

DISCOURSES ON TWITTER CONTRIBUTE TO THE CONCEPT OF RESILIENCE IN THE LGBT COMMUNITY IN MALAYSIA

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ABSTRACT

The purpose of this study is to understand the issues discussed revolving the LGBT community in Malaysia based on Twitter content that contribute to concept of resilience. The study used content analysis approach to study the Twitter postings that discuss LGBT issues, particularly to between March 8, 2019, to March 10, 2019, because during the period, Women's March was held in Kuala Lumpur and participated by LGBT individuals to promote inclusivity towards them which considered very controversial Malaysia. Based on the literature review, the researcher able to construct a framework for the study and has selected the resilience theory as a guide to answering the objectives. Resilience theory discusses the impact of facing challenging events on individuals, family, or community and how they adapt to the traumatic experience. The concept of resilience is defined as a coping mechanism to stressors in positive manners, which in this study, the emerged themes that categorized into smaller sub-themes. The researcher used qualitative content analysis approach by conducting latent or manifest analysis to transcribe the context of the Twitter content in order to categorize the issues discussed on Twitter. The concept of resilience were found in many of the Twitter postings which explained in the findings.

Keywords: *LGBT, Twitter, Content analysis, Malaysia, Resilience theory, Women's march*

INTRODUCTION

Social media as we know it has become a part of our daily lives as it affects the way we communicate with our friends and families, catching up current events or issues and most importantly, use it to entertain ourselves (History Cooperative, 2016). Nonetheless, studying social media can give us better insights into the usage of this platform and how it affects the world as it changes. One of the most popular social media in the world currently is Twitter, with 275 million monthly active users worldwide making the leading social network and a popular marketing platform (Statista, 2019). Though Twitter has not figured out how to gain its revenues, users have already incorporated the application to work in several useful ways imaginable (Catone, 2008). Catone also highlighted that Twitter may function as a medium of resources for news and data gathering that allow researchers and organizations to utilize it at a faster rate and efficiently – more than going on the ground works.

One of the issues that were most picked up by Twitter users is the HeForShe movement – a global campaign targetted at men to be involved in fighting for gender equality, which was launched in 2014 by the UN Ambassador of Goodwill, Emma Watson (Thomson, 2016). The HeForShe movement has changed the taboo term of “feminism” into one of the words that everyone openly embraces including the former US President, Barrack Obama. Aside from issues concerning politics, economic and women’s rights discussed on social media, there were not many discussions in relation to LGBT could be highlighted as a social change in the society.

RESEARCH BACKGROUND

The lesbian, gay, bisexual, transgender and queer (LGBTQ) individuals encounter harassment, discrimination, and victimization from their peers and surroundings more than their heterosexual counterparts (Reitman, Austin, Belkind, Chaffee, Hoffman, Moore, Morris, Olson, Ryan, 2013). Experiencing this stigma and violence often triggers its victims into mental and behavioural difficulties that lead them towards depression, anxiety, drug or substance abuse, and risky sexual behaviour (Reitman, et al., 2013). These concerns incline the LGBT individuals to self-harm, occurrences of suicidal thoughts and attempt more than their heterosexual counterparts in terms of experiencing victimization (Hatzenbuehler, 2011). Nevertheless, most of the LGBTQ youth thrived their teenage years despite the challenges that they had to endure along the process of growing up (Austin, Craig, & McInro, 2016; Saewyc, 2011).

The LGBT community in Malaysia have long challenged by hostility from their heterosexual counterparts due to the “unlawful” lifestyle. In 2017 alone, there were three cases of trans women killed and many other trans women arrested by local religious authorities and charged with the law against cross-dressing (The Star Online, 2018). Somewhere in mid-2018, two women in Terengganu was sentenced to be caned under the shariah law after caught red-handed by religious authorities for attempting consensual sex in a car at a parking area (The Star Online, 2018). The case raised concerns amongst the LGBT group and sparked discussions and debates in social media, especially on Twitter. Argued whether should those women being caned in public, a relevant sentence in the modern era was raised in the discussions. These treatments have led to the emergence of the hashtag campaign #CampurLGBT on social media, mainly Twitter.

Nonetheless, it must be understood that Islam is the federation religion of Malaysia and it is not discriminatory if the lifestyle is unacceptable by the Malaysian society because it is against the Islamic principles, culture, and tradition of the country (Muhammed & Amuda, 2018). The act upon LGBT conducts are punishable crime in Malaysia, not only under the Sharia laws but in the penal laws as well. Any attempts to endorse or advocate to legalize LGBT in Malaysia is considered as a crime as it is against the Islamic principles of the country which needs to be respected by its citizens.

Though Malaysia against the LGBT community in the country, it is never the intention to take further action such as killing and will never resort to killing the sexual minorities (MalayMail, 2019). The newspaper report further clarified that though the lifestyle is against Islamic lifestyle, the government would not impose harsh punishments to the minority groups instantaneously, unless it is proven guilty– although Malaysia does not have a specific law that against homosexuality but punishable according to the Penal Code Section 377 that governs unnatural

sex, but not a single homosexual individual in Malaysia has been charged with (South China Morning Post, 2018).

LITERATURE REVIEW

a. *Challenges Based on Sexual Orientation and Gender Identity*

The LGBT community members are vulnerable to society as they often struggle with discriminations in the workplace, labor market, schools, hospitals, amongst their family members and the society when they are targeted for physical attacks, sexually assaulted, tortured and killed (United Nations Human Rights, 2019). Some countries punish cross-dressers, transgenders and enforce discriminatory laws against private and consensual same-sex relationships which may lead to arrest, prosecution, imprisonment and at least in 5 countries – death penalty (Almeida, Johnson, Corliss, Molnar, & Azrael, 2009).

