

Instagram As Existence Of Pornography Exhibition

(An Ethnography Of Communication Study On Gay Men Who Work As Nude Model And Massage Therapy)

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ABSTRACT

The purpose of this study was to explore how instagram accounts used by gay men who works as nude model and massage therapist to distribute pornography and their existence on instagram. Computer mediated communication, symbolic interactionism, impression management strategy, the hierarchy of needs by Abraham Maslow, and pornography theories are served as a theoretical framework. This study is conducted by an ethnographic of communication research method and semiotic Charles Pierce which consist form as sign, object, and interpretant as data analysis technique to analyze the meaning of visualization of pornographic which have been constructed by nude model and massage therapist. Data has been collected by literature review and observation. The result showed that the pornography of representation through their pictures was physical perfection. They uploaded their part of physical perfection by a camera handphone in vulgar as for the sexual object so that another instagram account user could see and savor it. Their impression management strategy was self-promotion and exemplification to promote their body and made it as the example of ideal body for another instagram user account. They did it to transform the values of pornographic culture as the foundation of their own existence.

Keywords: *Instagram, Gay Men, Pornography, Ethnography, Existence*

1. Introduction

One of innovation information technology product which have been developed by the human is a social media. Social media becomes a space discussion for each individual to discuss a social phenomenon in the virtual world and social media is inducing the social changes, culture, and human behavior in their daily life. According to Bills Gates (1999) on his book titled "*Business @ the Speed of Thought*", human life currently is being across the border of technology which has been significantly changed the pattern of the way of our learning, working, making a friends, and shopping. Social media is becoming is stimulating someone's fantasy and imagination to do something that it would be hard to do before. The strengths of social media, which have been made someone to be a social media junkie with the feature of social media as an interaction media with out border, distance, place, and time. Mc Luhan's thought in 1950 about the developing of technology, which made us to be as global village is being happened with the presence of internet (Griffin, 2015 p.20). Since the Internet of web 2.0 has been recognized, we called it a social media, which have been admitted form the strength side than a web 1.0. The strength of social media such as interactive characteristic, two step flow of communication in the social media, social media is like a tool for searching information, reading an information, and spreading an information. With the existence of social media so that we can make a friend, interact with other person or exchange an opinion, a comment, and the functional of social media for sending file and information, in other side, the existence of social media caused some of social problems.

The social problems that always grew because of the Internet technology progress with other social network such as pornography, online prostitution, cyber crime, and cyber bully though the teenagers on the social media. Online prostitution and pornography are becoming a dark side into the real society, which is changing to the cyber society. When we were using Internet we could find many webs, which have been done cyber prostitution practice and pornography. There are a lot of porn pictures, porn videos, and business prostitution online, which is spreading on the Internet with other social network. It is really easy to access pornography on the Internet. Someone only writes the key words on the internet and on the tool bar in social network. Pornography and online prostitution is becoming an information

commodity in the virtual world. The focus of this study is pornography practice on the social media. Pornography in the real world had been categorized as immoral behavior. The practice of pornography in the real world is eclipsed by the values and norm into society. In other side into cyber society that has been anarchy space with out any rules and norms, pornography business could be ongoing in freely. When the social control toward pornography practice is held tight in the real world, the pornography practice is finding a developed place in the space without control.

We call it without control; because of cyber society is a virtual space, which have been hard to control and to anarchy. Cyber society is hard to control because it is hidden from three dimensions space we live in, and it has only been anarchist since it did have social value system and norms equal to set it (Puji Laksono, 2010 p. 2-3). Since social media had been presented, the content of pornography is more found on instagram and it is like spectacle for the instagram accounts user. Part of porn actor is used instagram feature as the media of existence into pornography practices and online business prostitution. There are a lot of instagram accounts user upload and expose their vulgar picture. They showed some of their part of physical body which contains a sexual attractive (Tekno Kompasiana).

There are a lot of instagram account user posted their vulgar photos, some of photos they only wear underwear and some of them are very mainstream because they are naked. This is a social problem phenomenon whereby existence of pornography exhibition by instagram user account so that this is will be an interested research to be exanimated. There is a term we call it pornostagram, it is naked selfie photos that it uploaded by instagram user member. Their photos considered being a trendy picture. They are constructed the pornography culture and they are very exists to show their comely physical body into virtual space. Instagram is becoming like a stage portrait cyber pornography phenomena. We found it on the instagram accounts user into a gay man who works as nude model and message therapist. Many of their picture on the instagram have been show offed their vulgar side like their naked pictures, their private pictures, and their activities as a nude model and message therapist. We picked social media instagram as the object of this study caused by the total isntagram user almost 300 millions member over the world, total instgram user in 2013 almost 284 millions active member each month 150 millions. Chief Executive Officer Instagram, Kevin Systrom in the Washington newspaper, has revealed it Friday 12 December 2014 (Tekno, Tempo.com). Survey from the global web index has been showed that 32% people in Indonesia has instagram account user (Somedtoday.com). They uploaded their photos though hand pphone and camera to be public consumed. We had already observation to gay men instagram accounts user who work as nude model and message therapist that they had uploaded their private pictures more than 10 pictures a day, they showed their porn pictures with sexy poses and vulgar. They exposed their part of psychical body without any feel shame.

