

The Representation Of Male Feminist On Twitter

The Virtual Ethnography Study On Account @Lakilakibaru

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ABSTRACT. Social media has the power to build literacy values for equality between men and women. The ever-increasing use and simplicity of building interaction among fellow users have become the most prominent advantage compared to conventional media. The same goes for the *Aliansi Laki-laki Baru* movement which has used Twitter as a medium of communication between them. This research aims to capture the representation of male feminist by the *Aliansi Laki-laki Baru* on social media. It used the dramaturgy theory from Erving Goffman as guideline and qualitative model, especially virtual ethnographic as the research method. Observation, interview and literature study were applied in this research. The research found that the *Aliansi Laki-laki Baru's* publication on Twitter, which identified as @lakilakibaru, mainly resides in activities, gender violence, men's roles in gender equality, man masculinity, sexist jokes, relation between religion and gender, gender in politics and application of sexist terms. The interactions built on @lakilakibaru account through replies feature were neutral, constructive and backed with reliable data. It is also found that @lakilakibaru used verbal language with contextual approach and also utilized non-verbal language to show boldness. Based on the findings, it is concluded that @lakilakibaru depicted their male feminist on Twitter as men can be sensitive, gentle, scared, affectionate, and be pretty. Men can also share roles with women such as domestic work and earn a living. In their relationship, men do also not dominate their partner and solve problems without violence whether verbal, physical, and emotional violence.

Keywords: representation, male feminist, the New Men Alliance, social media.

1. Introduction

The development of social media is increasing. Along with the use of the internet that is getting easier and internet networks are getting easier. While social media users based on the results of Hootsuite Wearesocial research released in January 2019 in Indonesia reached 150 million or 56% of the total population. The amount is up 20% from the previous survey. While users of mobile social media reached 130 million or around 48% of the population, [1].

The high rate of use of social media, one of which is used by institutions that advocate for certain groups such as the equalization movement between men and women. Like what was done by the *Aliansi Laki-laki Baru* (hereafter ALB). Every year members of the movement show an increasing trend from their followers. The last year data

of this alliance; Facebook has 8147 followers and 8124 likes this page, Twitter 7136 followers, Youtube 134 subscriber, and Instagram 6356 followers, [2].

Aliansi Laki-laki Baru (hereafter ALB) emerged in 2009 as the foundation to encourage male portion in gender justice movement. However, this organization becomes unique because it focuses on the importance of dismantling the concept of masculinity that is indirectly detrimental to the males.

Movement for equality are generally pinned to women. This assumption is not without a reason because the movement for gender equality is initiated, written, and voiced by female figures. Starting from the 18th century, Mary Wollstonecrafts, a philosopher from the United Kingdom, wrote about the lack of education for women. Then, turn to the 20th century, Betty Friedan from the United States described the life of women in the industrial era. However, the assumption that the movement of feminism is entirely owned by women is less precise because in the history of feminism, a number of males' movements who voiced gender equality, both for women and for men, emerged. Starting from the most famous movement in the 19th century, *Men's Liberation Movement* gave harsh critics about masculinity that

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burdens men. Then, *Men's Rights Movement*, which in the 1980s in the United States voiced that the role of men who had been pinned to them is burdensome.

There is indeed some discourses which assumes that men cannot participate in the feminist movement. This tendency can be explained by the Dramaturgy Theory of Erving Goffman, [3], that every individual, in this case, a man, always tries to organize himself according to the values built by the community. When men must be considered masculine, they try to hide their feminine support openly, in order to maintain those values. Even though they have support for femininity, they organize their personal space to remain masculine.

Then what about Indonesia? As a country with more than 1,000 cultures with the deep-rooted character in each tribe, Indonesia has a great influence on the movement of feminism. Patriarchal culture is one of the majority of culture adopted by the tribes in this archipelago country. In Indonesia, it is possible that the society who embrace the matrilineal culture can be counted by fingers, while the rest adheres to patrilineal culture. Although the actual meaning of patriarchy and patrilineal is different, but the culture essentially places women as subordinate.