Over the last ten years, many types of research were conducted to study discrimination in the workplace associated with the LGBT community. The studies include comparing between the LGBT and heterosexual counterparts in the aspects of workplace experiences and wage gaps. Based on the study conducted by The Williams Institute entitled *Bias in the Workplace: Consistent Evidence of Sexual Orientation and Gender Identity Discrimination* (Badgett, Lau, Sears, & Ho, 2007). The researchers found that 16% of the LGBT people experienced employment discriminations specifically; 8% - 17% were fired or denied of employment, 10%-28% denied a promotion or given negative performance evaluation feedback, 7%-41% were sexually or verbally abused at the workplace or had their working station vandalized, and 10%-19% were paid unequally (Badgett, Lau, Sears, & Ho, 2007).

However, Weichselbaumer (2003) argued that wage regressions are more significant for the gay community compared to the lesbian community. The gays are paid much less than the lesbians due to striking women in the labor market because gender identity does not have any impact on hiring chances but based on merit (Weichselbaumer, 2003) but the median salary for openly gay and bisexual men is slightly higher than the openly lesbian or bisexual women by \$24,212 and \$ 23,807 respectively, which the difference is not statistically impactful or prominent in the workplace as per claim they are being discriminated (Blandford, 2003).

Another discrimination against the LGBT community members is dealing with stressors related to stigmatized identity (Rosario, Schrimshaw, Hunter, & Braun, 2006). The social stigma associated with homosexuality and the spectrum of gender roles has become inescapable, especially towards the younger generation (Almeida, Johnson, Corliss, Molnar, & Azrael, 2009) but there is still a need for improvement to support the LGBT youth which has been undermined, including the supportive policies and foundations such as Gay-Straight Alliances, which heightened the discriminations even more (Fetner & Kush, 2008). Wyss (2004) stated that LGBT youths live in an environment which they have to experience negative treatment including social rejection and isolation, unsupportive social circles, verbal and physical abuses become an easy target to be victims in general and the reports of bully and physical assaults are more common in the LGBT youths compared to heterosexual youths and these assaults leaves strong impacts on the victims and contributes to the anti-homosexual overtones (Almeida, Johnson, Corliss, Molnar, & Azrael, 2009).

b. LGBT and Suicidal Behaviour

There are several theories that can explain the relation of suicide ideation and LGBT youths. One of the most prominent research in relation to this subject is by Russel & Fish (2016) which discusses the minority stress hypothesis and the interpersonal-psychological theory of suicide. Regarding the matter, many researchers agreed to Russel and Fish (2016) findings that relate persons identified as LGBT have a higher risk than the heterosexual counterparts. These LGBT minorities faces several unique factors of suicide attempts and completed suicide (Liu & Mutanski, 2012) including history of suicidal family members, childhood abuse or maltreatment, suffering of mental illnesses, struggle of substance abuse, depression or chronic feelings of hopelessness, having the access to complete suicide (Franklin, et al., 2017). The feeling of a burdensome and being excluded from belongingness also contributed to the number of completed suicide and ideation (Laura, Grossman, & Russell, 2015).

To explain the relationship between self-harm and suicide is complex because every episode is different from another or it is not directly related to the intention to die but Chan, Bhatti, Meader, & Stockton (2016) discovered various factors that can be linked to suicide in the matter of self-harm which is predictive of death by suicide. It elaborates the risk factor of persons identified as LGBT which include gender non-conformity, lack of family support and constantly being victimized as a person identified as LGBT (Mutanski & Liu, 2013). Mutanski & Liu (2013) also argues that these youths identify as LGBT are exposed to additional risk factors and endowed to the ideation of suicide and completed suicide which enables researchers to understand the reasons behind the desire of ending their lives. However, it is vital to understand that it is impossible to predict whether the person will commit suicide or not because there is no clinical evidence that guaranteed researchers to do so (Franklin, et al., 2017).

c. Social Media as a Tool for Social Inclusion

Nielson reported in July 2010 that 22 percent of the time spent online worldwide is contributed by the streaming of social media surpassing email use time in 2007 (Taylor, 2011). Taylor (2011) further explained that experts in the communication industry foreseen the revolution and highlighted that the number will increase as the explosion of mobile devices which will expand the use of the platform and numerous studies have been conducted focusing Facebook, Twitter, Youtube, and other blogging sites.

Facebook users and other social networking sites tend to have multiple 'friends' that they might never meet in real life, located in different parts of the world that they may have never visited, and became aware of issues revolving around the location and heightened users' curiosity and the belief in information provided by search engines, which is the privilege of the current internet generation which increases the sense of inclusion, which differs from social exclusion that distinct by the *haves* and the *have nots* (Asgarkhani, 2007).

One of the benefits of new media or social media is that its benefits groups of socially excluded, mainly people with disabilities or marginalized groups (Taylor, 2011). The internet sets a provision to enable these people to slide into the mainstream media and often able to hide their identity than being recognized as different (Singaravelu, Stewart, Simkin, & Montgomery, 2013). Another dimension of the new media that contributes to the increasing dialogues related to social inclusion

which uses the community-based media, or in simpler word “*citizens’ media*” (Rodriguez, 2008; Petitt, Salazar, & Dagon, 2009) which allows local or ethnic groups to make demand for inclusion in the media through policy makes but raised several questions in the practices.