Based on the introduction above, this research is trying to analyze distribution of pornography content though pictures on gay men instagram account user who works as nude model and message therapy. We also explain comprehensive how is social media instagram as existence of pornography exhibition on gay men who works as nude model and message therapist. The research question on this study are how instagram accounts used by gay men who works as nude model and massage therapist to distribute pornography and how is instagram as existence of pornography exhibition on them. Specifically, the objectives of this study are to explore instagram account used by gay men who works as nude model and massage therapist to distribute pornography and also to explore instagram as existence of pornography exhibition on them.

2. Literature Review

2.1 Computer Mediated Communication Theory

Computer-mediated discourse is the communication produced when human beings interact with one another by transmitting messages via networked computers. The study of computer-mediated discourse (henceforth CMD) is a specialization within the broader interdisciplinary study of computer-mediated communication (CMC), distinguished by its focus on language and language use in computer networked environments, and by its use of methods of discourse analysis to address that focus. Susan Herring has been defined CMC (See Thurlow, Lengel, and Tomic, 2004), "*CMC is communication that takes place between human beings via the instrumentality of computers*". Furthermore, John December (See Thurlow, Lengerl, and Tomic, 2014:15), "Computer Mediated Communication is a process of human communication via computers, involving people, situated in particular contexts, engaging in processes to shape media for a variety of purposes". Because of that CMC theory and application in daily life characterized by communication pattern in the virtual world. CMC develops followed by the development of communication and information technology such as 3G, mobile phone, smartphone, and others technology. With the introduction of Internet technologies, popular tendency was to attribute the term cyberspace to the virtual place where online interaction occurs and because of the rule of internet as a mass medium that has been played a part to explain information various of online events and medium

communication between humans (Wood & Smith, 2005, p. 18-19). We used this theory to explain how instagram account used by gay man who works as nude model and therapist to distribute pornography content uses this theory.

2.2 Symbolic Interaction Theory

Symbolic interaction is based on ideas about self and relationship to society. Ralph La Rossa and Donald C. Reitzes (1993) have examined symbolic interaction theory interaction as it relates to the study of families. They note that seven central assumptions ground Symbolic Interaction and that these assumptions that reflect central themes (Richard West & Turner, 2007 p. 96-105)

Themes of symbolic interaction theory:

- The important of meanings for human behavior
- The important of the self-concept
- The relationship between individual and society

Assumptions of symbolic interaction theory:

- Humans act toward others on the basis of the meaning those others have for them.
- Meaning is created in interaction between people.
- Meaning is modified through an interpretive process.
- Individuals develop self-concepts through interaction with others.
- Self-concepts provide an important motive for behavior.
- People and groups are influenced by cultural and social process.
- Social structures are worked out through social interaction.

The key concepts of symbolic interaction theory such as Mind according to George Mead, Self, and Society. Mind is the ability to use symbols with common social meanings and Mead believes that humans must develop minds through interaction with others. Self is imagining how we look another person. Society is the web of social relationships humans create and respond to us. We used this theory to analyze the interaction process between the gay men instagram social media account user who works as nude model and message therapist with their porn pictures to another instagram account user.

2.3 Impression Management Theory

Impression management is a series of activities of a person to look good in the eyes of others and himself (West and Turner, 2009 p. 146). Meanwhile, Erving Goffman (1959) stated that impression management is a process by which people control how others perceive them (Anderson and Taylor, 2011). Based on the two communication scientists above, we can conclude that impression management is a process by which a person controls how other people will perceive her or himself. Impression management could be seen as the type of a hoax game. We will always try to manipulate the impression of others toward us. Jones and Pittman Taxonomy has been divided into a kind of impression management strategy:

- Ingratiation (using flattery or favor-doing in an attempt to appear likeable).
- self-promotion (using self-promotion or boasting in order to be seen as competent).
- exemplification (going above and beyond the call of duty in order to appear dedicated).
- supplication (displaying shortcomings in order to be viewed as needy).
- intimidation (using intimidation or threats in order to have others view them dangerous) (Schokker, 2007).

We used Impression management strategy theory to analyze instagram account used by gay man who works as nude model and message therapy impression management as existence of pornography exhibition.

