



Discriminatory Discursive Strategies in Online Comments of a Vice Indonesia YouTube Video

Strategi Diskursif Diskriminatif di Kolom Komentar *Online* Video YouTube *Vice Indonesia*

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Abstract

Timor Leste is currently promoting LGBTQ rights. In stark contrast to their beliefs, every year, the country celebrates the annual Pride Parade in the capital city of Dili. This study focuses on a YouTube channel named Vice Indonesia which has visited and reported on the annual Pride Parade celebration in Dili. The focus of this paper is to analyze the discriminatory discursive strategies that are present in the comments section of the video and how people perceive LGBTQ in Timor Leste after watching the video. Discriminatory discursive strategies by Flowerdew et al. (2002) have been reviewed and used in this study to analyze negative comments. The results showed that four discursive strategies, namely: (1) negative other presentation, (2) scare tactics, (3) blaming the victim, and (4) delegitimation were found in the comments section. Positive and supportive comments exist but are hidden behind negative comments. In addition, this study has offered some insights into how Indonesians perceive LGBTQ by watching the LGBTQ Pride Parade that was celebrated in Dili, Timor Leste.

Keywords: discriminatory discursive strategies; negative other presentation; scare tactics; blaming the victim; delegitimation

Abstrak

Timor Leste saat ini sedang mempromosikan hak-hak LGBTQ. Sangat kontras dengan kepercayaan mereka anut, setiap tahun, negara ini merayakan *Pride Parade* tahunan di ibu kota Dili. Studi ini berfokus pada saluran Youtube bernama Vice Indonesia yang telah mengunjungi dan memberitakan perayaan tahunan Pride Parade di Dili. Fokus studi ini adalah menganalisis strategi diskursif diskriminatif yang ada di bagian kolom komentar video dan bagaimana orang memandang LGBTQ di Timor Leste setelah menonton video tersebut. Strategi diskursif diskriminatif oleh Flowerdew et al. (2002) telah ditinjau dan digunakan dalam penelitian ini untuk menganalisis komentar negatif. Hasil penelitian menunjukkan bahwa empat strategi diskursif, yaitu: (1) presentasi negatif lainnya, (2) taktik menakut-nakuti, (3) menyalahkan korban, dan (4) delegitimasi ditemukan di bagian komentar. Komentar positif dan mendukung juga ada tetapi tersembunyi di balik komentar negatif. Selain itu, penelitian ini telah menawarkan beberapa wawasan tentang bagaimana orang Indonesia memandang LGBTQ dengan menonton Parade Pride LGBTQ yang dirayakan di Dili, Timor Leste.

Kata kunci: strategi diskursif diskriminatif; presentasi negatif lainnya; taktik menakut-nakuti; menyalahkan korban; delegitimasi

1. Introduction

The tiny nation of Timor Leste is the youngest country in Asia. It is located in the eastern part of the Lesser Sunda Islands, at the southern of the Malay Archipelago. Formerly named Timor Timur, this country was once a part of the Republic of Indonesia. Historically, according

to Lestari (2020), Timor Leste was colonised by the Portuguese when Indonesia was being colonised by the Dutch. Rourke (2019) stated that on November 28, 1975, Timor Leste declared independence from the Portuguese. In 1976, Indonesia declared that Timor Leste was part of the Republic of Indonesia. The Indonesian government was trying to build and develop Timor Leste, but there were several groups that disagreed and were taking separatist actions. As stated by Lestari (2020), Timor Leste officially separated from Indonesia by holding an independence referendum on August 30, 1999. Nearly 80% of Timorese (native or people of Timorese descent) chose to separate from Indonesia at that time. The referendum which was supported by the United Nations also marked the end of the bloody conflict and declared that Timor Leste had been separated from the Republic of Indonesia.

According to the United States Department of State (2018), in the 2015 census, 97.6% of the population in Timor Leste is Catholic, similar to Indonesia which is also such a religious country. In stark contrast to their beliefs, every year, this country celebrates the annual Pride Parade in the capital city of Dili. It draws thousands of people to the streets. This shows a stark contrast to the situation in the neighboring Republic of Indonesia, a religious country with a large Muslim majority. Even though the situation and condition in Timor Leste look quite safe and open, that does not necessarily make Timorese people who support and celebrate that annual Pride Parade free from the struggles that appear in deeply religious places, which still view homosexuality as a sign of deficiency, the same case happens in Indonesia.

A study by Chen and Flowerdew (2019) examines the discriminatory discursive strategies in the online interactions between different power groups from Mainland China and Hong Kong in their response to two YouTube videos about the Hong Kong Umbrella, or Occupy Central, Movement. The results show that a wide range of discriminatory discursive strategies used by two power groups was found in the majority of the comments, including four sub-strategies identified by Flowerdew, Li, and Tran (2002). Other research by KhosraviNik and Esposito (2018) stated that they have seen how the interactive and intertextual nature of cyberspace allows individuals with similar ideas to connect and express hate explicitly, which is supported and inflamed by other users, often result in the emergence of a “discursive spiral of hate”. Silva, Mondal, Correa, Benevenuto, and Weber (2016) were analysing online hate speech in social media. They provide the first of a kind systematic large-scale measurement study of the main targets of hate speech in Twitter and Whisper. They stated that they define hate speech as an offence that is motivated, in whole or in a part, by the bias of the offender against an aspect of a group of people. Online hate speech may not necessarily be a crime, but it does harm people. Another research by Brown (2017) discussing hate speech that might warrant governments, the responsibility for tackling online hate speech to the internet companies that provide websites and services that hate speakers use. The reason why most people are so vocal about their views toward something they disagree with is that according to Brown (2017), online communication often means that the direct impacts of the speech acts are invisible to the perpetrator. If a person cannot see the emotional hurt caused by others’ online hate speech, s/he might be more likely to downplay its significance. “This is only harmless flaming, people should not take it so seriously”, this is their excuse.

