

## NEW MEDIA: TWITTER NETIZEN CRITICISM OF THE LGBT COLDPLAY CAMPAIGN IN INDONESIA

Nuraini <sup>a\*)</sup>, Hasan Sazali<sup>a)</sup>

<sup>a)</sup> Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

<sup>\*)</sup>Corresponding Author: [nurainiaini0105181104@uinsu.ac.id](mailto:nurainiaini0105181104@uinsu.ac.id)

Article history: received 09 July 2023; revised 20 July 2023; accepted 28 July 2023

DOI: <https://doi.org/10.33751/jhss.v7i2.8175>

**Abstract.** This article seeks to analyze Twitter users' criticism of the Coldplay concert, which purportedly will spark an LGBT campaign. This elucidated a range of responses from the general public, from those who felt normal to those who felt dread. The advantages and disadvantages of the Coldplay concert and the LGBT campaign raised an issue that is still in public consciousness. This article employs a qualitative methodology with a sociological perspective. This article's primary data is collected tweets from individuals, while the secondary data is derived from scientific works pertinent to the topic under discussion. The results of the discussion indicate that Twitter users are indeed dynamic. However, this issue was downplayed due to the assumption that people don't care about the LGBT campaign and only want to watch Coldplay perform. Unfortunately, this topic has begun to be discussed on a national scale, eliciting a variety of negative responses. The government must adopt a qualified initiative, which at this level is an agreement note, to prevent Coldplay from disseminating LGBT messages in Indonesia, which could cause chaos.

**Keywords:** coldplay, new media, LGBT

### I. INTRODUCTION

The proliferation of Lesbian, Gay, Bisexual, and Transgender (LGBT) is a challenge that Indonesia faces in the context of gender. ITB Ahmad Dahlan asserted that the number of LGBT individuals in Indonesia exceeded one million in 2012 (ITB Ahmad Dahlan [1]). Supposedly, this number continues to increase and initiates a movement to demonstrate existence. Furthermore, psychologists have argued that LGBT behavior is not a mental disorder. (Mukhid, [2]). The development of LGBT rights in Indonesia is unquestionably met with opposition from numerous groups. In al-Mujtahid [3] It is explained that, historically speaking, the progenitors of Indonesia were known to be religious. The normative substances inherited from the progenitors of the Indonesian nation are such that the acceptance of LGBT in Indonesia is tantamount to harming their beliefs. On December 31, 2014, the Indonesian Ulema Council issued a fatwa in response to the LGBT issue. The fatwa commission, composed of roughly fifty scholars from various Islamic organizations, convened and reached consensus on a fatwa regarding homosexuality, sodomy, and indecency, which included several provisions. In the midst of the LGBT crisis that gripped Indonesia, the government actually invited Coldplay, a band whose name is somewhat legendary. This raises both pros and cons within the community, as the Coldplay band frequently sends messages and makes impressions that support rainbow or LGBT individuals. Based on this, the searcher put forward the problem formulation, namely: how do Twitter netizens criticize Coldplay's LGBT campaign in Indonesia?

In recent weeks, it has been reported that the famous British band Coldplay will perform in Indonesia. This resulted in both pros and cons for those who opposed the band's presence because their concerts consistently conveyed LGBT messages. The frenzied discussions and campaigns that reject all forms of LGBT characteristics indicate that LGBT individuals are gaining international attention. Some LGBT supporters assert that this is included in human rights, but religious leaders refute this claim with facts. Departing from this issue, the Indonesian media tends to limit LGBT issues to sensationalism and bombast. This creates a stigma against the LGBT community and obscures the relationship between sexual orientation and gender identity in the media. In 2016, LGBT coverage began to appear in public spaces, particularly on college campuses (Dhamayanti [4]). Indonesia is a country that is still thick with religious, moral, cultural and ethical teachings that have been developed and are rooted in all levels of society. The "deviant" behavior of LGBT people cannot be taken for granted, because there are always basic reasons for Indonesian society to reject deviant sexual actors and behavior, whether it is based on religious or cultural teachings. Although not all people reject it, the attitude of "discrimination" that is felt by LGBT people is considered a violation of human rights.

