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**Representation of The So-Called "Banci" as Verbal Violence on
Transsexual Personnel In Indonesian Online Mass Media**

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**Representation of The So-Called "Banci" as Verbal Violence on
Transsexual Personnel In Indonesian Online Mass Media**

ABSTRACT

Mass media in Indonesia gives the label of "Banci" to transsexual personnel. In Indonesian Dictionary, the word "Banci" is defined as "not male and not female," (adjective). Today, however, the word "Banci" has expanded the meaning of being "men dressed as women," (nouns) and "men who behave like women," (verbs).

The study used qualitative research techniques. Qualitative research is descriptive and tends to use analysis with inductive approach. Process and meaning (subject perspective) will be more highlighted in this study. Theoretical is used as a guide in order that the focus of research is in accordance with the facts in the field.

Analysis of the research is using the critical discourse analysis of Norman Fairclough. Fairclough argued that discourse is a social practice and divided the analysis of news text into three dimensions; text, discourse practice, and social practice. Text is related to linguistics, for example by looking at diction, grammar and coherence cohesion, and how the interculture forms an understanding. Discourse practice is a dimension associated with the process of production and consumption of text. Social practices, is dimension that related to the context of the situation or the context of the media in relation to a particular society or political culture.

The results of this study say that the text dimension, the label "Banci" is used as a diction, and which is repeated to be a patent word. An immediately word that people will use to point to transsexual personnel. In the discourse practice dimension, the word "Banci" is produced by the mass media and is

disseminated through online media, with the market share of public in general. In the dimension of social practice, the word "Banci" means derision as a result of Indonesian society that embraces sectarian patrilineal system. This social system considers transsexual personnel as sinners and has no self-esteem as men.

Keywords: critical discourse analysis, qualitative, online mass media, banci, transsexual.

Introduction

Banci is a name for men who become transsexual. Banci is one word that occupies three parts of speech at once, and all three parts have a bad meaning. In Indonesian Dictionary, the word Banci as an adjective has the meaning of someone who is not male and not female. The word Banci as a noun refers to a man wearing a woman's shirt. The word Banci as a verb means a man who behaves like a woman.

As a personality, the presence of a Banci is a long process. Personally, the arise of "Banci" behavior can not be separated from a process or a strong impulse from within themselves that their physical was not match with psychic conditions. They present behaviors far different from normal men, but not as normal women because they are physically male. The problem then is not just about morality and behavior that is considered unnatural, but is a sex drive that has been settled and requires distribution (Kartono, 1989: 257).

Banci's sex drive has not been fully accepted by society in Indonesia. Normatively, people in Indonesia do not recognize the existence of a third sex among men and women. Due to the deviation behavior they show daily, they are also confronted with social conflicts in various forms of abuse. Not all members of the community, including their own families, can accept the presence of a Banci as reasonably as other sexes. These conflicts cause the Banci to become increasingly isolated from the social environment, while Banci are required psychologically and financially to be viable in the self-isolating environment. As a result, the problem of Banci finally comes difficult to socialize their behavior in public. Eventually Banci are faced with the fact that they must be able to be not male or female.

According to what Kartono says, during the research, The Authors have found a fact that related to another reason of why a Banci sometime chooses to be a prostitute. The Authors have interesting conversation with one of a Banci¹ who says that he chooses to work as a commercial sex worker because he feels (as an ordinary human being) that his biological needs to be met, as well he needs to get money. So being a commercial sex worker is the most reasonable choice he has. Even though the downside is that he is increasingly being badly labeled by society. Becoming a Banci is already quite exhausting in his life coupled with such immoral work. But again he felt he had no other choice to live.

Giving label and pointing that a person is a "Banci" are in the category of verbal violence. Berkowitz (2003) defined violent verbal behavior as a form of behavior or acts of violence expressed to harm others. Verbal violence can be a form of curses, reproaches, insults, ridicules, slanders and threats through words. Coon (1986) said verbal abuse is a communication pattern that contains insults, harsh words, or abusive words, such as bad labeling or blaming. The Authors think that giving negative label is related to the environment in which the society lives, because language is part of the culture, then verbal violence is

¹His name is written on the Bibliography as an interview-source

influenced by local language and culture. And so as in society with patrilineal culture, the position of men is usually higher than that of women.