Social media users, i.e. Facebook or Twitter shared their ideas, stories, and even collaborate with other users to create a safe environment, which enables them to become *cliqster*, romantic partner, and even gather to build a community on the social sites that share common interests (Destiana & Salman, 2015). Destiana & Salman (2015) further explained that Twitter, for example, provide a platform for users to communicate, engage and allows the roles and relationships that are not offered in the real world, eventually resulting to online participation of users in the real community on current issues including involving with online discussion, and spread news related to socio-political issues.

METHODOLOGY

The aim of this study was to understand the concept of resilience based on issues discussed on Twitter in relation to the LGBT community in Malaysia. It posits through tweets and Retweet postings on Twitter in relation to the LGBT community in Malaysia and attempts to understand the implication of the concept of resilience contributed by Twitter discussions on LGBT community. This study is designed as a qualitative content analysis as it can provide the data which can be used as a basis for further research. Qualitative research deals with plenty of interpretation, however, the depth of each interpretation is varied, depending on the researchers’ involvement in the research (Patton, 2001). There are no established criteria of using content analysis for the size of a unit of analysis, neither the number of informants nor object to study (Patton, 2001).

In this study, the researcher sought to manifest the analysis by describing *what* the document selected which is the Twitter content in relation to the topics of LGBT that contributes to the concept of resilience. The qualitative content analysis comprises of various techniques for systematic text analysis including in the forms of recorded communication, documents, videotapes, protocol of observations and discourses which besides analyses its content, the approach studies different levels of the content including the themes, main ideas of the context or context information as latent content (Neuman, 2006; Patton, 2001).

This study research paradigm uses the interpretive approach focused on Twitter content that discusses on LGBT in Malaysia that contributes to the concept of resilience. The content analysis approach used in this study does not involve the traditional sampling, instead focuses on the keyword-based or automated computational analysis (Kim, Jang, Kim, & Wan, 2018). The unit of analysis for this research was Twitter content that discusses topics on LGBT regardless of users’ sexual orientation, gender, and backgrounds. Bruns & Moe, (2014) suggested there are three levels of Twitter communication that exists simultaneously: macro – completely public and available for people without a Twitter account; meso – based on follower-*followee* networks as part of group conversation; and micro – directed to a specific individual or institutions. These communication levels can take place across several levels at once and adding the hashtag or subtraction of @username can easily shift the level of the communication on Twitter (Bruns & Moe, 2014).

Conducting a content analysis for this study was the attempt of the researcher to look across these three levels and seek the traces of human communication to recognize the salient elements that relate to the concept of resilience in the LGBT community in Malaysia.

The study setting, and subject of this study focus on the content of Twitter that discusses issues related to the LGBT community in Malaysia. The Twitter content chosen as sampling is considered as a purposive sampling or a non-probability sampling that selected based on characteristics of the population guided by the objective of the study (Kim, Jang, Kim, & Wan, 2018). Over 250 tweets analysed over the selected period and only 40 tweets were selected to be used for this study because of its relevancy and avoid redundancy on similar theme/sub-theme.

The period chose was from March 8, 2019 to March 10, 2019 because the Women's March was held in Kuala Lumpur, and the parade was joined by LGBT movement which had caused public discourses over the social media platforms. The rationale Twitter was chosen as an instrument for this study was due to the usage of #CampurLGBT, which was mainly discussed amongst Twitter users – supporters and rejectors combined, which gives the idea to the researcher towards the public reaction surrounding this issue. There are two languages used in the document selected, English and Bahasa Melayu in the content of the tweets. Some tweets used colloquial in their discussions.

The analysis approach used in this study was semantic analysis that analyses the contextual clues surrounding the words and phrases implied to the practical meaning of the content of the study (Palani, 2018). Interpretations of semantics are often done unconsciously and efficiently by filtering or screening the context surrounding the word, phrase, object, scenario and pull out the relevant pieces of information by comparing the information with experiences and understanding to have deeper understanding to the meaning of the context (Lewis, Zamith, & Hermida, 2013). For example, the word violence is interpreted by the researcher as harsh, harmful actions targeted towards selected individuals or community.

RESULTS AND DISCUSSION

This study identified emerging issues on Twitter that contribute to the concept of resilience in relation to the LGBT community in Malaysia. The concept of resilience is defined as a process of adapting with stress, trauma, and adversity which associated with several determinants that may or may not influence a person's response to the experiences (Piertzak, Johnson, Goldstein, Malley, & Southwick, 2009).

In this study, the concept of resilience is interpreted by categorizing the issues discussed on Twitter in relation to the LGBT community in Malaysia. Resilience may not be obvious or mentioned in the Twitter postings; thus, the researcher must interpret the postings to identify the presence of the concept within the issues discussed.

There are several issues emerged in selected Twitter postings from March 8, 2019, to March 10, 2019, including violence, social acceptance, and new emerging issues (labelled as Other). Every Twitter posting is classified into emerging themes and subthemes identified based on previous researches explained earlier.