Ironically, the argumentation space for LGBT people is still an evident place of bullying. One of the behaviors that emerge from this bullying is *sociality of hate* which contains hate crimes and is dangerous. In Toyosi [5], bullying of LGBT people will give rise to *media sysdic disorder* (MSD), namely symptoms of anxiety so that they shut themselves off from all kinds of information. In an article there is evidence

where LGBT people experience fear because they experience discrimination and public hatred on a large scale (Bristowe et al. [6]). An international response is needed to be able to eradicate LGBT bullying on social media (Pickles [7]).

Some of the literature above is a contribution of thought that helps writers continue research. Departing from previous researchers, the authors assume that the problems regarding Coldplay and the LGBT campaign must be discussed in social studies. Therefore, this writer depends on social studies in order to be able to provide significant breakthroughs.

## II. RESEARCH METHODS

The primary data that the author collects is collecting netizen tweets that intersect with LGBT. The number of tweets that the author took a total of 1,384 posts which the author then analyzed using *netlytic*. While secondary data were analyzed using literature review. Literature review constructs a description of the approach to conceptual studies through literature review (Creswell [8]). The analysis process is carried out by looking at several studies of communication science in forming a perspective that is specific for viewing literature that is oriented towards a deductive-interpretative perspective. The results of the data will be analyzed using techniques for content analysis. According to Krippendorff [9], the text in the definition of content analysis is not limited to written products, but also includes "other meaningful matters," which at this level will formulate data with a context for in-depth discussion. Moeloeng [10] states that the objective of content analysis is to optimize procedures in order to reach a valid conclusion. In addition, Holsi in Moeloeng defines it as any technique used to draw conclusions by searching for the characteristics of the message in an objective and systematic manner (Weber [11]).

## III. RESULTS AND DISCUSSION

The British rock band Coldplay was founded in 1997. Through its global works, this band has been able to capture the attention of the public. Coldplay is able to add a new hue to the lives of contemporary youth through lyrics that are evocative and generally relatable to their lives. Observational evidence indicates that Coldplay tends to support LGBT activities, but they have never conducted campaigns in a demonstrative manner at concerts. Some individuals believe that the fear of homophobia is exaggerated and unfounded due to the fact that Coldplay has never conducted an open campaign. The following are the data results from the *netlytic.org* software. In the last few days, the number of tweets mentioning Coldplay and the LGBT campaign has begun to decline, as depicted in the image above. However, this does not imply that LGBT-related issues are no longer being discussed. This issue is no longer confined to social media, as it is now available for public consumption. The issues surrounding Coldplay and LGBT are currently the subject of an open dialogue among experts.

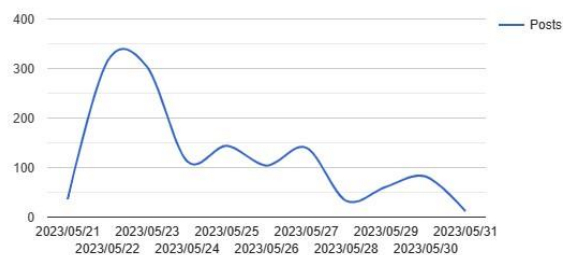


Figure 1. Time Lapse of Netizen Tweets

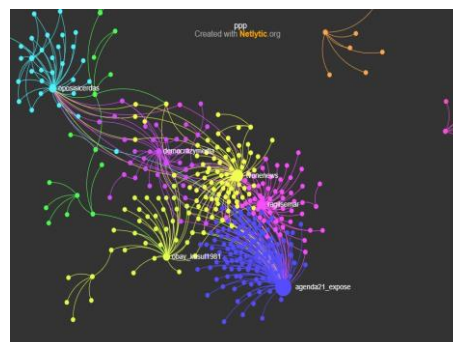


Figure 2. Twitter Actor Network Related to Coldplay and LGBT

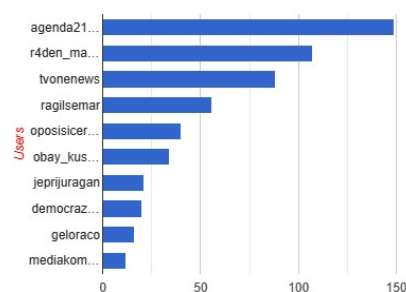


Figure 3. Actors Regarding Coldplay and LGBT Discussion

Figures 2 and 3 depict the relationship between Coldplay and the LGBT campaign. The actors who frequently appear on Twitter are @agenda21, raden, and @tvonenews, as seen in the image above. The three actors listed above are considered quite persuasive in their tweets regarding Coldplay's LGBT campaign.