Patrilineal culture itself is identified as a customary society that governs the lineage of the father. This word is often equated with patriarchal or patriarchy. Patrilineal is derived from two Latin words, namely *pater* meaning father, and *linea* meaning line. Thus, patrilineal means following a line drawn from the father's side. Meanwhile, patriarchy comes from two Greek words namely *pater* meaning "father", and *archein* meaning to rule. So, patriarchy means power is in the hands of the father or the men.

Indonesia is a country with dominant patrilineal culture. Because the patrilineal principle believes that the line power is on the side of men, then all forms of male behavior that are capable to undermining the status of the man, often get harsh and occasionally excessive reactions. Transsexual personnel usually accepts both verbal and nonverbal forms of violence from the community, even in Indonesia, transsexual personnel is given the label "Banci" which has very low significance.

In addition to the influence of a large patrilineal culture, Indonesian society also includes sectarian society. Sectarian means supporters or adherents of a sect or a *madhhab*. The meaning of sect is people in a group who share the same religious beliefs or views. The religion of the majority Indonesian people is Islam. Islam itself is considered a patrilineal and patriarchal religion. This view is usually associated with issues of leadership in Islam, inheritance sharing, nasab-relationship, and also the social system in the household which designates men as the leader (Kretsinger, 2015: 20). In Authors environment, how Islam sees transsexual is absolute. Transsexual is categorized as *haram* or sinful if it is done, because it alters the original form of body and birth identity that has been created by God. So no wonder that if many people, in Indonesia, discriminate those who have transsexual gender.

Table 1.1. *The Number of Violence Cases Experienced by Transsexual Personnel*

No.	News Headline (In Indonesian)	News Headline (In English)	Indonesian Online Media
1.	Diserang Saat Peringati Hari Transgender, Kepala Waria Retak (22 November 2014).	Attacked as Commemorating Transgender Day, Head of Shemale Crack (November 22th, 2014).	Liputan6.com
2.	Tahun 2015 dan Jejak Kekerasan Pada Waria dan Gay (6 Januari 2015).	Year 2015 and Violence Trace on Shemale and Gay (Januari 6 th , 2015).	Suarakita.org
3.	Studi: 89,3% LGBT Pernah Alami Kekerasan (7 May 2015).	Study: 89.3% LGBT Ever Experienced Violence (May 7 th , 2015).	Beritasatu.com
4.	Kekerasan Terhadap Waria Juga Terjadi di Kediri (11 Maret 2011).	Violence Against Shemale Also Happened in City of Kediri (March 11 th , 2011).	Nasional.tempo.co

5.	Pengakuan Miris Para LGBT yang Mendapat Kekerasan Seksual (19 Mei 2016).	The Miraculous Recognition of LGBTs Who Have Sexual Violence (May 19 th , 2016).	Merdeka.com
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Source: Personal search result

In Indonesia, transsexual personnel receives unbalanced treatment from news text in the mass media, especially online media. Some of the online media reported cases that transpire transsexual personnel with degrading writing styles like using word “Banci”. Currently, online media is regarded as the most effective medium in spreading the news as well as the ideology that surrounds the news media. One of them is on the news text entitled **“Considered as *Banci*, This Teenager Killed Tortured by Five Friends”** published by *Suratkabar.id*, an online media portal, on June 16, 2017.

The subject of this study is a case that happens in Penang, Malaysia. A young man named T. Nhaveen has been tortured to death miserably by five of his friends, allegedly Nhaveen was tortured for being well-thought as a Banci. What is interesting in this case is international because it happened outside Indonesia, but *Suratkabar.id* still use the term “Banci” to Nhaveen. The term Banci as the nickname for transsexual personnel is only known in Indonesia, in Malaysia there may be different calls for transsexual personnel, besides that according to the Author's observation, the meaning of the word “Banci” in Malaysia is the Population Census. Therefore, Nhaveen's case reported by *Suratkabar.id* seems very enforced with the use of the term “Banci.”

The media add their perspective in interpreting social reality. They choose to report the aspects that are highlighted or eliminated, and determine the structure of the news according to their will, from which side the event will be highlighted, which part of the event is preceded or erased and which part of the event is highlighted or omitted, also determine who will be being interviewed to become a news source. News is not a representation of events only, but in it also contains the values of media institutions that make it (Tuchman, 1978).

One of those actions is in lexical and language selection. Although the mass media is only reporting, but if the election words, terms or symbols that conventionally have a certain meaning in the community, will undoubtedly disturb the public's attention. As the use of the word "Banci" and "tortured death" will lead to a minor assumption about the transsexual personnel himself.