The most appropriate figure to describe patriarchal culture in Indonesia is Raden Ajeng Kartini. Her story before publishing the famous book *Habis Gelap Terbitlah Terang* explains how to be a woman in the era of ancient Java is very difficult to develop, especially in education field like men.

The movement of awareness of feminism in this era has been lost. It is proven by the presence of a mass media called *Magdelene.co* that openly explores issues of feminism. This movement becomes one of the examples of feminist struggle transition in the digital era. Reciprocally, the men who are pro feminism eventually create a similar campaign through the use of mass media technology, one of them is *Aliansi Laki-laki Baru* (ALB) or New Men's Alliance.

The reasons for the establishment of ALB are clearly visible on men's awareness. Therefore, the strategy that is put into the web page also proves that they want to build a new image of men and make efforts oriented to changes in male behavior.

It cannot be denied that the presence of social media gives a great impact for the activities of social life. Social media in character have advantages in spreading information that can be done in two ways. As a result, the character of mass communication that has been echoed by the communication experts seems out of date, [4]. The character makes the dissemination of information becomes more memorable because the communicant feel closer to the communicator. This certainly has an impact

because it gives the impression that every communicant is special and has the same value of their existence, [4]; [5]

This study aims to explain the representation of feminist men through the New Male Alliance on Twitter. In this case, it concerns the interaction that was built, the language used and male feminist representation based on the activity and language used by @lakilakibaru on Twitter.

2. Literature Review

Representation is an important part of the process of a meaning formed and confronted with culture. This includes the use of language, signs, and images that represent to represent something, [6]. In this study, the constructional approach is used that is something that is not meaningful: we form the meaning, use a system of representations concepts and symbols. The essence of representation studies focuses on issues that are formed so that they become something that looks natural.

Language is an intermediary medium in interpreting things in the world, producing and changing meanings. In this case the language acts as a system of representation. Through language in the form of symbols, written signs, oral or image. Humans express thoughts, ideas and concepts about something. The meaning really depends on how to represent it.

Haraway [7] mentions that gender is built as a category to explore meaning as "woman", to question what was once considered taken for granted. Thus, the word 'gender' is raised in the name of a problem of relations between women and men. At the very least, the word 'gender' refers to three things: The social construction of masculinity and femininity in social roles, behavior (social and personal closeness), and the identity of individuals recognized from outside there is a natural basis for sex differences.

Broido, [8] defines Social Justice Ally as a member of a dominant group or majority group that works personally and professionally to end oppression by supporting and defending oppressed groups. In patriarchal society, men enjoy special treatment and power, this advantage is referred to by Raewyn as a patriarchal dividend. Apart from social and ethnic classes, men will get a higher status than women in their community. Because men get a lot of benefits, men tend to maintain a patriarchal culture in society, [9].

Various challenges are experienced by men who take a role in supporting women to obtain justice that includes interpersonal challenges, namely when men can reflect inequality and social injustice in their environment. [10]. This reflection making men aware of the power and privileges they have at the same time identifying the injustices and suffering experienced by women as a result of the power and privileges enjoyed by men.

There was debate among social scientists and activists related to labels or naming used to describe men who acted in support of the feminist movement. Some scientists labeled men sympathetic to women's struggles as pro-feminist men. Flood, [11] defines male feminists as men who support feminism and efforts to bring gender equality and justice. While Pease ([12] identified a number of pro-feminist male characteristics, for example, that opposed male dominant positions and dominating attitudes towards internalized women, they realized oppressive and socially justified privileges and behaviors. Brian Klocke, an activist from a non-governmental organization engaged in the development of Adam Stream named the National Organization for Men Against Sexism said in one of his essays entitled Roles of Men with Feminism and Feminist Theory, [13] that: It is crucial for to be a part of feminist agency. If feminism is to attain its goal of liberating women, they must be a part of the struggle.

Twitter

Twitter was founded by Jack Dorsey, Biz Stone, and Evan Williams in San Francisco and went public in August 2006. Twitter was initially funded by a small company in San Francisco that only build applications for people and companies on the internet. Twitter, Inc. was founded in May 2007.