2.4 The Existence of Human Into Social Media

The Internet, also called the “virtual world,” or “cyberspace” (first popularized by William Gibson’s classic *Neuromancer* in 1984), is both an environment and a complex system that is created and architected for the act of signification to take place (Matusitz, 2005). The Internet is a combination of textual interactions and virtual worlds that enable global communication among humans (Wellman & Hampton, 1999). Among the many ways of communication that cyberspace offers, Multi-User Domains (MUDs), emails, chat lines, and virtual reality simulations are notorious examples. Yet, one of the main concerns for the past ten years has been that the Internet has fundamentally influenced social interactions among humans, to such a point that, for some of them, the “technoculture” (that is, the set of computer-mediated relationships among individuals) is the only culture that they know and identify with. Humans, by nature, grow through social interaction. By definition, social interaction takes place “in a social

setting” (Merriam & Caffarella, 1991, p. 134). The implications of accessing the Internet for the amount and quality of human interaction, however, can be profound. In fact, not only can the opportunities for human interaction on the Internet develop a sense of immersion and social engagement far different from whatever sensory or motor realism can provide (Schiano, 1999), but, also, our collective behavior has changed as a result of instant or anonymous interaction as it is in cyberspace (See Jonathan Matusitz, 2007 p. 22).

The existence of body human into social media is one of hierarchy of needs. It is implicated on Abraham Maslow’s theory. According to Maslow’s theory, there are four types of needs that must be satisfied before a person can act unselfishly. The most basic drives are physiological. After that comes the need for safety, then the desire for love, and then the quest for esteem. Physiological needs are basic: The body craves food, liquid, sleep, oxygen, sex, freedom of movement, and a moderate temperature. The safety needs operate mainly on a psychological level. Naturally we try to avoid a poke in the eye with a sharp stick. But once we’ve managed a certain level of physical comfort, we’ll seek to establish stability and consistency in a chaotic world. The love or belongingness needs come into play after the physiological and security drives are satisfied. Maslow’s concept of belonging combines the twin urges to give and receive love. Self-esteem, which is the result of competence or mastery of tasks. Maslow described the need for self-actualization as “the desire to become more and more what one is, to become everything that one is capable of becoming”. Self-actualization can take many forms, depending on the individual. These variations may include the quest for knowledge, understanding, peace, self-fulfillment, meaning in life, or beauty (Griffin, 2009 p. 125-130). We used this theory to analyze self actualization need on instagram account user used by gay men who works as nude model and message therapist as existence of pornography exhibition. Their body image on instagram as the part of self actualization fulfilled.

2.4 Online Media and Pornography

The internet offers unparalleled access to hard-core pornography with just a few keystrokes (Strasburger & Donnerstein, 1999). Online pornography is often regarded as harmful and offensive, degrading and exploitative especially in regard to youth (Hargrave & Livingstone, 2009). Some authors highlight online victimization, which is described as an unwanted exposure to sexual material when, without seeking or expecting sexual material – for example when doing online searches, opening e-mails, instant messages, or links – the viewer is exposed to pictures of naked people or people having sex (Wolak, Mitchell & Finkelhor, 2006; see also Mitchell, Finkelhor & Wolak, 2004; Mitchell, Wolak & Finkelhor, 2007). Waskul (2004) stresses that internet sex is largely composed of images, systems of meaning and forms of interaction that are conspicuously familiar. According to Waskul, cybersex is characterized by the usual themes of any pornographic medium, such as androcentric bias, female sexual exploitation and a consistent refutation of established moral beliefs. Berson (2003) notes that, just as the destructive force of fire necessitates careful use of this unpredictable element, online interaction can expose adolescents to an insidious threat to their well-being – ‘like fire, the potential brilliance of the internet may only be obscured by the hidden dangers lurking beneath a mesmerizing façade’ (p. 9). Berson (2003) stresses that the social and cultural communities of the internet provide a virtual venue with unique perspectives on power, identity, and gender. Van Zoonen (2000) has noted that many feminists argue that pornography objectifies women for men’s pleasure, that it contributes to the erotisation of power and violence and hence the construction of forms of masculine sexuality which seek pleasure through power and violence. Flood (2009) emphasizes that pornography can influence viewers’ attitudes towards and adoption of particular sexual behaviors. According to Flood, children may also be alienated, as many adult women are, by the subordinating representations of women common in pornography. Flood reports that ‘exposure to media which sexualizes girls and women is associated with greater acceptance of stereotyped and sexist notions about gender and sexual roles, including notions of women as sexual objects. [...] Exposure also influences how men treat and respond to real women in subsequent interactions’ (p. 391). Flood concludes that pornography is a poor sex educator and that, subsequently, ‘young people’s use of pornography may have further negative impacts on their sexual and intimate relationships’ (p. 393). In this sense, pornography and victimization are connected (See Jonas Ruškus & Irmantas Sujeta, 2014 p. 41).