Language that used by the media is able to influence even the way of pronouncing, grammar, syntax, vocab, and finally change and also develop the speech, language and meaning. That way, the use of particular language has implications for emerging certain meanings. Selecting words and ways to present a reality also determine the reality construction which also determine the meaning that emerges from those words.

Starting from the concept, the analytical technique that is common to open the meaning of news construction is critical discourse analysis. Eriyanto (2001) says that critical discourse analysis is an alternative to content analysis in addition to quantitative analysis. If quantitative analysis emphasizes the "what"

statement then discourse analysis emphasizes the "how" of the message or text of communication. Through discourse analysis we do not only know how the content of the news text, but also how the message is delivered. By looking at how these linguistic structures are constructed, critical discourse analysis can see more the hidden meaning of text.

Critical discourse analysis emphasizes that discourse is also a form of interaction. Norman Fairclough (in Sobur, 20016) argued that discourse analysis sees the use of speech and writing as a social practice. Social practice in discourse analysis is seen as causing an interrelated relationship between events that are actually neutral, with social structure.

Critical discourse analysis considers the context of discourse, such as setting, situation, event, and condition. Discourse in this case is produced, understood, and analyzed in a particular context. Referring to Cook's view (Badara, 2012: 30), discourse analysis also examines the context of communication: who communicates with whom and why; in what kind of audiences and situations; through what medium; how different types of communication developments; and relationships for each of them.

The study of language here incorporates context, because language is always in context and there is no communication action without participants, intertexts, situations, and so on. However, not all contexts are included in the analysis, only that is relevant and influential on the production and interpretation of the text entered into the analysis. From this information, the news on *Suratkabar.id* with the title "*Considered Banci, This Teenager Killed Tortured by Five Friends*" will be analyzed using critical discourse analysis techniques to see how *Suratkabar.id* arranged information so that readers not only know what happened but also are expected to see what the consequence of being a transsexual. It can be said this is an indirect form of providing psychological trauma to the reader in a preventive effort to suppress the emergence of transsexual personnel in future.

Research Questions

According to The Fairclough Approach in analyzing texts, it seeks to unite three traditions, they are;

1. How *Textual Practice*, including: cohesion and coherence, grammar, and diction are chosen on the texts?
2. How *Discourse Practice*, including: the production of texts, the dissemination and the consumption are done in the texts?
3. How *Social-Cultural Practices*, including: situational, institutional and social are appeared in the texts?

Literature Review

Here are some reviews literature that successfully summarized:

Interrogation of Trans and Sexual Identity Through Conceptual Lenses of Translocation Positionality (by Michaela Rogers, Anya Ahmed). This article discusses a meeting of trans identity and sexuality that refers to the concept of a translocation position. The broad spectrum of gender positions is to include a trans identity that, in turn, recognizes the identity of men and women both normatively and non-binary. It is also recognizes that trans identity overlaps with other positions (related to sexuality, for example) to form a social location. In an attempt to understand the subject's position, the translocation lens recognizes the contextuality and temporality of the social category to offer an analysis that indentify the overlap and different positions. This approach allows an analysis that explores how macro, or structural, form of body context (at the micro level) as well as how both are mediated by trans positions of multiple person and shifts. In this framing, positions represent the meso-layer between structure and agency. Four case studies were presented by using data from qualitative studies that explored the experiences of family trans, intimacy and domestic violence. They offer genuine contributions to the principle knowledge emerginon trans sexuality by presenting data from four case studies. We do so while innovatively applying the conceptual lens of translocation positions to an analysis that considers the macro, meso and micro levels of influence.

The Impact of Social Exclusion Against Transsexual Personnel in Spain From a Gathering and Gender Perspective (by: Luis Miguel Rondon Garcia, Dolores Martin Romero). Social exclusion refers to the process by which individuals and groups of people have limited rights and opportunities to be fully integrated into society. In Spain, several social and legal developments have taken place. However, they may not necessarily produce real social progress and equality for transsexuals. This discriminatory situation is structured in a structural and legal framework, which does not meet the special needs of transsexuals. This fact which was coupled with social intersubjectivite and the dominance of ignorance and negativity (both are directed by the dominant gender), requires a global strategy to address its structural, cultural, and intersubjective dimensions. This global strategy should come from a participatory perspective. Using a variety of methods, this article addresses the above issues, as well as the social personnel and problem that limit these empowerments and collective social inclusions in the more plural and diverse heterocentric societies.