As a religious country and hold religious norms, Indonesia does not support same-sex marriage and does not celebrate LGBT pride. As stated in thejakartapost.com, United States-based Pew Research Institute polled 38,426 respondents across 34 countries last year and found that only 9% of Indonesians agreed that homosexuality should be accepted by society

(Adjie, 2020). As determined by Listiorini, Asteria, and Sarwono (2019), exploring media framing on tvOne's debate programme, the show entitled Indonesia Lawyer Club (ILC) wanted the audiences to know that the existence of LGBT is rejected by Indonesia. The perspective of the discussion related to LGBT tends to frame that this sexual minority group is immoral and deviating from religious norms. The media still views LGBT as a sexual taboo which is inappropriate, deviant, contagious, and contrary to religious norms. In the most part of the first observed episode of ILC, "LGBT Issues is Rising, How Should We React?", it was clear that there were attempts to encourage the audiences to assume that the LGBT community is deviant and unaccepted and that the society should reject them. The discussion also tried to drive the speakers and audiences to think that the LGBT community must be criminalised through a set of laws and regulations. Putri (2015) was determining how the forms of bullying that occur on LGBT's Instagram and the dominant truth that underlies that bullying. The results of the study show that the dominant truth possessed by society is related to the concept of binary opposition, which is only two sexes and two types of gender identity. When there is another identity that obscures the line between the two, or a mix of both, then the identity is considered abnormal. LGBT from human rights perspective in Indonesian law, as stated by Yansyah and Rahayu (2018), the focus of the problem is how the attitudes of the Indonesian society towards deviant sexual behavior by LGBT groups are based on the principle of human rights freedom. Indonesia is a country that upholds religious norms, morals, and ethical teaching that have developed and are rooted in all levels of society. The behavior of LGBT will not be accepted, due to the fact that there are always basic reasons from society for rejecting perpetrators and deviant sexual behavior, whether it is based on religious or cultural teachings. Human rights are respected and protected in Indonesia. However, there are restrictions that are regulated by laws, moral teachings, community ethics, and religious values which confirm that every human being besides having human rights, they also have human obligations to respect the human rights of others and the society surrounding them. There must be some efforts to 'cure and heal' the LGBT people so that they are no longer being the victims of human rights violations. The solution for them is not legalising the behaviour but healing them so that they will be 'normal'.

This research focuses on a YouTube channel named Vice Indonesia which has visited and reported the annual Pride Parade celebration in Dili. The channel also interviewed a trans-woman who has overcome a lot of personal struggles, the sister of the trans-woman, a victim of domestic violence, and various members of LGBT who have been kicked out of the house. The video titled *Pride, and Prejudice, Are Shaping LGBTQ Rights in This Tiny Catholic Nation* was uploaded on May 19, 2019, and the duration of the video is 15 minutes 59 seconds. When this article was written, the video had been watched 1.3 million times. Due to the reason that the audiences of Vice Indonesia are mostly Indonesians, as living in a religious country, most Indonesian people certainly disagree with that event in Timor Leste. Bringing a controversial issue, this video obviously got a lot of responses from people who watched it. There are approximately 13,400 comments in the comment section, which contains both pro and contra. The focus of this paper is to analyze the discriminatory discursive strategies that are present in the video's comments section, and how people perceive LGBTQ in Timor Leste after watching the video.

2. Methods

This study uses a qualitative descriptive method which is supported by a theory called discursive strategies that were developed by Flowerdew et al. (2002). According to Lambert

and Lambert (2012), data collection of qualitative descriptive study focuses on finding the nature of the specific events under study. However, data collection can also include observation, and examination of records, reports, photographs, and documents. The presentation of data from a qualitative descriptive study involves a direct descriptive summary of the informational content of logically structured data. The data used in this study consist of online comments of a YouTube video titled *Pride, and Prejudice, Are Shaping LGBTQ Rights in This Tiny Catholic Nation*; <https://www.youtube.com/watch?v=SB0lupt1NYs> that was uploaded on May 19, 2019, by a channel named Vice Indonesia and were transcribed manually. Simple random sampling is used in this study, in which the comments are chosen randomly. According to Acharya, Prakash, Saxena, and Nigam (2013), the advantages of using this method are that minimal knowledge of the population is required, high internal and external validity and it is easy to analyse the data. Due to the fact that there are a lot of similar comments, this study took the common comments that frequently appear in the comments section. Vice Indonesia has been visiting and reporting the annual Pride Parade celebration in Dili, the capital of Timor Leste. They also did interviews with a trans-woman who overcame a lot of personal struggles, the sister of the trans-woman, a victim of domestic violence, and various members of LGBT who have been kicked out of the house. The rationale for choosing the video was that it attracted so many comments and reactions both pro and contra from Indonesian people due to the reason that the topic brings a controversial issue. Living in a religious country, most Indonesian people certainly disagree with that event in Timor Leste, knowing the fact that Timor Leste is a religious country as well. People have different perceptions of LGBTQ and the annual Pride Parade celebration in Dili. The duration of the video is 15 minutes 59 seconds. The comments attaching to the video are mostly in Indonesian since the audiences of Vice Indonesia are mostly Indonesian people. There are approximately 13,400 comments in the comment section. This study classified the negative comments into four categories as mentioned before.