The advantage of Twitter lies in the characteristics of the short answer format called tweet. This social network makes it easy to deliver concise and concise information. Another advantage is that users can share information with people outside of cellphone or e-mail contacts, which of course can make Twitter friends circle more. Twitter content; Home Page (Home), Profile, Followers, Following, Mentions (@), and Favorite.

3. Methodology

This research on the representation of male feminist is a qualitative research using virtual ethnography approach. Virtual ethnography is a method used to investigate the internet and explore the entity (users) when using the internet, [14]; [15]; [16]; [17]. This is in accordance with the subject of this research, Twitter account @lakilakibaru, as a social media used by ALB to socialize in virtual space.

This research illustrates a cyber culture phenomenon by the ALB on social media Twitter @lakilakibaru in representing itself as a male feminist group using virtual ethnography method. The term ethnography is generally very close related to culture, especially in ethnographic studies, the term culture is central. In this case, the meaning of culture in the context of ethnography can be interpreted as a set of patterns of behaviors and beliefs that exist in it. Ethnography can also be used for the

study of the cultures in certain groups of people, in this case, it is conducted on the Twitter account of ALB that represents itself as male feminist. The theory of male feminist representation by ALB on Twitter is *Dramaturgy Theory* of Erving Goffman.

In collecting data, this research used three ways: literary studies, observations, and interviews. In the other side, *member check* is used in the validity test of research data that has been produced.

4. Results and Discussion

The results of this male feminist representation research are the tweets uploaded by @lakilakibaru on Twitter, the use of verbal and nonverbal language used by @lakilakibaru in communication on Twitter, and the representation of *male feminist* based on activity of tweets, replies, and retweets (an action to republish someone's publication on Twitter), and language usage by @lakilakibaru on Twitter.

@lakilakibaru uploads tweets daily in various topics that are certainly related to their role as a group of *male feminist*. The uploading tweets @lakilakibaru is categorized into four categories, information about event, education, tips, and opinions. In the period February 1, 2018 - March 8, 2018, there are 96 posts including tweets, replies and retweets with the following details:

Table 1. Number of tweets @lakilakibaru
1 Februari - 8 Maret 2018

No.	Categories	F
1	Discourse posts	18
2	Event posts	4
3	Images/videos posts	5
4	Replies	12
5	Discourse retweets	30
6	Event retweets	27
	TOTAL	96

The verbal dan nonverbal language used by @lakilakibaru in communication on Twitter

The @lakilakibaru account writes the results of the thoughts into written discourse or shares images and videos that are relevant to the thinking as feminist men to social media Twitter. There is a hope that the tweets educate followers and non-followers about the concept of male masculinity, and how men have an essential role in supporting the women's movement to achieve gender equality.

In the tweets observed, the @lakilakibaru account almost entirely used the Indonesian language. The posts about opinions, infographics, tips, and research results are packed with supporting data so it is expected that those posts will persuade followers and non-followers of gender issues. Naturally, in various situations or posts

genres, the language used is also different, adapted to the context.

In this research, the language function as the naming used by @lakilakibaru is seen from the tweets about disagreement with the use of the term "Pelakor" which refers to women who snatch the husbands of other women. The @lakilakibaru account mentions the term as if eliminating the responsibility of men in an affair, whereas in order to have an affair, there must be a male and female role. Therefore, as a solution, @lakilakibaru recommends using more neutral terms like "WIL" or *Wanita Idaman Lain* (woman of the dream). In WIL term, it appears that there is a male role that craves another woman.

In addition, the naming function used by @lakilakibaru in communication on Twitter differs depending on the context. As the results of the research, @lakilakibaru uses more formal words such as exploitative term referring to empowerment, ravel term referring to the number of copies of newspaper or magazine sold, penetration term referring to the breakthrough, and the credo term referring to a trust statement. In a non-formal context, @lakilakibaru uses a more casual choice of words, such as for sale term which in the context of the @lakilakibaru posts phrase on one of the tweets is meaningfully sought to obtain the desired result. Then, the very term is used in declaring a superlative form in one of the tweets. The very term is certainly not used when in a formal situation, because in the formal situation, it should be used word is really, highly, extremely, and greatly.