Application of Critical Discourse Analysis in Media Discourse Studies (by: Renugah Ramanathan, Tan Bee Hoon). The critical period in discourse analysis emerged between the late 1990s and early 2000s in the field of applied linguistics which refers to various analytical frameworks and approach. The purpose of this review is to find out how the CDA plays an important role in uncovering hidden ideologies while examining the presence of force in media discourse studies. The study reviewed fifteen journal articles to examine the

ways and methods in which CDA has been used to discover social phenomena while revealing the true identity of social personnel. It was found that the CDA has been used extensively to unmask ideologies that discriminate against oppressed groups while presenting a positive image for the group with the highest authority.

Methodology

This research is included in the ranks of qualitative research. Qualitative research is descriptive research and tends to use analysis with inductive approach. Process and meaning (subject perspective) are more highlighted in qualitative research. Theoretical basis is used as a guide to focus the research in accordance with the facts in the field. In addition, the theoretical foundation is also useful to provide an overview of the background research and as a material discussion of research results.

The paradigm of this research is a critical paradigm. Everett M. Roger, as quoted by Eriyanto (2001), suggested that "the media is not a neutral entity, but can be dominated by dominant groups". The critical paradigm believes that media is a means in which dominant groups can control non-dominant, or even marginalizethem by controlling the media. So the expected answer to these questions is the presence of different forces in society that control a communication process. Therefore, in the case of Nhaveen's death, the victim, who should be defended, was still considered a marginal class. Meanwhile at the same time, the media reporting and all internal and external aspects of the media were regarded as dominant party.

In the critical paradigm, mass media research is placed more in the realization that the text or discourse in the mass media has such an effect on humans. All activities and symbolic meanings can be done in mass media texts. Text in mass media is seen as not a value-free reality. At the point of basic human consciousness, the text always contains interests. The text in principle has been taken as an impartial reality. Of course the text is used to win the battle of certain ideas, interests or ideologies of a particular class. At some point, the media texts themselves are ideological (Littlejohn and Foss, 2011: 183-217).

Results

Table 4.1. *Object of Research*

Media Type	Online
Media Name	Suratkabar.id
Title	Considered as <i>Banci</i> , This Teenager Killed Tortured by Five Friends
Published	16 June 2017
URL	http://www.surat kabar.id/42591/news/dianggap-banci-remaja-ini-tewas-disiksa-5-temannya
News Content	<p>(First Paragraph) SURATKABAR.ID – An 18-year-old teenager has to be <i>tragic</i> after being treated <i>cruelly</i> from his friends. The man named T. Nhaveen eventually <i>died</i> after being rushed to a hospital in Penang, Malaysia.</p> <p>(2nd Paragraph) Nhaveen is a teenage boy from George Town, Penang, Malaysia <i>tortured</i> by his five colleagues. Based on medical reports mentioned if Nhaveen suffered <i>anwounds</i> to the <i>anus</i> due to <i>sodomy</i> or <i>blunt object</i> attacks, and there are burns on his back.</p> <p>(3th Paragraph) <i>As reported by kompas.com</i>, Malaysian Police Chief Khalid Abu Bakar, said the case will be investigated as a <i>crime of murder</i>.</p> <p>(4th Paragraph) The fifth perpetrator is a friend of the victim aged around 16-18 years. <i>The alleged perpetrator of the murder</i> has been captured by the police.</p> <p>(5th Paragraph) According to police reports, the victim was initially <i>hit by a helmet</i>. Nhaveen's colleagues managed to escape during the incident.</p> <p>(6th Paragraph) D.Shanty, the mother of the victim in an interview with the media mentions that her child has been <i>experience bullying</i> by one of the perpetrators since three years earlier.</p> <p>(7th Paragraph) Shanti said if her child is bully because of <i>being 'too gentle'</i>. Nhaveen at that time chose not to extend the case to him for fear of <i>worse treatment</i> later on.</p> <p>(8th Paragraph) A teacher and some friends of the victims said Nhaveen <i>become the target of the attack</i> for refusing to join the gang.</p> <p>(9th Paragraph) "Nhaveen said that the boy told him, <i>'You are a Banci, and I have to make you as a man,'</i> said Shanti.</p> <p>(10th Paragraph) Malaysian Health Minister S.Subramaniam spoke up for the case. He stated if more serious action should be taken by the authorities to curb the <i>culture of bullying</i>.</p> <p>(11th Paragraph) In Malaysia, two weeks <i>earlier fell victim similar</i> to Nhaveen, who died caused by bullying.</p> <p>(12th Paragraph) On June 1, naval cadet Zulfarhan Osman Zulkarnain (21), <i>died after being tied up, beaten, and burned with hot iron</i>.</p>