Discriminatory Discursive Strategies

Critical Discourse Analysis (CDA) is a qualitative analytical approach to critically describing, explaining, and interpreting the ways in which discourses build, preserve, and legitimise social inequalities (Mullet, 2018). CDA allows us to look into the discourse dimensions of the abuse of power, which leads to injustice and inequality. Dijk (as cited in Flowerdew et al., 2002) stated that we can analyse the linguistic structures and the discursive strategies of a discourse to reveal the power struggle, social inequality and any other kind of social and political problems. Discriminatory discursive strategies by Flowerdew et al. (2002) were used in this research. Flowerdew et al. (2002) found that in various analysis schemes, four main strategies of discrimination could be seen. They categorised all the racist phenomena into four strategies, which are negative other presentation, scare tactics, blaming the victim, and delegitimation. Negative other presentation is when the majority assigns negative traits by labelling or giving negative attributes with adjectives toward the minority group, which means that the majority has negative assumptions towards the minority group and thinking that the minority group is inferior. Scare tactics means that the extensive attention to the alleged threat by the minority group to the privileges of the dominant group, usually by predicting threats to public order and political stability, also exaggerates the threats to public order by criminalising the minority group. Blaming the victim means the most prominent feature is scapegoating, mixed with a general strategy of accusing a minority group of causing bad development, usually by justifying the prejudiced attitudes of the majority group by emphasising the negative attributes

of the minority group or resorting to a comparison with a notorious other community in another region or country. Delegitimation means a minority group is considered outlawed, and the result can be that the minority group is discredited and disempowered. This theory has been used by Chen and Flowerdew (2019), examining the discriminatory discursive strategies in the online interactions between different power groups from Mainland China and Hong Kong in their response to two YouTube videos about the Hong Kong Umbrella, or Occupy Central, Movement. The results show that a wide range of discriminatory discursive strategies used by two power groups was found in the majority of the comments, including four sub-strategies identified by Flowerdew et al. (2002).

Table 1. Taxonomy of discriminatory discursive strategies in the discourse of prejudice developed from Flowerdew et al. (2002)

Discursive strategy	Description of strategy
Negative other presentation	Defining negative traits by labelling the minority group with adjectives and stereotyping them with nouns. Putting the negative traits of the minority group first. The spread of negative attributes will gradually form stereotypes of reader's attitudes towards the minority group. This can lead to social isolation.
Scare tactics	Stirring worries among the members of the majority group generally by exaggerated statistics. Exaggerating threats to public order by criminalizing and abnormalizing the minority group.
Blaming the victim	Justifying the prejudiced attitudes of the majority group by emphasizing the negative attributes of the minority group or using comparisons with other well-known notorious communities in another region or country. Making explicit negative fallacies about the minority group. Allowing the majority group to focus on the burden caused by the minority group and thereby reject and even shift the responsibility involved to the latter.
Delegitimation	Problematising issues concerning the minority group. Discrediting and disempowering the minority group.

3. Findings and Discussion

The negative comments in the comments section which can be covered by this research are 1,008 comments. As can be seen from Table 2, the range of discriminatory discursive strategies listed in the taxonomy are found to be present in the data. Moreover, the most frequent strategy that presents is delegitimation.

Table 2. Discriminatory discursive strategies in comments section

Discursive strategy	Number of comments
Negative other presentation	283
Scare tactics	153
Blaming the victim	267
Delegitimation	305
Total	1,008

3.1. Negative other presentation strategy

Negative other presentation strategy is when an individual thinks that they are better than the minority group, in which the minority receives negative attributions by the majority group. According to Flowerdew et al. (2002), this strategy is defining negative traits by labelling the minority group with adjectives and stereotyping them with nouns. For instance, some people are labelling the LGBTQ community against health rules, religious rules, and even cultural norms. According to Brown (2017), the reason why there are a lot of people throwing negative comments online rather than offline is because face-to-face hate speakers are at risk of being attacked by the individuals they verbally insulted or by others at the scene. The online hate speakers are not physically present, so they do not have to worry about an immediate physical reaction.

- 1) *Kebodohan akal lah yang membuat negara kalian hancur seperti ini. Era modern tak selamanya membawa aura positif. Aku lebih suka menyebutnya sebagai sebuah ketololan.*
'Their stupidity is the reason why their country is destroyed. The modern era does not always bring a positive aura. I prefer to call it stupidity.'
- 2) *Mereka sakit dan harus diobati. LGBTQ bukan gaya hidup, tapi kelainan jiwa. Kita seharusnya menyembuhkan mereka, bukan mendukung mereka. Orang kelainan jiwa aja diberitakan.*
'They are ill and they need to be cured. LGBTQ is not a lifestyle, but a mental disorder. We should have cured them, not supported them. Why is Vice Indonesia reporting about a group of sick people?'