A. Violence

Violence against the LGBT community is one of the issues that emerged in the selected Twitter discussion over the selected period – March 8, 2019, to March 10, 2019. Violence against the LGBT community is defined as biased-motivated crimes or actions that occur when the perpetrators intentionally aimed the victim due to the victim is LGBT identified individuals. The actions were based on prejudice and motivated to terrorize an entire group or community (Marzullo & Libman, 2009). Within the selected samples, only two tweets falls under theme violence and categorized under two subthemes; cyberbullies and hate crimes; cyberbully and ill-intent.

a. Cyberbully

Cyberbully is considered as violence against the LGBT community because it resonates to the definition. Cyberbully referred to actions of virtual bullying, which includes the use of Internet, cell phones, and devices that enable someone to transmit text or visual messages aimed to hurt or embarrass someone (Lindert, 2017). Lindert (2017) explained that it is different from the traditional bullying that requires physical or verbal contacts which the perpetrators are easily recognized, however, victims of cyberbullying may not know the identity of the perpetrators. In this study, the cyberbullying surfaced based on one tweet in the sample selected. Researcher interpreted the tweet as cyberbullying based on the choice of words used in the posting, which is;

“Kenapa LGBT ada yg bertudung? Tu yg tutup muka dgn belon kenapa pulak? Muka dia banyak jerawat batu ke? Tu yg gemok pakai tudung apahal pula? Adakah mereka jilbob lesbians? Kalau aku boleh simpulkan, lesbian malaysia ni miskin.” (@_Shotzx, 2019).

“Why LGBT wears hijab? Why is that one that covers her face with balloon? Is her face infected with acnes? Why is the fat one wears hijab? Are they ‘jilbob’ lesbians? I can conclude that Malaysian lesbians are poor.” (@_Shotzx, 2019).

The tweet posting by @_Shotzx was considered as cyberbullying because he was referring to a photo attached with his tweet. He lamented on the physical features of the people in the photo who were at the Women’s March parade and were holding a rainbow flag that signifies LGBT pride universally. The rainbow flag is significant to the LGBT community because it symbolizes the diversity of the LGBT community and used as a symbol of LGBT pride during marches and parades (Wong, 2019). The researcher deduced that @_Shotzx rejects the LGBT community in Malaysia from the way he refers to the women holding a rainbow flag during the Women’s March parade which was held on March 8, 2019.

b. Ill-intent

Anti-LGBT intents fall within the theme of violence because it induced harmful intentions towards the targeted group – LGBT. ill-intentions are based on the biasness against the LGBT groups and in the perpetrator’s beliefs (it may be correct or incorrect beliefs) that the victim deserves to be punished as they belonged to the disfavoured group (Coston, 2018). Most common intentions targeted at the LGBT individuals include vandalism, threats, and assaults, as highlighted by Coston (2018) in her research titled *Understanding and Handling Hate Crimes Against Gay, Bisexual, And Transgender People*. In this study, the researcher found one tweet that fits the definition;

“Tak sangka pula perhimpunan LGBT dah dibenarkan oleh Kerajaan Malaysia hari ini ya? Benarlah Malaysia perlukan kerajaan Taliban supaya mudah

manusia yang dilaknat Allah seperti LGBT ini di hapuskan daripada muka bumi Malaysia. Terima kasih @mujahidrawa #BangkitSelamatkanMalaysia” (@SuaraBiasa, March 9)

“How surprising that LGBT movements is permitted by the government of Malaysia today? It is true then that Malaysia needs Taliban government to eradicate these abominated group of LGBTs from this country. Thank you @mujahidrawa #RiseToSaveMalaysia” (@SuaraBiasa, March 9)

Based on researcher’s interpretation, the tweet is considered as ill-intended because it threatened the LGBT group with *Taliban-style* government, inducing honour killing those who have different views from the group and terrorizing people in the Middle East for decades (Sharifi & Adamou, 2018). The tweet also mentioned Mujahid Yusof Rawa, who is the current Minister in the Prime Minister’s Department of Religious Affairs sarcastically thanking the minister for his incompetency of letting this movement to roam free during the parade.

B. Social Acceptance

Societal attitudes towards the LGBT community vary significantly based on the cultural and historical backgrounds, similarly on discussing sexually related topics in general. Some countries criminalize same-sex relationship and sexuality (American Psychological Association, 2019), while some countries reject the lifestyle. While the Americans begin to accept the LGBT lifestyle, many have claimed that they have been a victim of discrimination, including sexual slurs or jokes, the suffering of rejection by family members, etc. (United Nations Human Rights, 2019). In this study, the theme of Social Acceptance has the highest posting data with 15 tweets, which further interpreted and categorized into two categories which are Alliance and Rejection.

a. Alliance

Alliance in this context of study interpreted as a community with the same interest, beliefs of ideology and understanding, suggested by Jeffrey Weeks (1996) in his article *The Idea of Sexual Community* which construct the sense of identity and belongingness. Weeks (1996) further explained that these groups whose existence are threatened most likely to form a community of similar identity. In the data sample, there are six Twitter postings identified as alliancing with the LGBT community in Malaysia.

“#WomensMarchMy is a safe space for everyone yg ditindas di Malaysia, the LGBT community is part of that. So pls, stfu lmao” (@karissalund, March 9)

*“#WomensMarchMY is a safe space for everyone who are oppressed in Malaysia, the LGBT community is part of that. So please, shut the *vulgar word* up laughing my *vulgar word* off” (@karissalund, March 9)*

“LGBT yang kau benci tula bersolidariti untuk penindasan kaum perempuan dekat Malaysia ni. #WomensMarchMY” (@fararom, March 9)

“The LGBT that you hated who gathered in solidarity to fight for women’s oppression in Malaysia. #WomensMarchMY” (@fararom, March 9)

““Malaysia is not an LGBT-friendly country, so if you don't like that, move to another country” Gee, if only there was some sort of political system that allows peaceful changes in government policy concerning LGBT rights. Oh yeah it's called a being a FUCKING DEMOCRACY LA BODO” (@nadran_hafiy13, March 9)