Textual Dimensions

Table 4.2. *Analysis On The Selection Of Diction In The Title*

Word (Indonesian)	Word (English)	Part of Speech	Meaning (in Indonesian Dictionary)
Banci	Banci	Noun	Man who behave and dress as woman, Shemale
Tewas	Killed	Verb	Died (in war, disaster,)
Disiksa	Tortured	Verb	Have suffered from the punishment.

Banci in Indonesian Dictionary designates a person who behaves differently from his gender. Men who behave like women can be regarded as Banci. The term “Banci” through the media became scattered into the wider community and became a standard word in describing a person who behaves sexually deviant. So that the use of term “Banci” in the title is intended for the reader to immediately understand who and how the person who became victim in this news text. Furthermore, below is an analysis of the linguistic aspects of the further paragraphs:

Table 4.3. *Analysis of Dictionary Selection in First Paragraph*

Word (Indonesian)	Word (English)	Part of Speech	Meaning (in Indonesian Dictionary)
Tragis	Tragic	Adjective	is sad.
Keji	Cruelly	Verb	very low (dirty, disrespectful, etc.); despicable
Meninggal	Died	Verb	Die, passed away, when the soul is separated from the body.

Briefly, Surat kabar.id represented event of the death of person who was well-thought as a “Banci” with low terms to describe the event of death.

Table 4.4. *Analysis of Dictionary Selection in the Second Paragraph*

Word (Indonesian)	Word (English)	Part of Speech	Meaning (in Indonesian Dictionary)
Disiksa (repeat)	Tortured (repeat)	Verb	Have suffered from the punishment.
Luka	Wounds	Verb	suffered injuries; has been injured; unintentionally injured
Anus	Anus	Noun	Rectum release
Sodomi	Sodomy	Noun	sexual immorality or with animals; intercellular intercourse orally or anal, usually between men
Benda Tumpul	Blunt object	Adjective	thick on sharp parts (not sharp)

Again, in this paragraph, *Suratkabar.id* used a word “tortured” which means there is violence that resulted a death of the Victim who was considered a “Banci”. In the second paragraph, *Suratkabar.id* brought the case of teenager death to a lower level, it can be seen from the selection of diction which seems very rough in describing someone's death, even using the word “sodomy” can be interpreted as sexual activity with same sex and can also be interpreted as sexual behavior with animals.

Table 4.5. *Analysis of Cohesion and Coherency Production in Third Paragraph*

Word (Indonesian)	Word (English)	Part of Speech	Meaning (in Indonesian Dictionary)
Seperti diwartakan Kompas.com	As reported by kompas.com	Verb	Notifying, reporting the way as reported by kompas.com
Tindak pidana pembunuhan	Crime of murder	Noun	Process, manner to kill, killing act.

In this third paragraph, *Suratkabar.id* used sentences “*as reported by Kompas.com*”, meaning that this news is reproduced by *Suratkabar.id* after previously reported by *Kompas.com*. This indicates the existence of the same reporting pattern for the same case that is done repeatedly. Then on the word of “*crime of murder*”, used the word *murder* which means there is intention to do murder. In this case, *Suratkabar.id* chose a direct quote from an informant indicating that the case was a murder, not a case of overbullying, but the event that have been planned to kill the victim from the beginning. Though the perpetrators are still in adolescence who may not have intention that far.

Table 4.6. *Analysis of Grammar Production in the Fourth Paragraph*

Word (Indonesian)	Word (English)	Part of Speech	Meaning (in Indonesian Dictionary)
Pelaku yang diduga telah melakukan pembunuhan tersebut	the alleged perpetrator of the murder	Noun	People who kill

In the fourth paragraph, Surat kabar.id used the phrase "*the alleged perpetrator of murder*". It means that there is a repetition of the word *murder*. The repetition of a word here is confirmation of a previously written word. In fact, in the case that is still running, a suspect can not be judged as a person who actually has committed murder.