Besides that, the interaction language function in the tweets uploaded by @lakilakibaru is the use of the word "bro" as a greeting word. The term "bro" is an abbreviation of the word "brother". The term suggests that @lakilakibaru considers the followers and non-followers on Twitter to have a kinship relationship. In addition, the phrase "*coba colek teman kalian yang masih sering bercanda kayak gini*" (try to mention your friends who are still joking like this) in one of the tweets invites interaction with followers and non-followers. The expected interaction by uploading the tweets is to mention the followers' friends on Twitter so that their friends can read the tweet. As a result, they realize to no longer do sexist jokes.

The last language function according to Lary Baker is information transmission. This function certainly exists in all tweets uploaded by @lakilakibaru on Twitter because all tweets contain the results of thoughts or things that are relevant to @ lakilakibaru thoughts. Transmission of information means the delivery of information. In this context, @lakilakibaru communicates with followers and non-followers via Twitter.

Not only verbal communication, @lakilakibaru also uses nonverbal communication in its communications on

Twitter. Nonverbal communication is a communication process where the message is delivered by not using words. The examples of nonverbal communication in oral communication are the use of gestures, body language, facial expressions and eye contact; the use of objects such as clothing, haircuts and so on; symbols; and the ways of speaking such as intonation, emphasis, sound quality, emotional style and style talking. Meanwhile, in written communication, nonverbal communication may include the use of images or symbols, colors, and punctuation. According to Knapp, the term nonverbal is usually used to describe all communication activities outside of spoken and written words, [18]; [19]; [20] .

In this research, all forms of nonverbal language used by @ lakilakibaru on social media Twitter is packed into the form of images and the use of punctuation that states intonation. As in the tweets that are discussing the use of the term "*pelakor*", @lakilakibaru includes pictures of couples who are walking hand in hand but the man is also seen holding hands of another woman. The use of the images is an illustration to reinforce the intent of @lakilakibaru that men and women are responsible for the occurrence of infidelity, not just one party.

Additionally, in the tweets discussing the construction of masculinity in media texts, it is included with the image of a not burly man who is seen as a burly man because he is standing in front of a chalkboard with a sturdy muscle picture. The picture confirms the results of the research uploaded by @lakilakibaru that online media texts in the news of rape cases against women form a concept of superior man of women, which is not necessarily the case.

The color elements contained in the image are also noticed by @lakilakibaru. The use of masculine and feminine elements is combined such as black color that tends to masculine and the purple color that tends to feminine. Merging the two color characters is conducted with an expectation that readers are familiar with the characters displayed as in the initial goal of @lakilakibaru is to dismantle the concept of masculinity in society.

Not only images and colors, but punctuation is also used by @lakilakibaru in the tweets as intonation confirmation. For example, the use of punctuation "?" and "!" simultaneously after the phrase "Enak banget ya" (It is so good) on one of the tweets that discusses the use of the term "*pelakor*" express a question that affirms and affects. @lakilakibaru occasionally uses emoticons in some tweets. The use of emoticons is considered to represent the expression of @lakilakibaru when uploading tweets.

Therefore, based on observations, the use of verbal language by @lakilakibaru is adapted to its context, using formal language in research discourse and using casual language in non-research discourse. In communicating, the use of harsh language is avoided. Besides that,

nonverbal language is also used to support and emphasize the uploaded discourse.

The representation of male feminist based on the activities and language used by @lakilakibaru on Twitter

There are three approaches in representation, namely reflective, intentional, and constructional approaches [6, p. 25]. In this research, a constructional approach is used to show something that is meaningless so the meaning is made up by using concept and symbol representation systems.

Male Feminist in Indonesian is *feminis laki-laki*. Michael Flood, [11] more specifically defines pro-feminist male as male who support feminism and effort to bring gender equality and justice.

The representation of male feminist who becomes the object of this research is obtained using a representation system of existing concepts, then the role as a symbol is played by the activity and the use of language by @lakilakibaru on Twitter.