“if you don't wanna support the LGBT movement in malaysia, the least you could do is respect them as human beings and throw your negative energy towards them on rapists, pedophiles, murderers, corruptions and many more.” (@adamzainaal, March 9)

““LGBT rights don't have a place in Malaysia” too late! We're here, we're queer, and sooner or later none of you will have a choice but to acknowledge us and give us the rights we deserve” (@xemnenas, March 10)

“We have a long way to go...considering the responses towards this statement. Agenda LGBT adalah untuk menghentikan tindakan diskriminasi serta berjuang untuk hak sama rata sebagai rakyat Malaysia. Guess laws do not justify their morality, unless it's in your favor.” (@wilfredckw, March 10)

“We have a long way to go... considering the responses towards this statement. Agenda LGBT is to stop discrimination and fight for equal rights as Malaysian citizens. Guess laws do not justify their morality, unless it's in your favor.” (@wilfredckw, March 10)

Based on the researcher's interpretations, these tweets projects alliance through the choice of words in the context. All tweets promote inclusivity of the LGBT community and urging people to respect, understand, tolerate and accept the LGBT community as equal citizens of Malaysia. These tweets also mentioned the contributions of the LGBT community in Malaysia such as fighting for women's oppression stated by @karissalund in her Twitter posting, and @wilfredckw mentioned the constant resistance towards discrimination and equal rights for every citizen in this country.

b. Rejection

This subtheme has identified ten tweets that opposed to the ideology of LGBT rights, that often disguised in rhetoric and harmful scientific or misleading information that demonizes the LGBT community as a threat to the country, society, and the future (Southern Poverty Law Center, 2018).

“Haih, this isn't a progress that empowering women (accepting lgbt) how can people are okay with it. This is not what im supporting for. For me raising the rainbow flag is the least i wanted to see in Malaysia. Something need to be done. Dont support people to stay twisted...” (@amirulhaq_, March9)

“if you wanna be a lesbian here in malaysia do your things secretly and if you are a transwoman you aint a women thats it i totally againts this lgbt shits” (@finesselmo, March 9)

“seriously golongan LGBT ni nak apa... korang mmg TIDAK ADA HAK kat MALAYSIA ni tolong jangan buat kecoh dekat Malaysia ni...” (@menantumamawak, March 9)

“seriously what are these LGBT people wants... they DON'T HAVE RIGHTS in MALAYSIA. Please don't make a scene in Malaysia...” (@menantumamawak, March 9)

“Golongan LGBT perlu terima hakikat rakyat Malaysia secara majoritinya menolak budaya songsang yang mereka amalkan. Hormati sensitiviti awam. Henti tuntutan perkara yang tak munasabah.” (@NajwanHalimi, March 9)

“The LGBT community needs to accept the fact that majority of Malaysians rejects the same-sex lifestyle that they practice. Respect the sensitivity. Stop demanding for the impossibles.” (@NajwanHalimi, March 9)

“Selagi kerajaan Malaysia tidak bertegas terhadap golongan PELAMPAU agama, perkauman, dan permintaan yang bukan-bukan (LGBT), selagi itulah huru-hura dan kepincangan akan wujud dalam negara kita.” (@fahmizainol, March 9)

“Until the Malaysian government take a stern action towards these EXTREMIST of religion, racists, and ridiculous demands (LGBT), the country will continue to suffer chaos.” (@fahmizainol, March 9)

“muslim yang join perarakan lgbt yang diselitkan dlm hari wanita sedunia tu nampak mcm tak sabar je nak tunggu bala menimpa dkt Malaysia ni. Korang mmg suka eh mencabar Allah? Kau kalau kena tsunami dkt sini kau je yg mati takpe jugak ni yg innocent pun akn kena sekali.” (@_kim_yg, March 9)

“Muslims who join the LGBT parade together in the Women's March seemed eager to fall from grace unto Malaysia. You guys really like to challenge Allah? It is unfair if the tsunami hits the land and kill innocent people, instead of just you.” (@_kim_yg, March 9)

“Empowering women is a good move. To have a march for women also a good move. To give LGBT equal right in disguise during #WomenMarchMY is just Big NO... Whatever happens, LGBT have no place in Malaysia. Whether you like it or not. We dont tolerate this shit.” (@rasyaik, March 9)

“Meletakkan sesuatu pada tempatnya. Malaysia bukan tempat untuk anda praktis LGBT secara terbuka dan terang-terangan. Malaysians kaya dengan adab dan pegangan masing-masing. Ini bukan oppression, tetapi identiti negara. Bersifat terbuka bukan bermakna menerima secara buta tuli.” (@maskbiru, March 9)

“It must to be understood. Malaysia is not a place for you to practice LGBT openly and overtly. Malaysians are rich with its own cultural background and beliefs. This is not oppression, but national identity. Being open does not mean accepting haphazardly.” (@maskbiru, March 9)

“obviously doh, this is indeed malaysia, bukan US.....i guess they’re trying to normalize benda cam ni so that people would accept lgbt community sooner or later, without we even realizing it sia” (@alyantsha_, March 9)

*“obviously *vulgar word*, this is indeed Malaysia, not US..... I guess they’re trying to normalize things like this so that people would accept the LGBT community sooner or later, without we even realizing it *vulgar word*” (@alyantsha_, March 9)*

“Bukannya hak korang sebagai manusia diremeh-temehkan kat malaysia ni. Yang diremehkan tu hak LGBT korang. Dah terang terang majoriti orang malaysia menolak LGBT, lagi korang buat demokrasi.” (@AfdhalAleef, March 10)

“Your rights as Malaysian citizens were not denied. The only denied was the LGBT right. It is crystal clear that majority of Malaysians rejects LGBT, what for the democracy.” (@AfdhalAleef, March 10)

Based on the tweets collected, the researcher deduced that the amount of people opposing outside of the social media platform is higher than those who accept the LGBT community in Malaysia. Researcher interpreted this based on the amount of anti-LGBT tweets on Twitter over the period. The number of opposing tweets reflect the reality of this group, which lifestyle and practice are unacceptable in Malaysia. The researcher highlighted the tweets from @NajwanHalimi and @maskbiru that mentioned about Malaysian cultural identity practice by most Malaysians that rejects the LGBT lifestyle and the LGBT community needs to consider the sensitivity of the sentiment to demand for equal rights.