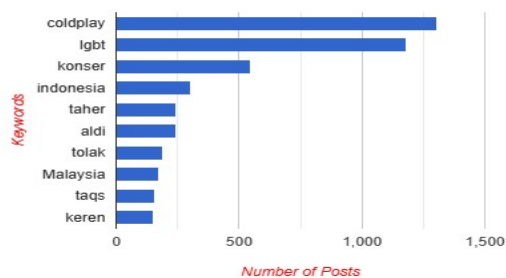


Figure 4. Popular Topics Related to Coldplay and LGBT



Figure 5. Topics related to Coldplay and LGBT

From the two images above, it is evident that the relationship between Coldplay and LGBT tweets in Indonesia is quite complex and has evolved into an organic issue. Discussion of this campaign raises both its advantages and disadvantages. Some professionals argued that the public was only interested in listening to Coldplay's music and did not care about the campaign. The opponents argue that this campaign cannot be tolerated because it threatens the national identity.

*Indonesian People's Fear of LGBT Activities*

From a legal standpoint, LGBT individuals in Indonesia have never been classified as criminals. In recent years, however, discriminatory acts against the LGBT community have increased. In 2016, for example, there were a number of arrests and assaults on LGBT meeting places in multiple regions. In addition, there was an increase in anti-LGBT rhetoric in 2018, as a result of the actions of several influential parties. LGBT issues always raise pros and cons between human rights, Pancasila, and Islam in Indonesia (Manik et al. [12]). Numerous social and cultural factors influence the public's perception of LGBT individuals in Indonesia. Strong religion and a conservative culture have created a context that opposes or does not tolerate various sexual orientations. Consequently, numerous members of the LGBT community encounter discrimination, violence, and stigma. Their family and social environment are frequent sources of significant stress.

In Indonesia, despite facing significant obstacles, there is an active movement in support of LGBT rights. LGBT activists, non-governmental organizations, and the LGBT community are working tirelessly to raise awareness, combat discrimination, and fight for equal rights. They employ strategies such as advocacy, awareness campaigns, and education in order to embrace diversity and advance LGBT rights. Interestingly, Judith Butler [13], asserts that human identity cannot be altered. Gender neutrality is naive because queers primarily support LGBT sexual delights rather than

activities. This also results in the rejection of LGBT activities in Indonesia, as the gender arrangement does not reflect sexual attraction (Darwin [14]). From the Coldplay and LGBT cases that went viral, the media in Indonesia has played a significant role in shaping LGBT public perceptions and understanding. Unfortunately, LGBT representation in the media is frequently restricted and distorted. Lesbian, gay, bisexual, and transgender (LGBT) characters are frequently portrayed with negative stereotypes or associated with negative things such as moral deviation. This led to the internalization of negativity and the expansion of stigmatization within the LGBT community. The public's concerns regarding Coldplay's concert activities in Indonesia are deemed to be exaggerated, as the public merely wishes to appreciate the legendary band's music. Too much confusing news is emphasized by the media, distorting public opinion. This viewpoint should also be managed to prevent further complications.

The LGBT community in Indonesia faces a significant obstacle in the form of widespread prejudice and misunderstanding among the population. Collective efforts are required to combat discrimination and advance inclusiveness. Better education, interreligious and cultural dialogue, and explicit legal protections can contribute to the development of a society that is more inclusive and respectful of human rights (Semenova et al. [15]). In his writings, Kolehmainen [16], argued that this issue must be treated with therapy in order for transformation to occur. In Indonesia, the LGBT community faces many obstacles and struggles. Despite obstacles in the form of social, cultural and legal norms, the progressive movement and growing attitude shift indicate optimism for a future that is more inclusive and just. It is crucial that Indonesians continue to engage in open dialogue, listen to the experiences of the LGBT community, and work collaboratively to establish a society that respects human rights and regards all citizens equally.