Table 4.7. *Analysis on Cohesion and Coherence Production in Fifth and Sixth Paragraphs*

Word (Indonesian)	Word (English)	Part of Speech	Meaning (in Indonesian Dictionary)
Dipukul menggunakan helm	Hit by a helmet	Verb	Hit, helpless, lose
Mengalami Bullying	Experience bullying	Verb	Tastes (undergoes, bears) an event.

In this fifth and sixth paragraph, Surat kabar.id used the phrase "*hit by a helmet*" that seems so vulgar and sadistic to describe how the beginning the murder of Nhaveen began. Then, the sentence was added with the phrase "*experience bullying*" which means Nhaveen, during his life, experienced bullying.

Table 4.8. *Analysis of Dictionary Selection in the Seventh Paragraph*

Word (Indonesian)	Word (English)	Part of Speech	Meaning (in Indonesian Dictionary)
Bersikap lembut	Being 'too gentle'	Adverb Noun	Subtlety (character and so on). Note: Indonesians interpret men who are too gentle as Banci.
Perlakuan lebih buruk.	Worse treatment	Verb	Treats very roughly

In the seventh paragraph, Surat kabar.id used the term "*too gentle*" to a man. In Indonesian culture, the word "Gentle" affixed to a man means that he behaves like a woman, aBanci, and disoriented in his male gender. While the

phrase "worse treatment" has the meaning that, in society, being "too gentle" will get rude treatment and even get worse.

Table 4.9. *Analysis of Grammar Selection in Eighth and ninth Paragraphs*

Word (Indonesian)	Word (English)	Part of Speech	Meaning (in Indonesian Dictionary)
Menjadi sasaran serangan	Become the target of attack	verb	Person who targeted for attack
"Kamu Banci dan aku harus menjadikan kamu sebagai pria"	"You are Banci and I have to make you as a man"	Verb	Labeling a person as Banci and turning him into a man

In these eighth and ninth paragraphs, the sentence "Become the target of attack" means that a perceived *Banci* is a target of social assault. Then, the quotation raised in the article by *Suratkabar.id* is a quote that again repeated the word of "Banci" which was addressed to the victim, that was "You are Banci and I have to make you as a man". The selected quote confirms that the victim was actually a man but because he was considered a *Banci*, then he was considered female and must be converted into men.

Table 4.10. *Analysis on Selection of Cohesion and Coherence in Tenth, Eighteenth, and Twelfth Paragraphs*

Word (Indonesian)	Word (English)	Part of Speech	Meaning (in Indonesian Dictionary)
Budaya bullying	Culture of bullying	Noun	Context of venue in which a bullying pattern of behavior is ordinary or routine
Sebelumnyajatuhtubanserupa	Earlier fell victim similar	Noun	Someone who suffer from other people's behavior
Tewassetelahdiikat, dipukuli, dandibakardenganbesipanas	Died after being tied up, beaten, and burned with hot iron	Verb	Has suffered from the behavior of others before dying, like tied, beaten, and burned

In the tenth, eleventh, and twelfth paragraphs it was written that there is a *culture of bullying*, aimed at the *Banci*. Moreover, it is also written another example of victims before *Nhaveen* who died after experiencing bullying. But the thing that must be underlined, *Suratkabar.id* also wrote a series of death processes from previous victim, namely *Zulfarhan Osman Zulkarnain* (who was also considered *Banci*) with vulgar and sadistic writing.

Discourse Practice: Interpretation of the News Text

In Discourse Practice, the interpretation is done on the processing of news text covering aspects of text production, dissemination, and the use of texts. Some of these aspects have a more institutional character, while others are processes of using and disseminating news texts. Related to institutional processes, Fairclough refers to institutional routines such as procedures, editors involved in the production of news texts. The practice of news texts writing involves the ways in which the media workers produce the texts. Through news text analysis we do not only know how the content, but also how the message was delivered.

Suratkabar.id is a news portal that has a vision to become an independent media that presents news through character, accuracy, and balance. Aided by the team's research capabilities, news and headlines from Suratkabar.id has always been a hot topic that is always talk-about in social media. In only a year, Suratkabar.id became one of the new online media that is counted with the number of 3 million readers every month and continues to grow until now.