C. Other

Other is the label for new emerging issues that were never mentioned or discussed in past researches. However, these subthemes may have emerged in previous researches but were manifested in different forms or interpreted in different themes that contribute the current literature. These new emerging issues are vital as it may or may not contribute to the concept of resilience as discussed in the earlier sections.

a. Homewrecker

There is an inadequate scholarly definition that defined the term homewrecker as it is considered as a common term in the society. Nonetheless, it is important to understand for the researcher to make his interpretations. Homewrecker – a person, activities or objects that caused or threatened a marriage or similar partnership to be broken, thus originates the term which derived from the word ‘wreck’. Commonly, homewrecker referred to individuals who have had affairs – sexually or non-sexually – with someone’s partner or spouse. However, activities too can also cause a

marital home to be broken. In this context, one Twitter posting was found implying the LGBT community in Malaysia threatens the marital home of the Malaysian citizens.

“Selamat Hari Wanita DS. Moga martabat wanita diperkasa dengan menyekat pengaruh LGBT di Malaysia. Kasihan wanita yang berebut kasih suami dengan LGBT. Akhirnya runtuh rumah tangga.” (@msnbha, March 8)

“Happy Women’s Day, DS. Hope you’ll empower women by curbing the influence of LGBT in Malaysia. Pity the women had to fight for her husband’s love with an LGBT. Ends with a broken marriage.” (@msnbha, March 8)

Based on the researcher’s interpretation, the tweet was a baseless allegation targeted to demonize LGBT community as a threat to the marital institutions because there were no past research found that could link to this allegation. Regardless, based on the researcher’s observations and newspaper reports, there were cases where a married man had sexual affairs with LGBT individuals that caused the divorce although a rare case in Malaysia, but this information could open new research opportunities on the topic.

b. Religions

In a Muslim-majority population like Malaysia, it is understood why LGBT is rejected as the lifestyle is forbidden by the religion itself. In many countries, homosexuality is a crime (Pew Research Center, 2012). Muslims takes its right beliefs very seriously, and Islam viewed homosexuality as a sinful practice, just like it was in Judaism and Christianity. The LGBT lifestyle is condemned in the Quran, the holy book of Islam and in the last address of the PBUH Muhammad. There were four tweets that resonates this same sentiment.

“LGBT has a place in malaysia, and the only religion in malaysia that is very open on objecting it, is islam. Don't get me wrong, there are Catholics smearing LGBT people as dirty and sinful, but they do it more discreetly.” (@takaw_design, March 9)

“Hakikatnya negara Malaysia memilih agama Islam agama rasmi, dan agama lain boleh diamalkan, bermakna dalam Islam LGBT menjadi larangan, dan aku takrasa agama lain mengalakan LGBT.” (@ShafwanZaidon, March 9)

“It thus a fact that Malaysia chose Islam as the official religion, and other religions are allowed to be practiced as well, it means that LGBT is forbidden, and I don’t think other religions encouraged LGBT.” (@ShafwanZaidon, March 9)

“LGBT bukannya ditolak secara majority rakyat Malaysia. Agama satu dunia sendiri menolak. Senang cerita geng LGBT ni memang tak ada agama. Itu je.” (@HarisAdams23, March 9)

“LGBT is not only opposed by the majority of Malaysians but religions worldwide. Simpler way, these LGBT groups are godless people. That’s all.” (@HarisAdams23, March 9)

“APA nk jdi dgn akidah rkyat Malaysia klu LGBT Yg diprjuangkan? Bgi umat Islam igtlah azab dn pringatan Yg tlah tjadi sblum ni, bgi pmimpin pliharalah rkyat mu dri trus mlkukan prkara Yg brttangan dgn nilai2 normal sbg mnusia” (@124Gst, March 9)

“What will happen to the Malaysian’s aqidah if fighting for LGBT? For the Muslims, remember Allah’s wraths and reminders previously, for the leader please curb your subjects from continue practicing the forbidden lifestyle of a human being” (@124Gst, March 9)

Researcher interpreted these tweets based on his understanding of the context of religion as the researcher shares the same religion sentiment with Twitter users in the selected postings. Based on researcher’s understanding, it is found that most Malaysians understand the concept of sins in the Islamic context when it comes to discussing homosexuality. They are also well-aware with the context of the Quran that forbade homosexuality as practiced by the LGBT community. However, highlighting @takaw_design tweet, the user mentioned that LGBT has a place in Malaysia, but religions stopped these group from practicing the lifestyle, implying that the lifestyle is only acceptable when it is done in private or covert, away from people’s knowledge of the practices. Many religious tweets found in relation to the LGBT topic are reminders of Allah’s wraths towards the Lot’s subjects in the Quran. They incorporate fear in the society with the condemned lifestyle as per mentioned in the Quran.

c. Ignorance

Ignorance is not always a bliss when it comes to issues in populations, it must be addressed fairly to the involving community or parties. Being an ignorant about LGBT is increasing, and it occurs almost everywhere (Davies, 2017). Davies (2017) reported that the knowledge about LGBT and its issues is poor which contributes to the problems in the LGBT community, including threats and violence. Fail to address specific issues may cause harm to the safety and progress of society (Davies, 2017). There are two tweets that were identified as ignorance in this context of LGBT.