The values represented by @lakilakibaru about male feminist based on casting their thoughts through Twitter's posts are that men can play a role outside the socio-cultural construction of the community that men have been pursuing. It is because socio-cultural construction of gender roles is made by human and can be changed. However, the role of gender is certainly different from the role of sex that is natural, such as only women who can be pregnant and give birth and only men who can fertilize.

In behavior, it is natural that men become sensitive, afraid of something, loving, and dressing up. It is a natural element as a human being. Both men and women are equally blessed the sense of taste by the creator so that experiencing those feelings is a fairness that has been constructed in the opposite by society.

The role of gender is attached to the classification of public-domestic and rational-emotional. As for example, the job in the public sphere is often considered masculine job, while the domestic job is attached to feminine job. In line with the breaking of socio-cultural construction of society, men can also share gender roles with women. Men can share domestic job like washing, cooking, and taking care of children. Women can also replace the role of men in making a living. In essence, the classification of roles must be discussed in advanced.

Responding to the privilege they have as men, sexist jokes of women tends to be normalized. It uniquely occurs not only between men and women, but also fellow women. The examples that are often heard every day is when women are driving slowly, most people will grumble and label "*pantas saja itu cewek yang nyetir*" (no wonder, it is a woman who drives) and so forth.

Unfortunately, such jokes tend to be considered commonplace and even in Laura Bates' book, the woman who resists the joke is said to have no sense of humor. Therefore, @lakilakibaru as male feminist invites men not to do sexist jokes.

In a relationship with a partner, men often take control of their partners. This becomes natural because a gender perspective can lead to subordination to women. The existence of society's assumption that women tend not as strong as men do so they should be protected precisely reinforce the domination of men that actually leads to unhealthy dominance. Prohibiting, limiting, and making into abide is not the true meaning of the men's goal of protecting women. A good relationship is an equal relationship, without a controlling party and a controlled party.

In line with the domination, it is not infrequently that the form of male domination of women is indicated by the existence of violence. Masculinity as physical pressure is the root of violence against women because it considers masculinity as the social definition is given to men who direct them to behave. Although women have the strength to fight, they are collided with permissive conditions of custom and religion interpreted that women place in a second creature after men. In addition, based on a quote from Kaufman, one of male violence causes is a paradox called "men's contradictory experiences of power". It means that the way men construct their individual and social power is a paradox because it is the source of fear, isolation, insecurity, and pain for the man himself. Therefore, as an effort to combat gender violence, it is important for men to understand that it does not require violence in solving problems.

5. Conclusion

The tweets contents posted @lakilakibaru on Twitter are topic of activity information, gender violence, male involvement in gender equality, male masculinity, sexist jokes, religious and gender relations, gender politics, and the use of sexist terms.

The interaction performed by @lakilakibaru through the replies feature is neutral, solutive, and align with the argument with the data. Then, the interaction performed by @lakilakibaru through the retweets feature of the posts of women's movement and gender equality that are considered in line with the principle of @lakilakibaru is because the tweets are important to read and to build relationships.

The use of verbal language by @lakilakibaru is adapted to its context, using formal language in formal situations and using casual language on non-formal discourse. Harsh language with sexist meanings is also avoided.

Then, nonverbal language is also used to support and emphasize the uploaded discourse.

Representation of male feminist by *Aliansi Laki-laki Baru* on social media Twitter is male can be sensitive, gentle, fearful, affectionate, and dressed up. Men can also share roles (excluding biological roles) with women, such as sharing domestic work and making a living. Then, to avoid normalizing the harassment of women, men who care about women avoid sexist jokes. Men do not dominate in relationships with partners, Men do not solve problems with violence, either verbal, physical, or emotional violence.

6. Limitations and Study Forward

This research has limitations on two things. First, studies in virtual space tend not to represent the overall social world of actors. Interactions in virtual space have limitations to express all human social behavior. This means that the portrait of conclusions obtained requires further studies in the social world of feminist men in the fight for women's equality. Second, the methodology of this research is to portray the statements and language behavior of male feminism ethnographically. This needs to be followed up with empirical and field studies to compile scientific propositions that are more complete about the male feminism movement in both virtual space and their social space.

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