When referring to example (1), the label that some people gave in the comment section is "stupidity" and it appears a few times. Meanwhile, in (2), it is shown that some people label LGBTQ members as ill or sick and they need help. One of them even asked why Vice Indonesia was reporting news about sick people, as if LGBTQ members should have not been on the news.

- 3) *Kaum sesat. Ya Allah... Ampuni kami dari dosa yang baik kami sadari atau kami tidak sadari. Dan bukakanlah hati orang-orang yang tersesat. Aamiin...*
'They are a group of misguided people. Oh God... Please forgive us for our mistakes and guide them back to the right way. Aamiin...'
- 4) *Seanjing-anjingnya anjing tetep aja dia ngawinin yang betina. Hewan aja kawin sama lawan jenis.*
'Even animals mate with the opposite sex, male dogs would choose female dogs to mate.'

The word 'lost' or 'misguided' is also frequently referred to by some people in their comments. They also pray to God to guide the LGBTQ members back to the right way, which means that LGBTQ people are currently living the wrong way, as shown in example (3). Moreover, some people are comparing the LGBTQ members to animals, by saying that even male dogs would choose female dogs instead of choosing the same gender with them, as shown in example (4). This is called dehumanisation. According to Bar-Tal et al. (as cited in Flowerdew et al., 2002), dehumanisation involves categorising a group as inhumane either by using subhuman categories of beings such as lower races and animals, or by using negatively evaluated categories of super beings such as demons, monsters, and satans. Chen and Flowerdew (2019) stated that this is a strategy that sharpens differences between groups to the extreme.

- 5) *Tuh cowok bisa gitu ya pinggangnya lentur amat kayak permen karet*
'How can that guy's hips be so flexible like chewing gum?'

- 6) *Ew, jijik. Kaum pecinta dubur. Ini negara yang mau balikan lagi ke Indonesia? Najis. Menjijikkan. Apakah kaum rohani membiarkan penyimpangan ini?*
'Ew, disgusting. A group of anal lovers. Is this a country that wants to rejoin Indonesia? I am so disgusted. Why are religious people there just letting them celebrate this parade?'

Referring in example (5), the comment indicates that some people clearly mocking the transgender man in the video by saying that how can a guy's hips be so flexible, which means that they believe that only girls can dance in the parade, and a guy should have not been good at dancing like girls. They think that a man who poses like a woman is such a disgrace. Kupers (2005) suggests toxic masculinity is a constellation of socially regressive male traits that serve to encourage domination, devaluation of women, homophobia, and wanton violence. In addition, being "disgusting" is also the negative trait of the LGBTQ members, as shown in example (6).

- 7) *Timor Leste negeri miskin, pemikiran rakyatnya juga. Negara terbengkalai dan miskin terbelakang. Tentu saja masih mempraktekkan budaya zaman nabi Luth.*
'Timor Leste is such a poor country, just the same as the mindset of the people there. An abandoned and poor country, of course, the people are still doing what people in the Prophet Luth era did.'
- 8) *Mau diingetin bagaimanapun, kaum-kaum pecinta lobang silit dan adu pedang mah susah, pasti nyari celah, udah biarin aja, pada akhirnya mereka sendiri yang nanggung akibatnya. Tapi kalo ada saudara gue yang gitu udah gue pukulin tu orang.*
'No matter how hard you are trying to remind them, those asshole lovers would always do what they want to do, so just let them do what they want and let them face the risks. But, if the gay people happen to be my brother or family, I would definitely punch him.'

Some people also label the LGBTQ members as "poor". Their country is still an underdeveloped country which means 'poor' so that is the reason why they also have a poor mindset, as shown in (7). Example (8) indicates that the comment labelling the gay people as "asshole lovers", also mentioning that if the commenter's family is LGBTQ, he/she would surely punch them.

- 9) *Memalukan buat Timor Leste. Oalah wong nak uteke wes kwalik. LGBTQ adalah organisasi yang udah gila, akal sehatnya gak ada. Cuman orang bodoh dan akalnya gak ada yang mau LGBTQ bos. Gue masih waras, jadi sampe kapanpun ga akan setuju.*
'That is just shameful for Timor Leste. Their brains are not working. LGBTQ is just an organisation that is full of brainless and insane people. Only stupid or insane people are becoming LGBTQ. As long as I am still sane, I would not agree with what they do.'
- 10) *Mengerikan! Berjuang untuk merdeka hanya bercita-cita jadi bangsa sampah. Mereka ga tau apa dampak buruk LGBTQ. Ga ada positif-positifnya LGBTQ.*
'That is horrible. Fighting for independence only aspires to be such a trash nation. They do not know what the bad impacts of being LGBTQ are. There is no positive thing about being LGBTQ.'