“What a stupid & ignorant thing to say! When asked about #LGBT people, #Malaysia Tourism Minister responds “I don’t think we have anything like that in our country.” Pakatan Harapan gov’t trying to show it can be even worse than #UMNO & #PAS on LGBT rights? <https://www.independent.co.uk/news/world/asia/malaysia-gay-lgbt-tourism-minister-travel-a8812286>.” (@reaproy, March 8)

“Those who ask for #lgbt to be recognize in Malaysia are totally ignorance. There i said that.” (@Dyzula69, March 9)

The tweets above manifest ignorance in both parties based on the researcher’s interpretation. The tweet posting by @reaproy stated Malaysia’s Tourism Minister, Mohammad Ketapi is an ignorant minister for his statement that denying the presence of LGBT groups in Malaysia. The tweet was interpreted as a response towards the minister’s press statement. According to the tweet, the LGBT groups exist in Malaysia and the current government is unfairly addressing these individuals compared to other political parties.

Meanwhile, tweet posting by @Dyzula69 claimed those who support LGBT rights in Malaysia are an ignorant group of people. It can be interpreted as that the user rejects LGBT in Malaysia and believe in societal sensitivity must be maintained by rejecting LGBT rights.

d. Problematic

The LGBT community has been very vocal in demanding to end discrimination and promote equal rights over the past decades. However, the loud cacophony did not mean the society would change their minds to be more accepting but create impressions that these LGBT communities are just problematic as other groups (Curry, 2018). A recent survey by GLAAD and The Harris Poll (2018) has shown a sudden drop in acceptance of the LGBT community because the non-LGBT community or the heterosexuals find them uncomfortable to be surrounded by the group. In the data collected, the researcher found six tweets that can be identified as problematic LGBT behaviour.

“Lgbt peeps do live peacefully in malaysia. No one lynching them in a daily basis. But this was women's day, not lgbt day. That's where the problem lies, when someone is@ forcibly shoveling their ideas to people's arse.” (@audrey_izack, March 9)

“Imho, benda ni tak perlu. We already accept them for who they are sebab kita pun sinners. And eventually people changed. Jangan lah memalukan golongan anda. Malaysia negara yang amat menghormati perbezaan, jangan buat sampai rakyat makin benci dengan LGBT please!” (@nation_exo, March 9)

“Imho (in my humble opinion), these are unnecessary. We already accept them for who they are because we are sinners too. And eventually people changed. Don't embarrass your kinds. Malaysia respect differences but don't make people hate LGBT please!” (@nation_exo, March 9)

“Malaysians nowadays makin stupid lak aku tengok . It is not wrong nak buat demonstrasi Equality between men and women but NI APE KEJADAH SIAL SAMPAI NAK UP KAN LGBT DEKAT MALAYSIA NI BODOH!” (@sayafarishd, March 9)

*“Malaysians nowadays are becoming stupid. It is not wrong to organize a demonstration for equality between men and women but WHAT IS THIS UNNECESSARY LGBT MOVEMENT IN MALAYSIA *vulgar word*!” (@sayafarishd, March 9)*

“I don't understand this LGBT community. What are they fighting for? Its nonsense. Like wtf you're asking for something impossible. Especially here in malaysia. Gelila babi.” (@syahirul___, March 10)

“understand, it's clear to say that Malaysia will not going to support and accept LGBT in our country. that's just it. what does it needs to do with supporting or accepting LGBT on Women's Day? show some respect. AT LEAST.” (@karmilaamanii, March 10)

“I don’t mind the women’s march at all. You guys did the right thing. Chant as loud as you want, march as far as you could. Deliver the important message to those dumbass dude in Malaysia. But chanting “hidup LGBT”? Nah thats to far fam.”
(@eidkamarulzaman, March 10)

Based on the Twitter posting selected, researcher deduced that the LGBT community are not discriminated or oppressed as per claimed because most tweets categorized in this subtheme accepts LGBT individuals however, the act of organizing LGBT movements, demanding LGBT rights are unacceptable making the society see them as a plague. The presence of LGBT movement at Women’s March on March 8, 2019, was considered a disrespect to women’s causes according to the majority of selected tweets found.

e. Laws

There are no specific laws that criminalize LGBT in Malaysia but there is a law against carnal intercourse, which includes the LGBT sexual intercourses against the order of nature (76Crimes, 2017). The Penal Code (Consolidated version 1998) 187 Unnatural Offences Section 377A stated “Any person who has sexual connection with another person by the introduction of the penis into the anus or mouth of the other person is said to commit carnal intercourse against the order of nature. ... Penetration is sufficient to constitute the sexual connection necessary to the offense described in this section.” (76Crimes, 2017). The researcher identified on a tweet that echoed this notion.

“Dekat malaysia ni walaupun tak ada akta atau undang undang khas untuk lgbt tetapi semua hidup aman damai , kerajaan tak pernah lagi tangkap pondan sesuke hati kecuali kau buat aktiviti pelacuran dll . Kita tak boleh nak buat macam luar negara, nikah sesama jenis,tukar jantina dll” (@harusdirejam, March 10)

“There are no specific laws or acts for the and everyone lives peacefully, the government had never caught transwomen without any reasons unless they provide sexual services, etc. We can’t do as foreign countries do. Same-sex marriage, gender reassignment, etc.” (@harusdirejam, March 10).