2.6 Pornography Studies

1989 can be set as the birth date of Porn Studies, when Linda Williams published her work *Hard Core*. She traces traditions within heterosexual hardcore pornography and how movies like ‘Deep Throat’ (1972) had the power to seduce masses of people into crowded porn cinemas. The timing of *Hard Core*’s publication is significant in that the feminist Sex Wars in the USA divided the movement between those fighting for strict censorship of every type of pornography and those countering such an effort as

dogmatic. For Williams, pornography is not analyzed with the intention to show its morally diseased and/or misogynist character. Rather, Williams's work points out the importance of understanding pornography as a complex social phenomenon consisting of a massive amount of medial products that can be seen as a representation of society's patriarchal character and that also can arouse women or even have empowering effects (Williams 1995, p. 30). In the context of media, there are several of porn activities such as pornography (images, VCD,DVD porn) , porn action (body gesture that can raise up sexual desire), the voice of porn (voice) and media porn (textual pornography) (Bungin, 2003 p.204). Porn is seen as an attractive thing, and deemed appropriate in addressing the media competition (Bungin, 2003 p.108). George P. Elliott, for instance, defines pornography as 'the representation of directly or indirectly erotic acts with an intrusive vividness which offends decency without aesthetic justification' (1970, p. 74-75) and Fred Berger thinks it involves work 'which explicitly depicts sexual activity or arousal in a manner having little or no artistic or literary value' (1970, p. 184 See Hans Maes, Kent Univ. p. 11). In 'Why Pornography Can't Be Art' (2009 p. 194 See Hans Maes p. 16) Christy Mag Uidhir defends his uncompromising view as follows:

1. If something is pornography, then that something has the purpose of sexual arousal (of some audience).
2. If something is pornography, then that something has the purpose of sexual arousal and that purpose is manner in specific.
3. If something is art, then if that something has a purpose, then that purpose is manner specific.
4. If something is art, then if that something has the purpose of sexual arousal, then that purpose is manner specific.
5. A purpose cannot be both manner specific and manner in specific.
6. Therefore, if something is pornography, then it is not art.

Pornography, sexually explicit cultural artifacts intended to produce immediate sexual arousal. The term first appeared in eighteenth-century France, and is a modern Greek coining from "pornographos," writing about prostitutes. It is documented in English from the mid-nineteenth century. Definition. Considerable thought has been devoted to the definition of pornography. Proposed definitions are of three types. The first is by content: the portrayal or discussion of genitalia or specific sexual acts is pornographic; this definition fails because sexual acts and genitalia may be portrayed for medical purposes, or in educational material, without the intent to arouse. A second approach is by the observer's use of the materials: those materials which produce sexual arousal are pornographic. This approach fails because images not intended for arousal, and not found arousing by most, can be used to produce sexual arousal; conversely, some are not stimulated by scenes which the majority finds intensely erotic. Finally, there is the intent of the producer: those materials which are intended to arouse the viewer, reader, or listener are pornographic. Webster New World Encyclopedia (1992) has defined a pornography, pornography obscene literature, picture, photos or films of no artistic merit, intended only to arouse sexual desire". Main while, The Cambridge Encyclopedia (1991, p. 964), has defined a pornography as , "A demeaning and sometimes violent representation of sexuality and the body, typically women, thorough film, graphics, or written media. Most authorities distinguish between soft and illegal, hard core pornography, but many especially feminist argue that the softer version should be banned as well, as it too is an affront to female dignity. In the US pornography is a major industry-bigger for example than the film and record industries combined There is evidence to suggest that pornographic material which should women enjoying rape-degradation, or other forms of violence may encourage men to become sexuality violence".

2.7 Media and Gay Studies

Gay is a male who is tending love same sex. Gay can be defined a male who is attracted primarily to members of the same sex (male) (Duffy & Atwater, 2005). Gay pornography is the representation of sexual activity between males. Its primary goal is sexual arousal in its audience (DNA Magazine into Gay Pornography Wikipedia). Linda Williams states that pornography produces utopias, calling them 'pornutopias' (Williams 1995, p. 203). According to this concept pornography produces realms of imagined realities as solutions for (the protagonists' or the staged societies) problems, especially through its effort to show 'real' sex for its consumers (Williams 1995, p. 204). This aspect is a central within Porn Studies approaches to gay pornography. As pornography as 'authentic' affects desires within other 'real' spheres of gay men, its influences on these spaces have been analyzed. For example Richard Fung states that racism within gay mainstream pornography is reproduced by staging racist hierarchies, as it produces structures of marginalization by showing sexual acts of racial inequality (Fung 1999, 518). Gay porn can