- 11) *Aduh guys.. Apapun agama kamu, terutama islam, Kristen, yahudi, kayaknya ke-3nya itu melaknat LGBTQ loh, aduh heran saya, parahnya lagi, udah ada gereja-gereja yang mau menikahkan pasangan-pasangan laknat macam begini.*
'Oh guys.. whatever your religion is, whether you are Christian, Muslim, Jewish, I guess those three disagree with LGBTQ. Even worse, there are some churches that legalize cursed couples like them. I do not really understand how their brain works.'

As shown in example (9), some people in the comments label the LGBTQ members as "shameful" and assume that LGBTQ members are brainless and insane. In (10), it is shown that people label them as "horrible" and "trash". They also think that being LGBTQ has several bad impacts and moreover, there is no positive thing in being LGBTQ, all things about them are negative. In addition, people in the comments also label LGBTQ members as "a curse", as shown in example (11).

3.2. Scare tactics strategy

Scare tactics are when people are stirring worries or leading others' opinions by exaggerated statistics, or exaggerating threats to public order by criminalising and normalising the minority group (Flowerdew et al., 2002). Brown (2017) stated that a potentially distinctive feature of online hate speech is that there may be a physical distance between speaker and audience, meaning that the speaker may be invisible or in some sense invisible to the audience and vice versa.

- 12) *Jauh dari bala, semoga keluarga, kerabat, dan tetangga kita-kita dijauhkan dari LGBTQ.*
'Away from disaster. I hope that my family, relatives, and neighbours are being kept away from LGBTQ.'
- 13) *Jaman nabi Luth alaihissalam, LGBTQ sudah dilarang dan mendapat kutukan langsung dari Allah, namanya kaum Sodom yang Allah luluh lantakkan negerinya dengan azab yang mengerikan. Kalau jaman sekarang masih ada yang seperti itu berarti lebih jahiliyah daripada jahiliyah. LGBTQ bukan modern, justru terbelakang jauh lebih bodoh dari kaum Sodom itu sendiri. Sarang kaum Luth dibawa ke Timor Leste. Siap-siap murka Tuhan. Sejarah selalu berulang kembali. Tidakkah Sodom dan Gomorah sudah cukup menjadi peringatan yang sangat keras dari Tuhan... Kasihan warga asli Timor Leste, mereka terkena balak karena rezim yang berpihak pada LGBTQ.*
'During the Prophet Luth era, God already forbade the existence of LGBTQ and they got cursed directly from God. God destroyed their nation with horrible doom. If it happens again during this era, it means LGBTQ people are stupid and brainless, even more stupid than Sodom people. LGBTQ is not a sign of modernity. They bring back the stupidity of Sodom people in Timor Leste. Just be ready for God's curse. History will repeat itself. The tragedy of Sodom and Gomorrah should have been enough for them to learn not to repeat the same mistake. I feel sorry for those 'normal' people living in Timor Leste.'

Referring in example (12), it indicates that the comment mocking the LGBTQ people by saying that they are such a disaster and hoping that their family is safe from that 'disaster'. Some of the comments are leading others' opinions to believe that God would punish LGBTQ people because of what they are doing. Disaster will come because of them. Those people in the comment section keep reminding others and LGBTQ members about Prophet Luth era and how God punished same-sex couples with horrible doom, and the history would repeat itself,

that would happen in Timor Leste if they legalize LGBTQ and continue to celebrate the annual parade, as shown in example (13).

- 14) *Awal kehancuran Timor Leste. Balak pasti datang. Bentar lagi azab akan menghancurkan kota kecil Timor Leste. Selamatkan RI dari LGBTQ. Rusak masa depan negara jika mengizinkan LGBTQ. Justru itu ternyata tujuan mereka jika ingin bergabung kembali ke Indonesia, mereka ingin melegalisasi LGBTQ di nusantara. Jadi jangan diberi peluang.*

'The beginning of the destruction of Timor Leste. Disaster will come. God will curse that country. I hope Indonesia is free from LGBTQ, the country will be destroyed if it legalises LGBTQ. That is the reason why Timor Leste wants to rejoin our country, they want to legalise LGBTQ here. Do not give them any chance.'

- 15) *Ini parade kesukaan setan. Iblis akan selalu menyertaimu. Yakinlah, LGBTQ dilaknat Tuhan.*

'Celebrating this parade is Satan's favourite. The devils will always be with you. Believe me.. God will curse LGBTQ.'

Some of the comments also describe how people think that the existence of LGBTQ members is the beginning of the destruction of Timor Leste. Also, people disagree if Timor Leste rejoins Indonesia, it could be such destruction to Indonesia, assuming that the reason why Timor Leste wants to rejoin Indonesia is so that LGBTQ would be legal as well here, as shown in (14). Example (15) shows that people in the comment section said that the parade in Dili is Satan's favourite. The devils will always be with them, and LGBTQ people are cursed by God.

- 16) *Tanda-tanda menuju hancurnya peradaban manusia di sana. Ya iyalah bi-jimane ada pertambahan penduduk kalau semakin banyak yang LGBTQ ntar banyakan yang meninggal daripada yang lahir. Jika LGBTQ legal kemudian menjadi penduduk dominan.. Bagaimana dengan masa depan manusia..?*

'These are some signs that human beings will become extinct in future. The death rate would be higher than the birth rate. If being LGBTQ is legal and then becoming the dominant population, how about the future of human beings?'