Based on the Twitter posting by @harusdirejam, researcher understands that though Malaysia does not criminalize LGBT in any specific laws, the LGBT individuals must adhere to the societal norms and cultural backgrounds which against the LGBT lifestyle. The LGBT folks need to understand that people already tolerated their unnatural lifestyles, and they must do the same as well – in terms of respecting the societal norms in Malaysia. Therefore, it is wise not to create troubles by making unnecessary demands in Malaysia.

DISCUSSION

During reviewing the literature, researchers discovered at least six issues which mostly discussed by previous scholars. However, during the data collection process, the researcher found only two common issues, and five new emerging issues in the selected sample. The issues including violence, with two subthemes identified; cyberbully and hate crimes, social acceptance, with two

subthemes identified; solidarity and rejection, and new emerging issues which labelled as other which identified under homewrecker, religions, ignorance, problematic and laws. These issues were found within the Twitter postings between March 8, 2019, to March 10, 2019.

The concept of resilience helps individuals to cope with stress in positive manners (Masten, 2001). It promotes balance in life after facing or struggling with stresses, a person can bounce back and adapt to the stresses (Southwick, Bonanno, Masten, Panter-Brick, & Yehuda, 2014). This objective identified the issues in relation to the LGBT community in Malaysia. The issues are considered as stressors which researcher interpret the Twitter content that contributes to the concept of resilience in the LGBT community. Developing resilience is a long and time-consuming process. People react differently to the trauma or stresses, which differ the results of resilience. Developing resiliency can maintain a positive relationship with other affected community and help to develop a good coping mechanism which improves cognitive abilities (Riopel, 2019).

In the first theme identified – violence – there are no direct comments or replies to counter the negative Twitter postings in both subthemes identified. However, based on researcher's interpretations, the negative comments published were made out of anger and disappointment towards the community that supports the LGBT in Malaysia because they believe that the LGBT community does not have a place or rights in the country and would be fine if the government eradicate the community to maintain the acceptable societal norms that the Malaysian's been practicing.

However, the researcher found a slight hope of resilience when the second theme identified – social acceptance – that there are users who support the LGBT community on the shared foundation of being oppressed by the societal norms, which the researcher categorized the postings in solidarity. The concept of resilience was found in this subtheme based on the researcher's interpretation, the concept was manifested by the supports the users projected in the postings that push initial discomfort, which is the oppression of the LGBT community which was discussed in the second subtheme – rejection, that posits anti-LGBT Twitter content that was constructed with negative comments that reject or oppose the LGBT movements in Malaysia. Though the Twitter postings on solidarity subtheme collected were not many, it manifested a form of support in the platform and pushes the discomforts by realizing the greater satisfaction ahead as the LGBT demands is tolerated by some Twitter users. Therefore, the concept of resilience was found in the second theme which tells the researcher that resilience is a character trait and strength that build based on supports which can be learned by the LGBT community in Malaysia.

During the data collection process, the researcher also found new emerging issues themed as Other that answers this objective. The newly emerged sub-themes under the theme labelled Other are different from the literatures reviewed for this study because not only they were little to no mentions that could relate these sub-themes with the LGBT as a plague in the society nor has it been studied as stressors for resilience. Though the postings were mainly negative, the concept of resilience was found in some tweets in subtle forms mainly in the subtheme Religions and Laws. The concept of resilience was identified in some of the tweets in the form of reminders that these LGBT groups in Malaysia are tolerated and accepted as individuals but not when the LGBT community starts to demand equal rights which angered some people. The society finds it is unacceptable and problematic when the LGBT community crashes the Women's March because it tarnishes the women's causes to demand gender equality, which can be further studied on the

cause of this bad impression and reputation held. Twitter content analyzed mostly demands the LGBT community respect the societal norms and reconsider their demands for equal rights which against the cultural values practiced in Malaysia. The LGBT community is highly unaccepted because of the demands of LGBT equal rights which are impossible to come true in Malaysia.

CONCLUSION

In the first objective, the researcher found two common issues discussed by scholars which are violence and social acceptance that discussed the unfair and harmful treatments towards the LGBT community and public perceptions and acceptance towards the community respectively.

The five newly emerged themes or issues which includes homewrecker – a blatant allegation to demonize the LGBT community as the cause of broken marriage, religions – discussed reminders on God’s wraths and homosexuality in Islam and Christianity, Ignorance – discusses on poor knowledge about LGBT lifestyles and demands as well as the community existence in to country, problematic – posits the problematic behavior of the LGBT community to crash Women’s March parade and disrespects women’s causes because the supposed attention towards fighting for gender equality was outshined by the LGBT movement, lastly the laws – explained by user that there are no specific laws that criminalize LGBT, but criminalize unnatural sexual conduct, which can also prosecute heterosexual individuals if they were charged under the Penal Code Section 377. The concept of resilience was found present in some of the Twitter postings, mainly in social acceptance theme because it promotes inclusivity, and concerns towards the LGBT group, which was part of the characteristic of resilience (American Psychological Association, 2014).

Therefore, in conclusion, the objective of this study was achieved based on the explanation above, however, researcher would suggest the timeline to study for the LGBT community on Twitter should be longer instead of just three-days period to ensure more solid findings that can represent the concept of resilience.

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