be directly linked to gender and queer studies and it's research on media, or more specifically queer media studies. Uta Scheer highlights that movie texts cannot only be seen as informational representations but are always set into broader sociopolitical dimensions (Scheer 2009, p. 243). Therefore a queer analysis of medial products has to focus on the politics of visibility and bear in mind the societal context in which movies are produced and thereby be one 'that outreaches individual psychological interpretations. Implicitly this refers to an approach to medial products specific for Queer Media Studies. Douglas Kellner claims that there is no 'innocent entertainment' (Kellner 2001p. 9) because it always affects real spaces and therefore not only produces its characters and plots, but in some way also creates parts of our realities (See Patrick Henze, Humboldt University, Berlin). Dr. Alan McKee (1999) from Queensland University of Technology in his academic journal titled "Australian Gay Porn Video: The National Identity of Despised Cultural Object said that, "Many discussions of gay porn take on traditional terms of feminist assessment in order to examine power relations in these pornographic texts in relation to gender rather than other issues (see, for example, Kendall, 1993; Beck, 1992; Stychin, 1992; Crawford, 1996; McKee, 1997)".

Western television and movies very rarely, if ever, portray people that are both gay and Asian. Eng and Fujikane (2002) wrote "Asian/Pacific gays and lesbians share problems of invisibility specific to histories fraught with Orientalist stereotypes." They also added that racialized and gendered stereotypes abundant among heterosexuals "return to disfigure representations of Asian/Pacific homosexualities" (Eng & Fujikane, 2002). This has served to represent Asian/Pacific gay men as asexual, emasculated, or "repositioned as Cio-Cio-San from Puccini's *Madama Butterfly*" (Fung, 1991a). Fung (1991a) warned against simply using positive stereotypes as a reaction to negative ones, as those are still constructed from white straight men's thoughts. He talked about focusing on non-mainstream issues for queer Asians, such as relating to other ethnic communities, drag and role playing, and race without relating to white people. Erbentraut (2010a) believed that heterosexual whites mean to divide and conquer queer people of color (QPOC); finding ways to remove whiteness as a base of comparison for QPOC would certainly increase solidarity within the term POC. As Fung (1991a) argued, "we must place ourselves at the centre of our own cultural practice, and not at the margins." Modern accounts from Asian men about media portrayal of people who look like them have not yielded very much positivity. If mainstream media conditions Asian males (queer or not) to be ashamed of their race and sexuality, imagine the impact of more specialized media focused on sex.

Kevin Ngo (2014) from Champlain Collage in his academic journal titled "Queer Asian Male Sexuality in Media" explained that the representation of gay male in pornography business industries, he said that Asians in gay male porn typically play very racially-slanted roles such as karate masters, Chinatown delivery boys, or Chinese food delivery boys, limiting portrayals of what Asian males can be sexually (Hoang, 2014). Fung (1991b) has also examined the sexuality of the races and has observed that Asians have the most sexual restraint, followed by whites, followed by blacks, who are often hyper sexualized. Fung (1991b) makes a distinction between the stereotypes of "Orientals," referring to East and Southeast Asians, and "Orientalism," concerning the Middle East. Within the "Oriental" stereotype, there are some qualifiers attached to certain groups; the Japanese are supposed to be kinky whereas Filipinos are seen to be "available" (Fung, 1991b). "Oriental" people can also be (Fung, 1991b). Compared to a black man, who is treated as a penis, the Asian man is marked by the absence of a penis. Fung (1991b) asked, "...if Asian men have no sexuality, how can we be homosexual?" Furthermore, where do we go for real life romance"

3. Research Methods

The paradigm of this study is constructivist paradigm. Constructivist paradigm is an orientation toward social reality that assumes the beliefs and meaning that people create and use fundamentally shape what reality is for them and this study based on meaningful social action. It means that social action settings to which people subjectivity attach significance and that interpretive social threats as being the most important aspect of social reality (Neuman, 2011 p. 104). Constructivist is used to analyze Instagram account used by gay men who work as nude model and message therapist to distribute a content of pornography from their private pictures and to explore the pornography culture, which have been constructed by their existence on Instagram. Based on constructivist paradigm on this study above, this research method is conducted by a qualitative approach with ethnography of communication method. According to Donald Carbaugh (1989) "Ethnography of Communication is an approach, a perspective, and method to and is the study of culturally distinctive means and meanings of communication". The concept of Ethnography of communication was introduced by Dell Hymes (1962). A natural way of sharing knowledge, maintaining social status with roles or social relationships is communication of an