- 17) *Dunia udah mau kiamat. Laki-laki menyerupai perempuan, perempuan menyerupai laki-laki. Semoga Indonesia gak ada acara kaya gini. Semoga azab untuk negara Timor Leste hancur, gempa, tsunami, kelaparan, dll. Jauh-jauh dah tuh LGBTQ dari Indonesia.*

'This world is near the end. Men act like women and vice versa. I hope Indonesia would not celebrate this kind of parade. LGBTQ people are cursed by God and disasters such as tsunami, earthquakes, hunger, etc. will come to the country. I hope LGBTQ members are staying away from Indonesia.'

Example (16) indicates that some people are trying to make others believe that the existence of LGBTQ members is the sign of human beings becoming extinct because they cannot have their own children. Some people are also stirring worries by saying that the world is near the end due to the reason that LGBTQ people exist. They hope that LGBTQ will not exist in Indonesia. They are leading others' opinions by saying that LGBTQ members are cursed by God and disaster will come, which means other people will suffer the same consequences, as shown in (17).

- 18) *Amit-amit njir.. Semoga keluarga kita dijauhkan dari sifat-sifat LGBTQ. Aamiin..*
'I hope that our family is being kept away from these LGBTQ behaviours. Aamiin..'
- 19) *LGBTQ itu menular, coba aja situ bergaul selama setahun sama orang-orang itu terus, ntar lama-lama ikut lentik.*
'Being LGBTQ is contagious, just get along with them then you will definitely be like them sooner or later.'

Referring to (18), it is shown that some people pray to God that God will protect their family and be kept away from LGBTQ people because it is such a disgrace. In (19), it indicates that some people are trying to make people believe that LGBTQ people are contagious and people should be kept away from them.

3.3. Blaming the victim strategy

According to Flowerdew et al. (2002), blaming the victim strategy is justifying the prejudiced attitude of society by emphasising the negative attributes of the minority group or using comparisons with other well-known notorious communities in another region or country. It is allowing the majority group to focus on the burden caused by the minority group and thereby reject and even shift the responsibility involved to the latter, or making explicit negative fallacies about the minority group. Chen and Flowerdew (2019) stated that at times, the blame may be exaggerated or even involve serious distortions from outside groups. According to Brown (2017), online communication often means that the direct impact of the speech act is not visible by the perpetrator. If one is unable to see the emotional hurt inflicted by one's online hate speech, one may tend to underestimate its significance.

- 20) *Homosexual anda bilang normal? Maaf sodara, hewan saja tidak mau dengan sesama jenis. Jika anda masih menggunakan pemikiran waras mungkin anda akan menolak LGBTQ, kecuali jika anda juga salah satu dari mereka. Golongan manusia yang tak punya akal, lebih rendah daripada binatang. Negara kecil tapi penyakit masyarakatnya banyak.*
'You said being a homosexual is normal? Sorry brother, but even animals would not mate with same-sex. If you are still sane, you will not accept LGBTQ members unless you are one of them. LGBTQ members are just a group of people that lack common sense and their thinking abilities are lower than animals. A small country with a large 'sick' group.'
- 21) *Orang ngerti agama dan beriman pasti menolak LGBTQ. Sudah ditakdirkan terlahir laki/perempuan yaa terima saja karena itu kuasa ilahi. Solusinya cuma satu, belajar untuk bersyukur menerima apa yang sudah diberikan Tuhan. Ingat yang Allah ciptakan sepasang adalah Adam dan Hawa, bukan Adam dan Ahmad atau Hawa dan Siti. Sama saja kalian tidak menganggap Tuhan itu nyata. Mending jadi ateis kalo pikirannya kayak gitu.*
'If you believe in God and have a religion, you definitely will not accept the existence of LGBTQ. God has destined us to be men or women, there is nothing in between. All we have to do is to accept it and be grateful for what we are. God created Adam and Hawa, not Adam and Ahmad or Hawa and Siti. You should have been an atheist for doing so.'

In (20), it is shown that some people in the comment section said that LGBTQ members do not have common sense and their ability of thinking is lower than animals since animals would not mate with same-sex. Those people also said that being LGBTQ is abnormal and insane, even perceive that LGBTQ members are just a group of sick people and portray them as

an inferior group. Example (21) indicates that a lot of people are blaming the LGBTQ members by saying that they have no religion and no faith at all because they are destined to be a man or a woman but they are not grateful for that. If they change their identity, it means they are against God's destiny. They perceive that LGBTQ people should not change their gender identity because God has made them that way. Moreover, those people said that Allah created Adam and Hawa, not Adam and Ahmad or Hawa and Siti, which means God already created 'normal' couples, not gays nor lesbians.

- 22) *Ihh.. Ada-ada aja, ekonomi aja belum bener. Duh.. Negara masih miskin kok ikut-ikutan gitu. Mau jadi LGBTQ karena gak sanggup lagi kalo rakyatnya makin tambah banyak, entar mau makan apa wkwkwk. Gak usah aneh-aneh dululah, perbaiki ekonomi Timor Leste kalian dulu.*

'How on earth could they celebrate this parade while their country is still an underdeveloped country and their economy is not in a good condition? They might become LGBTQ because they cannot have kids so they do not have to feed more human beings? Just focus on developing your country first before celebrating this kind of parade.'