Suratkabar.id is not the first online media in Indonesia but they have a mission to be the leading media that presents news, political opinions, and informative articles with their own style so that readers not only become more knowledgeable, but also entertained and inspired.

Suratkabar.id has a bird symbol on its website with the philosophy that the information they write can fly freely to all the information channels used by the community. Suratkabar.id is part of the Hivemind Media group, which currently oversees three main information medias namely Suratkabar.id, Serumpi.com, and Striker.id. Suratkabar.id is located at The Manhattan Square Building 12th Floor Mid Tower, Jalan Tb. Simatupang KAV 1-S Jakarta Selatan - 12560.

The next feature of Suratkabar.id is that they claim to have a child privacy protection law, their website is intended for adults, not for children under 13. They operate the site in accordance with the Children's Online Privacy Protection Act, and do not collect or use personal information under the age of 13, all of these informations are contained in the official website of Suratkabar.id.

However, the growth of online media in Indonesia is too massive, then sometimes the information should not be consumed by children will eventually be consumed by them. Because Suratkabar.id has a philosophy of flying the news freely so sometimes the news they report can be divided into social media pages of the community. Once it is contained in a person's social media page, then the followers of his/her social media can read the news that has been published by Suratkabar.id, including children.

In the case of T. Nhaveen, the fact is Suratkabar.id only repeat the news that has been published by Kompas.com (see the analysis of the third paragraph). Doubling news from one online medium to another online media is very common in Indonesia. Especially if the case contained has a high news value. Moreover, Kompas.com and Suratkabar.id grow and develop in a

country whose society holds patrilineal sectarian culture. The patrilineal culture only has elevated the status of the pure man, coupled with the sectarian culture of the majority religion, namely Islam, which considers the transsexual and the deviant sexual behavior are barbaric behavior as well as great sin. Thus, in adopting the news, *Suratkabar.id* conducted the dictionary selection, preparation of grammar, performance of cohesion and coherence which seems very rough in describing the death of someone suspected as Banci.

The uniqueness in this news production is because in fact the case occurred in Malaysia. In Malaysian the word "Banci" means "Population Census." So the case of Nhaveen's murder can be said to be an international case in the perspective of Indonesian society, as it occurred in a country other than Indonesia. It should be used more general terms, not use the term "Banci" that is only known by Indonesian. It can use the term "transsexual" or "transgender" which is better known to the international readers.

Therefore, the use of the term Banci repeatedly in this case, can be said as intentional. The continuous production of the word Banci in a bad preaching will further instill in the minds of Indonesians who embrace a patrilineal sectarian culture, that being a person labeled Banci is a grave and life-threatening mistake.

Social Practices: Interpretation of the News Text based on Culture

The third practice is a macro-level analysis based on the opinion that the social context which exists outside the media actually affects how the news text is made in the media. Editorial or journalist is not a fair field or space, but it is also highly determined by people outside the media itself. Socio-cultural practices analyze three things: economics, politics (especially to issues of power and ideology) and culture (especially to values and identities) that also affect the media institutions, and the text of the news. Discussion of socio-cultural practices also includes three levels. Situational level, related to the production and context situation. The institutional level, related to the influence of institutions both internally and externally. The social level, related to more macro situations, such as political systems, economic systems, and cultural systems of society as a whole. Three levels of analysis in the news are described as below:

At a Situational Level. Violence experienced by transsexual personnel has repeatedly occurred, and the mass media, especially online media repeatedly report similar things. Most reports of violent cases experienced by transsexual personnel are described vulgar and brutal. Journalists and editors could actually produce news texts by using words and sentences that are more polite, but from the case in this study, the news text chosen in describing the death of Nhaveen used only low-grade and harsh sentences.

At the Institutional Level. Writing style on the news texts "*Considered as Banci, This Teenager Killed Tortured by Five Friends*," involved resource persons from family members and colleagues of the victim who were depicted very sadly, also from the police who told the chronological death clearly, and

the Malaysian health ministry that said the existence of culture bullying for someone who is considered a Banci. The selection of resource persons is a framing conducted by *Suratkabar.id* so the reader believes that being a Banci is a very heavy decision and endanger the safety, so it should be avoided by readers.

At the Social Level. It can be concluded that the news produced by *Suratkabar.id* closely related to the existence of the media itself in abolishing transsexual phenomena in Indonesia. The term "Banci" was used as a noun to describe an object or a person. However, with the massive preaching of the Banci as the male depicted as a woman, the term "Banci" experiences an extension of the meaning of being a verb for men wearing clothes like women, and being adjectives that mean individuals who do not have exact sex, not male nor female. Finally when a man does not behave like a man, it will be immediately said that the man is a Banci.