ethnicgroup (See Dr. Manas Ray, 2011 p. 34). We choice it because it can be described and explored an instagram account used by gay men who works as nude model and message therapist's communication behavior into distribute pornography of context with their private pictures and their existence on instagram. Based on it, the objective of that method is not only to explain their communication behavior on instagram comprehensive, but also to analyze the pornography of culture which have been constructed by them as self actualization fulfilled. Because of the limited of time, We have done a micro ethnography of communication for two months since April-Juni 2015. The main focuses on this study are facial, gesture, and postural on their porn pictures which have been showed on instagram. We only looked for the representation of pornography on their porn pictures, how did they distribute pornography content by their porn pictures, and their impression management strategy as their existence of pornography exhibition on instagram. We used semiotic Charles Pierce as data analysis technique to analyze the meaning of pornography, which have been constructed by them. In this study We only choice two object research are instagram account user who works as nude model and message therapist.

The semiotics rooted in Peirce's theory of triadic signs: Representation, Object, and Interpretant (interpretation). According to Peirce, a sign "is something, *A*, which brings something, *B*, its *interpretant* sign determined or created by it, into the same sort of correspondence with something, *C*, its *object*, as that in which itself stands to *C*. Most importantly, only the coexistence of the three components {Representation, Object, Interpretant} constitutes a sign in Peirce's definition. The Representation is a representation of the sign itself, and is the form that the sign takes. Other likely terms are "sign vehicle" or, simply, "sign." In tagging, the Representation is the short text, or catch word, employed to label a resource to be used by oneself or others. The Object is the entity to which the sign points, refers or applies. In tagging, it is the specific digital object that the tagger refers to. The Interpretant of a sign is the sense or interpretation that is made of the sign. In tagging, it is the interpretation of the keyword, the description or annotation about the tag, together with the tagger's thoughts about the sign. In Peircean semiotics, the formal condition of a sign must contain three parts, {Representation, Object, Interpretant}, to be considered a complete sign. In our analysis of the various aspects of social tagging, we transform tags into signs (See Andrea Wei-Ching Huang and Tyng-Ruey Chuang, 2008 p. 3).

4. The Result

The objects of this research are instagram accounts user. The first object is unknown name, his instagram account is @greendo, and he works as gay nude model. We observed him for two months. He has uploaded more than 10 porn pictures a day on his instagram account user. Mostly his porn picture showed his part of physical body aggressively. We attached our analysis based on Semiotic Charles Pierce Bellow.

Table of Research Respondent I, 1

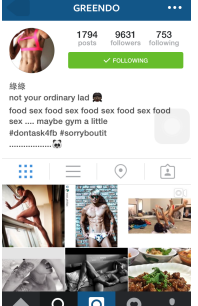
	Account name: @greendo 1794 photos post. 9631 followers 753 Following.
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Table of Semiotic Pierce Analysis 2



Representation/Sign	Object	Interpretant
The male model was naked, his position was lie down on the coach, his foots was straddle, one of his hand was covering his genital, and his postural body is mesomorph, he is tall and athletic (Cangara, 2009 p. 111).	He was playing a role as the object of sexuality. His body is mesomorph, that means he is strong, active and competitive (Cangara, 2009 p. 111). He looked so vulgar and He showed his bodies naked start from body, chest, stomach, and he was trying to be a sexual fantasy when other instagram account user was seeing his picture. He looked very narcissistic physical (he is vey proud of his own perfect body)	The representation of object of sexual was his physical body that have sexual attractiveness and perfect appearance start form his body alethic, exotic skin, tattoo on his hand, body piercing on his chest, and he was trying to create the standardization of gay men who has a lot of admirer, dates, and body physical attractiveness.
Setting	Non Verbal Messages	Shot & Descriptions
Living room and his position is on the coach	1. Facial messages: He was closing his eyes (he looked like to be someone else's sex fantasy) 2. Gestural messages: there is no movement, he is only covered his genital by his hand, and his foots was straddle. 3. Postural body: he was naked and lie down on the coach. He was signalized his athletic body.	1. Photos shooting technique: long shot, it means that he was show off his physical body expect his genital. 2. Photo Angle: <i>low</i>, <i>he looked dominated</i> and he was trying to be a sexual object for other instagram account user. 3. Focus photo: selective focus, he has shown his naked body and signalized a part of his physical body that is had a sexual attractiveness. 4. Photo lighting technique: low, it means that it was taken natural and appropriated by model's mood. 5. Warm: black and white, that picture was realistic and his body is perfect. It could rise up sexual desire for other instagram account user.