**IV. CONCLUSION**

According to the preceding explanation, netizens' concerns regarding the LGBT campaign at Coldplay concerts have subsided. However, this trend persists in public discourse, making this issue once again organic. At this level, the author recommends that the government take more obvious measures in handling the Cold play case by drafting a memorandum of understanding prohibiting LGBT campaigns at concerts.

**REFERENCES**

[1] ITB Ahmad Dahlan, "Muhammadiyah dan LGBT," 2022.  
 [2] A. Mukhid, "Kajian Teoritis Tentang Perilaku Lesbian, Gay, Biseksual, Transgender (Lgbt) Dalam Perspektif Psikologis Dan Teologis," *Sophist J. Sos. Polit. Kaji. Islam Dan Tafsir*, vol. 1, no. 1, pp. 53–75, 2018.

- [3] N. M. Al-Mujtahid, M. Alfikri, and S. T. Sumanti, "Penguatan Harmoni Sosial Melalui Moderasi Beragama dalam Surah Al-Kafirun Perspektif Komunikasi Pembangunan," *Edukasi Islam. J. Pendidik. Islam*, vol. 11, no. 1, pp. 531–544, 2022, doi: 10.30868/ei.v11i01.2042.
- [4] F. S. Dhamayanti, "Pro-Kontra Terhadap Pandangan Mengenai LGBT Berdasarkan Perspektif HAM, Agama, dan Hukum di Indonesia," *Ikat. Penulis Mhs. Huk. Indones. Law J.*, vol. 2, no. 2, 2022, doi: 10.15294/ipmhi.v2i2.53740.
- [5] T. Olola, "Understanding Mediasysdic Disorder ( Msd ): a Media Paradigm in the Classification of Social Media-Induced Mental Health Illness," no. January, 2023, doi: 10.20431/2454-9479.0901001.
- [6] K. Bristowe *et al.*, "LGBT+ partner bereavement and appraisal of the Acceptance-Disclosure Model of LGBT+ bereavement: A qualitative interview study," *Palliat. Med.*, 2022, doi: 10.1177/02692163221138620.
- [7] J. Pickles, "Sociality of hate: The transmission of victimization of LGBT+ people through social media," *Int. Rev. Vict.*, vol. 27, no. 3, pp. 311–327, 2021, doi: 10.1177/0269758020971060.
- [8] J. W. Creswell, "Research-Design-Creswell-Chapter-1.Pdf," *Research Design*. 2014.
- [9] K. Krippendorff, *Content Analysis: An Introduction to Its Methodology*. 2022. doi: 10.4135/9781071878781.
- [10] M. Lexy J, *Metodologi Penelitian Kualitatif*. 1998.
- [11] M. Weber, *Methodology of social sciences*. 2017. doi: 10.4324/9781315124445.
- [12] T. S. Manik, D. Riyanti, M. Murdiono, and D. Prasetyo, "Eksistensi LGBT Di Indonesia dalam Kajian Perspektif HAM, Agama, dan Pancasila," *J. Kewarganegaraan*, vol. 18, no. 2, p. 84, 2021, doi: 10.24114/jk.v18i2.23639.
- [13] J. Butler, *Undoing Gender*, vol. 8, no. 4. New York: Routledge, 2004. doi: 10.4018/ijgcms.2016100102.
- [14] H. Darwin, "Book Review: Conditionally Accepted: Christian's Perspectives on Sexuality and Gay and Lesbian Civil Rights By Baker A. Rogers," *Gend. Soc.*, vol. 35, no. 1, pp. 138–140, 2021, doi: 10.1177/0891243220949492.
- [15] N. S. Semenova, E. V. Kiseleva, M. V. Ilyashevich, and E. S. Alisieovich, "Traditional values and human rights of LGBT under the contemporary international law," *Mediterr. J. Soc. Sci.*, vol. 6, no. 5, pp. 305–312, 2015, doi: 10.5901/mjss.2015.v6n5p305.
- [16] M. Kolehmainen, "Postfeminist Versions of Equality? An Analysis of Relationship and Sex Counseling Practices in Finland," *Gend. Soc.*, vol. 36, no. 1, pp. 63–87, 2022, doi: 10.1177/08912432211057922.