Indonesian society considers transsexual personnel as a social issue. Many people despise a transsexual personnel, even worse, people prefer to call them "Banci" rather than calling their names. In the text of the news "*Considered as Banci, This Teenager Killed Tortured by Five Friends*," the entire content of the news text seems to lead readers to understand that even in Malaysia, being transsexual personnel is very difficult and even get physical torture that causes to death. As if *Suratkabar.id* would like to affirm to the readers not to be transsexual personnel, and to get a positive image from the community as a pro-patrilineal sectarian culture.

Discussion

"Banci" has become a stigma against transsexual personnel in Indonesia. Banci is no longer a noun, but also verbs and adjectives. The mass media in Indonesia often write about "Banci" which relates to deviant sexual behavior, especially that is done by men. Besides that, sometimes even if a man is cowardly, then he would be said to be a Banci. Banci is also considered an infectious disease associated with the LGBT movement. The expansion of the meaning of Banci becomes increasingly uncontrolled and its meaning boundaries are no longer known.

In addition, the Indonesian Football Association Organization (PSSI) once claimed The Coach of football clubs in the city of Malang as a Banci, just because The Coach took his team to move the bow to another football league outside the official PSSI league. Second example, is when a football team of Semarang City (PSIS) seems to play like a Banci by the Surabaya City Football Team (Persebaya) just because they played to survive throughout the game. Therefore, the meaning of Banci today is synonymous with all the bad things a man can do.

Indonesian despised this Banci term, because of all the negative stigma attached to the word Banci. In Indonesia, if the case relates to a transsexual man, then the man will be directly written in the news text as a Banci, and not

used the terms "a man," / "a transsexual," / "a worker, or other terms that are attached to the man. The mass media will directly label him as Banci. Then mass media will indirectly participate in spreading the term Banci itself, even roughly, the media participate to insult the object.

Besides being a negative stigma, the Banci figure is also a joke in the Indonesian mass media. Some televisions use Banci figures as objects of suffering and mockery in comedy programs. When a person is considered a Banci, society then becomes like having the legality to humiliate him, laugh at him, and not consider the acting quality of the Banci figure. More strange thing is when the government then tried to reduce the LGBT movement, the government directly limits the emergence of Banci figure in television program. So, when a Banci figure appears, he becomes the object of the sufferer, junk and ridicule. When the government shows a counter to LGBT attitude, the Banci figure is also the first one whose career is dismissed.

The Effort to reduce the movement of LGBT is apparently supported by various parties. In addition to religious and community organizations, the Indonesian Broadcasting Commission (KPI) also took steps to prevent the group's movement from transmitting to the community, especially the younger generation. To prevent LGBT from becoming infectious, KPI wants the issue to be included in the revision of the Broadcasting Law. This can be interpreted as how low the status of being transsexual in Indonesia. Society with a strong sectarian patrilineal culture have stopped all attempts the emergence of identities beside men and women.

Conclusion

Critical discourse analysis emphasizes that discourse is also a form of interaction. Norman Fairclough argued that discourse analysis sees the use of speech and writing as a social practice. Social practice in discourse analysis is seen as causing the interrelated relationship between events that seem detach from a reality, and social structure.

From all of the various linguistic tools used by *Suratkabar.id* in the report "*Considered as Banci, This Teenager Killed f Tortured by his Five Friends,*" there are four tools that mark the representation of themes and figures involved. That are through diction, grammar election, cohesion and coherence, and selection sources in direct quotes. The series of text production in *Suratkabar.id* is also an institutional chain involving journalists, editors, and others. The realization of the text produced by *Suratkabar.id* in the news is also considered to be in harmony with its mission of being the leading media that presents news, political opinions, and informative articles with its own style so that readers not only become more knowledgeable, but also entertained and inspired, inspired to do or not to do as in the news cases.

Readers opinions are led to provide positive image on *Suratkabar.id* as an active and productivemedias as well as online media to expresstheir allegiance to the patrilineal sectarian culture, andreport the inequalitiesof news content that

occur in all community systems. Briefly, creating a good image on Surat kabar.id is a hidden motivation that aimed to be obtained by Surat kabar.id

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