We can make a conclusion from the first picture above, non-verbal sign on in setting that there is a naked model and he was only covered his genital by his hand. He looked vulgar, he has been showed off his body, which is having a sexual attractiveness and his physical body is perfect. The signed from that picture that he is a naked model with lie down position and he was trying to make his body looked hot. He played a role as the object of sexuality. He showed off his full perfect physical body and it contains a sexual attractiveness. The part of his physical body which

is very signalized was his face (sensual expression), athletic body with piercing, tattoo on his hand, his foots, exotic skin, and cool hair. The interpretation from the sign/representation and object in that picture, he is trying to create a standardization hot guy, perfection of physical body, he has a sexual attractiveness, and he created a faked consciousness about the ideal gay men to make someone's boy friend. It is perfect physical body criteria in gay world. He was trying to embed the perception of sexual fantasy on other's cognitive instagram account user (Someone who was seeing his porn picture). He was constructed his existence on his instagram account to create the meaning of sexuality with his style and poses (lie down while he was making other sexual fantasy), his angle picture was low, the selective of photo is selective focus (he showed off his naked body), and the warm of that picture is black and white, it is taken on the realistic situation. We categorized the first picture is sexy/hot picture.

The second object research is the owner of instagram account @bozoevil. We don't know his real name is. He works as gay message therapist and he uploaded his porn 7-9 pictures a day. His porn pictures mostly signalized his part of perfection physical body, He looked aggressive and vulgar. We attached our analysis based on Semiotic Charles Pierce Bellow.

Table of Research Respondent II, 3

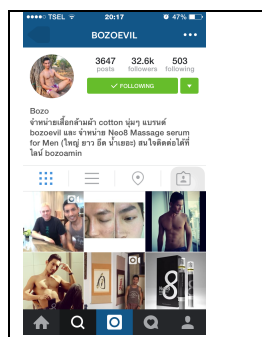
	Account Instagram: @bozoevil, real name is unknown, and he works as message gay therapist. 3647 photos post 32.6000 followers &
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Table of Semiotic Pierce Analysis 4



Representation/Sign	Object	Interpretant
He covered his genital by one of his hand and used a towel, he looked aggressive, vulgar, and has highly sensual guy (Sexual attractive), from his facial expression, and his pose was squat to show off his comeliness physical body. His body is mesomorph, charachateristiced by tall and athletic body (Cangara, 2009 p. 111)	He showed off his comeliness physical body such as face, muscle, hand, athletic body, sick pack chest, and his smoothie skin. His body is mesomorph it means that he is competitive and active guy. (Cangara, 2009 p. 111). He is really appreciating his role as the object of sexual for gay men from his facial expression, his style, and his poses on that picture.	He constructed and built the sexuality concept to be please. Sexuality is not only about physical body but it also pleasure for other, which has been, saw his porn picture. Anyone can enjoy his sexuality by pleased his perfect body physical. He made a pleasure sex fantasy and he highlighted that physical body is the most important factor for pleasure. If someone had a body like

	The object of sexual that he created, it deserves to be public consumption and he also constructed the reality that his physical body is standardization criteria as the gay man message therapist and his strengths on his sexuality like him on his picture.	him he would get many bonafit. His body physical is being sexual attractiveness for other instagram account user.
Setting	Non Verbal Messages	Shot & Descriptions
The actor was squat in front of door.	Facial expression: aggressive, sensual, and highlighted the macho 1. Gestural message: his hand covered his genital by a towel, other hand is on his back head. His gazed in front of camera. He signalized his athletic body 2. Postural message: he was squad and showed off his beauty of his athletic body.	1. Photos shooting technique: long shot, he showed his part physical body that has sexual attractiveness, and selling values as gay man message therapist. He played a role as the object of sexual. He showed off his naked picture to the other instagram account user. 2. Photo Angle: eye level, it supported his role as the object of sexual for other so that he can pleasure his body physical. The object of sexual, which had been show by perfect body physical start from eyes, clean face, skin, and athletic body. 3. Photo's deep focus that means he had been showed off his perfect physical body from the face until his smoothie skin foots. 4. Photo lighting technique: low, it based on the realistic condition with his physical body. He was setting it to support his performance as the passion sex actor and it served for the connoisseur. 5. Warm: black and white that picture was realistic form his physical body shape which is becoming the object of sexual.