- 23) *Ngerti gak LGBTQ bahayanya seperti apa? Gaya-gayaan ngomongin hak asasi manusia, setiap agama pasti melarang perilaku LGBTQ. LGBTQ itu suatu penyakit menular dan harus disembuhkan.*

'Do they even know the danger of being LGBTQ? Voicing out about human rights without knowing the fact that every religion forbids LGBTQ. LGBTQ is such an infectious disease and it should be cured.'

Some people blame the LGBTQ members by saying that they should not be LGBTQ and celebrating the parade because their country is still an underdeveloped country. They should focus on developing their country before celebrating LGBTQ pride which is full of sinners. Moreover, the reason why their country is still poor is that they exist, as shown in (22). Referring to (23), it shows that some people perceive LGBTQ members are voicing about human rights without knowing the fact that every religion forbids LGBTQ behaviour and being LGBTQ is dangerous and they should be cured.

- 24) *Lucu aja mereka berdoa di awal video, tapi secara gak sadar mereka melecehkan dan menghina aturan Tuhannya. Bawa-bawa agama Kristen untuk hal yang juga dilarang dalam agama Kristen.*

'It is funny how they are praying at the beginning of the video, before celebrating the parade even though there is no religion accepting LGBTQ. That is just useless. They do not realise that by praying, they are insulting their religion and God's rules. Doing what the religion teaches us before doing what the religion forbids us.'

- 25) *Sakit itu diobati bukan mencari pembenaran.*

'They are ill, they need to be cured instead of looking for justification like that.'

In example (24), it indicates that some people are blaming the LGBTQ members because they are praying to God even though they know that no religion agrees with being LGBTQ. Some people think it is funny how LGBTQ members are still praying even though they are against God's destiny, which means praying before doing immoral behaviour is like insulting God's rules. The comment in (25) indicates that some people believe LGBTQ members need to be cured because they are 'ill', instead of looking for justification.

26) *Aku gak dukung LGBTQ bukan berarti benci sama orangnya, hanya benci terhadap perilakunya. LGBTQ harusnya disadarkan. Jijiknya kami kalau tau keluarga kita LGBTQ, apalagi kalo dia udah ngelakuin kegiatan seksual. Kalo sadar belok mending diem aja atau single seumur hidup daripada ngelakuin hubungan LGBTQ menjijikkan. Pemuda masa depannya aja begini.. Gimana mau maju Timor Leste.. Pasti juga dilaknat Tuhan.*

“I do not support LGBTQ not because of the person but the behaviour. Their behaviour is deviant and they need to be back to normal. I would be so disgusted if one of my family is LGBTQ, let alone doing sexual things. If they are aware that they are LGBTQ, they should be single for the rest of their life instead of being LGBTQ. If the young generation of Timor Leste has such deviant behaviour, the country would not develop better. They will be cursed by God as well.”

27) *Aku juga punya saudara yang kecewe-cewean yang berusaha agar tetep normal seperti cowo normal pada umumnya, tapi tetep juga feminine. Sebenarnya gak masalah selagi masih menyukai lawan jenis. Yang masalah itu kalo mereka homo.*

‘I also have a feminine brother but he is trying to be ‘normal’ like a real man in general. I think it is okay as long as he is still attracted to the opposite gender. It becomes a problem if he is homosexual.’

Some people blame the LGBTQ members that their behaviour is deviant and hoping that they will be back to ‘normal’. They even explained how disgusted they are, and think that LGBTQ members should be single for the rest of their life instead of being LGBTQ. In addition, if the young generations of Timor Leste have such deviant behaviour, then the country would not develop better, and also will be cursed by God, as shown in example (26). Furthermore, example (27) shows how a person blames the LGBTQ people for being themselves and stands for it, by explaining that the person has a feminine brother but he is trying to be a real man or a ‘normal’ man. It is no problem as long as he is still attracted to the opposite gender. It becomes a problem if he is a homosexual.

3.4. Delegitimation strategy

According to Flowerdew et al. (2002), delegitimation strategy is when a minority group is considered outlawed, which results in the minority being discredited and disempowered, or problematising issues concerning the minority group. According to Brown (2017), one of the expected advantages of the internet as a medium of communication is that people are not forced to reveal aspects of their offline identity unless they wish to do so. Citron (2014) stated that people are more likely to use invective when there are no social cues, such as facial expressions, to remind them to keep their behaviour under control. The difference between negative other presentation strategy and delegitimation strategy is that according to Graumann and Wintermantel (as cited in Flowerdew et al., 2002), negative other presentation strategy attributes extremely negative and unacceptable personality traits to the minority group, more like labelling and stereotyping. While according to Dijk (as cited in Flowerdew et al., 2002), delegitimation strategy problematizes issues concerning minority groups such as cultural conflicts, immigration, dwelling, etc., in other word is more like rejection.

