative perspective the utterances tend to evaluate the human behavior or phenomenon negatively or in other hands the phenomenon or behavior are not acceptable or shouldn't exist, and from the

positive perspective is tend to respecting what it should be exist as well as the rights of freedom expression, which additions as far as not violates the social structure in the society

1.1.3. Appreciation

Appraisal	Category	n
Appreciation	composition; negative	1
	Valuation; negative	2
	Reaction; negative	1
	Composition; positive	1
	Valuation; positive	1
	Reaction; positive	0
Total		6

The last is exposing on how the utterances show of their values as a tool to evaluate the phenomenon. In this data the most common appreciation is negative valuation which is evaluate the phenomenon either from the pro or contra on how the stakeholders battling each other`s toward the phenomenon.

From the result of the data analysis and text analysis, we can get that the most dominant appraisal attitudinal in the text is affect following by judgement and appreciation. We can conclude that mostly the text exposed on how the stakeholders show the emotions of the phenomena or event responses to the content creator caption and action and its construction in the media, and the dominant of category is negative category of attitudinal which indicates that the phenomenon have negative reaction from the stakeholders who are pro or contra with the phenomenon because of the statement that indicate gender minority inequalities or religions values that are decline the kind of the phenomenon within the values.

1.2. Social Media Representation of UK Embassy in Indonesia`s Pride Month Instagram Post

The phenomenon of LGBT has occurred a lot in Indonesia and has always made people agitated or excited about it. One of them can be seen in the form of the ideology of the Republic of Indonesia, which is very inconsistent with liberalism or the freedom of LGBT people to express their rights. Coupled with the condition of the Indonesian people, who are very sensitive to them, they think what they are doing are a disorder and sexual deviation. So, it doesn't fit in Indonesia and develops in it more freely. (Yudiyanto, 2016) On the other hand, with an increasingly modern, advanced, and growing world, communication technology supports all humans to socialize in cyberspace (metaverse), one of which is through social media platforms. In particular, the phenomenon of raising the LGBT flag by the British Embassy. in the homeland, of course, not the others, is opposed and rejected by most of the Indonesian people. This is where the problems of social media (especially Instagram) begin to reap the pros and cons associated with this phenomenon.



Fig. 1. Instagram Post in UK Embassy of LGBT Flags to memorated The Pride Month

Based on the picture above regarding the post on the British Embassy's Instagram against LGBT, in commemorating Pride Month, many things emerged and were felt by netizens. Indeed, as the foundation of the United Kingdom itself, it fully supports and promotes equality for friends from the LGBT community, this means that all are the same as humans (even LGBT), so they have the opportunity to have equal rights. However, in reality, it creates a trust issue or even various understandings (comments), whether those that lead to support (positive), neutral, or even rejection (negative), and this is very clearly seen in the comments on the post. So, the representation process that occurs enters what Stuart Hall has to offer with "Representation on Social Media," which leads to Constructive and Reflective Representation in the Instagram post. This shows that the form or process of representation of subjects and objects in social media can be formed directly or indirectly. (Nugroho, 2020)

In fact, not only that, but in another analysis of Instagram community comments on Pride Month (LGBT) posts, some consider it wrong, and LGBT friends need to be shunned from their environment (especially in Indonesia) because of their deviance. Then, on the one hand some have a neutral opinion without taking any side as long as they (LGBT friends) don't make noise or disturb the Indonesian people directly, and think that it is their decision. Meanwhile, comments are posted as a form of positive support for LGBT friends, with Pride Month posts uploaded by the British Embassy. More or less, these things must be in the dynamics of a post on social media, including Instagram (so it's not surprising at all).



The power and existence of social media in showing information or news are extraordinary. So that there can be a representation (as shown in the picture above) of the phenomenon of raising the LGBT flag at the British Embassy, on Instagram. Therefore, the existence of these posts regarding LGBT on Instagram binds understanding in two representations of social media (Instagram), namely as follows:

1.2.1 Constructionist Representation

The paradigm of representation from social media towards netizens, which has an impact on LGBT friends, had begun to form before this phenomenon occurred (the raising of the LGBT flag at the UK Embassy). Directly or indirectly, social media can represent these posts because an actual community construction was built a long time ago, which in this case is stigmatization (labeling) of them as deviant human beings. Another supporting factor for this constructionist representation is the local cultural construction, in Indonesia. Most likely, there was strong resistance and threats from the public (netizens) who fled to Instagram social media because the local cultural doctrine was quite strong and impacted matters that intersected with LGBT. So constructive thoughts or representations regarding the raising of the LGBT flag on the UK Embassy's Instagram, are also supported by the capacity of social media, which has greater power to provide information or news to the public, which turns out to be very influential as well.

1.2.2 Reflective Representation

While the classification of reflective social media representations is more directed to the language or symbolization that exists in the media for an existing subject and object, it does occur among the public. On this occasion, the phenomenon in the Instagram post of the British Embassy in Indonesia regarding the raising of the LGBT (Pride Month) flag, represents the real experiences of the community (netizens). It can be analyzed further that there are some negative or positive comments on the posts about LGBT, one of which is because there is a reflection from the representations present. Where, for example, many LGBT friends are present in the community and disturb the peace of society, and demand rights or freedom in all aspects (equality). Even though, according to the community, such things are an aberration and violate nature, therefore when you are on social media (Instagram) and are confronted with this phenomenon, the representation must be reflected as an authentic experience in society (namely as something

negative). One of the points of this representation is that it is reflective, which comes from language, symbols, or other meanings that reflect an object. (Hermayanthi, 2021) This means that in this case there is a colorful flag symbol or sign, and the word "Rainbow" is indirectly represented by social media, definitely referring to LGBT friends with all the stigmatization that is constructed by society.