We can make a conclusion from the second picture above, non-verbal sign on in setting that there is a gay message therapist is posed in the front of the door, he covered his genital by his a hand and a towel. The signed form this picture is the man almost naked and his genital area only covered by his hand, his facial expression looked sensual (he has sexual attractiveness) and his position was squad to signalized his perfection physical body such as chest, sick pack stomach, skin, athletic body, clean and groomed face. The object of it is he made other instagram user account interested on him, because he has

sexual attractive form his physical body. The setting on his picture was in the front of door; he used a towel as the property to signalize his part of physical body such as chest and sick pack stomach. The focus on his picture is the part of his physical body, which had been seen as the object of sexual, and it can be enjoy by other instagram account user. His body is becoming the main of weapon to distract someone else' attention, to get a job, and to make a friend. The interpretation of his picture is that he was trying to made himself as the object of sex fantasy who can give pleasure with his body. The part of that object is chest, athletic body, groomed skin, face, and a body physical, which deserved to show on public. He was constructed his existence on his instagram account from long shot photo technique, eye level, deep focus picture, low contrast photo, and black and white warm photo. We categorized this picture is sexual attractive.

5. Discussion

Based on semiotic analysis we found that the representation of pornography from @greendoo and @bozoeveil were the physical perfection. They uploaded it very vulgar and aggressive. They used it to communicate and to make a friend with other instagram account user. For @bozoevil he used his porn picture to promote his self as gay message therapist. Both of them showed their black hair to get attention from other people (Suryawan, 2004 p. 104 See Sondakh, 2014, p.10), their white, clean, and groomed skin to signed that they are high class social economy (Liliweri, 2007 p. 27), sharp nose and square jaw face signed that they are very masculin and macho (Noviasari, 2013 & Rumyeni, 2012 p.38), and their athletic body is becoming starandrization of body image among gay world in social media. They embed some of cultural value that certain as the basis about of ideal physical gay men. They uploaded their porn picture by their hand phone. Their photos shoot technique, focus photos, warm photos, angle photos, and lighting photos, which had been showed by them, was physical perfection. They wanted to be looked hot, vulgar, and have highly sexual attractive. They seldom their own picture which is not nudity, vulgar, sensual, and it contains of pornography material. Their picture has been showed that they were playing a role as the object of sexual and it used to communicate, to make a friend to other instagram user, and a narcissistic event. Instagram is becoming the virtual space for their existence. They more hot, vulgar, and dominated sexual attractive they would get more like, follower, and commenters. Their porn picture as the tool of existence into creating the pornography culture.

The implication of Symbolic interaction theory was happening when they uploaded photo which impression them as sexy guy, hot guy, vulgar, and dominated sexual attractive as the existence activities on instagram. Their porn pictures must be signalized the perfection body so that other user will like, add them as friend, and comment their photos. The culture of pornography is constructed and sent to other user account through their private physical body porn pictures. It used to be as sexual attractive. The object of sexuality that has been dominated such as athletic body, clean and groomed face, smooth skin, and athletic postural. They implemented self promotion impression management strategy (Schokker, 2007), account @bozeveil is using social media instagram as the virtual space to show his perfection physical body as the gay man message therapist. It same with @Greendo that he promoted his perfect physical body as the existence on social media instagram. The second strategy was exemplification that they uploaded and distributed their body image on their own pictures to be an example the perfect body for other account user, their body image is used to transform the value of pornography and it is standardization gay's body image on social media. Their porn pictures are not only as existence but also as self-actualization need fulfillment.

Their self-actualization need is to be fulfillment when they were uploading their porn photos on social media. Their pictures on social media instagram could be seen as visualization pornography, it showed on the form of facial emotional such as sensual, aggressive, and vulgar. They have been signalized their body image as the object of sexual which could be a public consumption, and they postural body was mesomorph, it means that they are active and competitive to transform the values of pornography into their physical body so that their existence on social media instagram could be seen as competition. Their porn pictures on their own instagram account were action pornography, textual pornography, voice of pornography, and media pornography. It has been used as their existence of pornography exhibition on social media instagram. This paper is not to argue which pictures is porn or not and also not to judge the porn actor on social media but we hope that it might be a reference for finding alternative solution linked up with pornography phenomena on social media.

5. Conclusions and Recommendation

The objects of this research have been represented of perfection physical body that is being as the object of sexual. They exposed it start form hair, face, skin, nose, and their postural body though their hand phone with photography technique to signalized their impression as hot gay, vulgar gay, and sexual

attractive guy. They implemented self-promotion and exemplification impression strategy management that they used it to promote their self and to make standardization of ideal body image. They did it to transform the value of pornography as their existence of pornography exhibitioning on social media instagram. Their porn photos as the existence utilities and also self- actualization fulfillment. Their porn photos were an evidence activities that they are exist on social media instagram in the form of visual pornography, textual porn, voice of porn, and media pornography. This study is expected to be alternative solution for finding the best way to overcome pornography problem on the social media. We recommend that this research study must be assessed on the future because we did not interview the object and social scientist. There must be a new study about the phenomenology of pornography or prostitution online in the social media.

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