- 28) *Alhamdulillah Timor Leste udah lepas dari Indonesia. Jangan kasih tempat untuk LGBTQ. Semoga ga balik lagi bergabung dengan NKRI. Indonesia tidak akan menerima keberadaan kaum zalim ini, tinggallah di Timor Leste.*
'I hope this country will not be a part of Indonesia again. Indonesia would not accept LGBTQ people, they better stay in Timor Leste, so that there are no such people here. I am so thankful to know that they are not a part of our country anymore. There is no place for LGBTQ.'
- 29) *Timor Leste berusaha merdeka dengan mengorbankan ribuan pejuang serta rakyatnya untuk menyelamatkan LGBTQ mereka. Nice dude.. Very nice.*
'Timor Leste had sacrificed thousands of warriors only to protect these LGBTQ people? Nice dude.. Very nice.'

In (28), it is shown that some people are feeling grateful because Timor Leste is no longer a part of Indonesia. They wish that Timor Leste would not be a part of Indonesia again in the future due to the reason that Indonesian people would not accept those LGBTQ members. They even said that there is no place for LGBTQ, which means that LGBTQ should not be accepted anywhere. In comment (29), the person thinks that Timor Leste had sacrificed thousands of warriors to be an independent country just to protect LGBTQ people there.

- 30) *Ini bukan soal agama. Gimana solusi terbaik jika ada orang sekitar kamu seperti ini. 1. Apakah jauhi/musuhi mereka?, 2. Ikat dan pukul, 3. Bakar/hilangkan, 4. Biarkan mereka, 5. Menyiapkan wadah untuk kembangkan bakat mereka, 6. Sembuhkan dengan terapi.*
'This is not about religion, but what is the best solution if you see a person like this? 1. Staying away from them?, 2. Tying them up then beat them, 3. Setting them on fire, 4. Letting them be what they want, 5. Helping them to develop their talents or hobbies, 6. Curing them with therapy.'
- 31) *Idihhh... Jadi LGBTQ aja bangga lu.. Hidup mau jadi apa?*
'Why on earth are you so proud of being LGBTQ? You definitely have no purpose in life.'

The person in comment (30) is giving lists of insane solutions to face those LGBTQ people as if LGBTQ members are not human beings. In example (31), it is shown that the person in the comment said that they should not be proud of being LGBTQ because there is nothing to be proud of, moreover, they have no purpose in life.

- 32) *Ya silahkan saja kalo di Timor Leste, tapi jangan di sini ya. Jamin berdarah-darah, terlepas kepala kalian kalo berani-berani parade di Indonesia.*
'It is fine to celebrate it in Timor Leste, but do not you dare to celebrate it here. We are gonna slash your heads off if you ever celebrate it here.'
- 33) *Yang pasti, segala sesuatu yang bertentangan dengan syariat agama sebaiknya tidak hidup di muka bumi.*
'As I know, all the things that are contrary to the religious norms should have not lived on earth.'

Referring to example (32), it shows that the person threatens the LGBTQ members by saying that it is okay to celebrate in Timor Leste, but if they dare enough to celebrate the parade in Indonesia, Indonesian people would slash their heads off. Some people think that all the things that are contrary to religious norms should have not lived on earth, as shown in example (33).

34) *Liat aja kualitas negara dari segi pendidikan dan ekonomi negara yang memimpin hak LGBTQ katanya itu, apakah baik?*

'Just take a look at the education and economy sectors in Timor Leste, is it good enough? They should have fought to develop their national economy instead of fighting for LGBTQ rights like this..'

Some people think that others should see whether the education and economy sectors in Timor Leste are good enough since they legalise LGBTQ. Also, they should have fought to develop their national economy instead of fighting for LGBTQ rights, as shown in example (34).

4. Conclusion

The discriminatory discursive strategies by Flowerdew et al. (2002) have been reviewed and used in this research to analyze the negative comments in the comments section of a YouTube video by Vice Indonesia, which shows how Timor Leste people celebrate the LGBTQ parade in Dili. The results show that four discursive strategies such as negative other presentation, scare tactics, blaming the victim, and delegitimation were found in the comments section. It shows that after watching the video, most people perceive LGBTQ members are such a disgrace and label them in degrading adjectives, such as stupid, ill, lost or misguided, comparing to animals, poor, shameful, horrible, trash, and a curse, as found in the comments section. Moreover, most people are stirring worries and leading others' opinions by perceiving that the presence of LGBTQ members is such a disaster and the beginning of the destruction of the country, also the extinction of human beings in the future. Furthermore, those negative comments are blaming the victim by viewing that they should focus on developing their country first before celebrating such a parade, the reason why their country is still poor or underdeveloped is that they exist. Also, when they are praying, most people perceive that praying before doing immoral behaviour is like violating God's rules, while they are against God's destiny due to changing their identity. Then, some people said that they should be cured instead of voicing out about human rights and looking for justification like that. People also think that those LGBTQ members have such deviant behaviour and they should be single for the rest of their life. In addition, the negative comments that were found are delegitimation strategies in which most people are feeling grateful because Timor Leste is no longer being a part of Indonesia, even saying that they would slash LGBTQ members' heads off if they dare enough to celebrate the parade in Indonesia. Although positive and supportive comments are present as well, they can barely be seen because it is almost full of hatred toward the LGBTQ members. In addition, this research has offered some insights into how Indonesian people perceive LGBTQ by looking at an LGBTQ Pride Parade that was celebrated in Timor Leste.

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