1.3. The Clash of Religious and Gender Identity of UK Embassy in Indonesia`s Pride Month Instagram Post

After the representation on Instagram social media, regarding the phenomenon of the UK Embassy's post about the raising of the LGBT flag in commemoration of Pride Month, it turns out that it consciously or unconsciously creates clashes between religion and gender identity. This research looks at the overall pattern of comments posted, many of which lead to a negative image of LGBT friends. It does not rule out the possibility of clashes and crises over gender identity, due to the influence of social media, which strongly represents LGBT friends, especially on Instagram. (Pratiwi, 2018) Thus, it is not natural that the reality of society, especially Indonesia, is that many respond to this gender identity outside the binary, as something controversial. On the other hand, it turns out that the reality of social media on Instagram, which is increasingly advanced in the means of exchanging messages to communicate with others, is a triggering factor for the gender identity crisis, which is very worrying (if you don't use it wisely).

Sometimes a gender identity crisis (non-binary) can happen to anyone, primarily if we often use social media to the point that we forget to look at ourselves because of the pressure we get on it. On the other hand, a crisis of gender identity can also infect us if we are very skeptical about something. One example is the phenomenon of the raising of the LGBT flag posted on Instagram, making people feel righteous and able to judge those that do not match the views of others. So, from that person, it can become an identity crisis against him, because he can no longer see and accept other gender identities in his environment. Likewise, the object, in this case, is LGBT (Queer) friends. They often get too much pressure from various parties (including netizens), which will cause them to close themselves off and be confused about their gender identity.

Furthermore, regarding the phenomenon of the UK Embassy post regarding raising the LGBT flag, the comments present the clashes that occurred in society, especially in Indonesia (either directly or indirectly). Where, the clashes that arise between religion and gender identity, in fact can be traced in various forms or reasons, including the following:

1.3.1 LGBT and Indonesian Culture Contradictory

The presence of the LGBT phenomenon in society and social media is contrary to Indonesian cultural values in general and Pancasila. This is because Indonesia's diverse and extraordinary culture is already attached to the existence of adab or morals that grow within society. This is the reason why LGBT is rejected in the archipelago, plus the culture and customs in religion do not teach this. More specifically, wherever in history, Indonesia has paired men and women differently (not of the same sex) to continue their descent and maintain the existing normality. (Sasongko, 2015) So, it is common for some people to reject their presence in Indonesia because it is not in line with the vision and mission of the Indonesian nation. Finally, Indonesian culture must be closely related to the values of Pancasila, which highly upholds the movement for the struggle for human rights, specifically the Second Precept, "Just and Civilized Humanity." This has a holistic meaning, with reasonable views, thoughts, and existing beliefs. (Manik et al., 2021).

1.3.2 Strong Religious Doctrines in Society

The term "religion" is synonymous in Indonesia, especially when faced with the LGBT phenomenon that is available on the UK Embassy's Instagram. In particular, all religions and beliefs in Indonesia must teach about the values of goodness or morality in life. Thus, LGBT is seen as a form of deviation and not expected from the point of view of existing religions. You can give an example from the Islamic religion, where the culture and presence of LGBT people on this earth are very contrary to what has become God's decree. Coupled with the Al-Qur'an and Hadith

as guidelines and strictly forbidding their actions, it can be taken from the lesson of the story of Prophet Lut a.s. with the Sodomites, who Allah SWT highly cursed. Thus, Islam continually guides His servants to return to fitra, namely between men and women. In Christianity, the long journey has occurred and is listed in the Bible. Where LGBT is firmly rejected and includes heinous acts and is highly shunned by Christians. (Mansur, 2017) Likewise with the views of other religions, viewing LGBT itself varies greatly. More or less, that can lead society to clashes related to the LGBT phenomenon and the existence of doctrinalization in each religion. So, LGBT friends are discriminated against and openly rejected from their actions and concepts.

CONCLUSION

Based on the analysis, we can conclude that language have its power in constructing social and emotional ties and used to construct the discourse with the gender or religion perspective. The utterances often use the language as a weapon to whom is opposite of their perspective which is intends to use the language for combat on discourse. The use of language as a power whether or not it can be used to influence audience or can be analyze using the linguistic analysis framework, contextually the project of this research use the systemic functional linguistic of appraisal (Martin & White 2005) to analyze how the utterances that highlighted in the work construct the word and use the language as power to preserve the ideology and perspective, and how the metaverse use as the battleground in presenting the phenomena from the utterances statement through the commentary and reaction that create appraisal system of attitudinal which defined as the reaction of social and emotional ties either positively or negatively of the phenomena, after the language has been analyzed then the analysis elaborate with the theory of media representation (Hall;1997) which focuses on how the society exploits the media and use it to influence audiences, and the result of the analysis show that there some discourse in the statement highlighted by utterances in the media and how the stakeholders construct the reality from the discourse. This is because the social media representations that are present in the LGBT phenomenon in the UK Embassy's Instagram posts are real and occur in the community. So that this phenomenon is not an easy thing to trace, and the evidence is that various clashes arise from religious spirituality and existing gender identities. Thus, future recommendations are very appropriate to continue this research by looking at various perspectives and other fields of study. On the other hand, for future suggestions from this research, research related to the LGBT (Queer) phenomenon does not only stop here, but on other occasions with a more developed and ideal discourse. Where the public can see and explore more related to LGBT issues, especially in Indonesia in the social media space

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Mutohar Lutfi¹, Aqiel Sifa` Abdallah Putra²
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