

Communication**Body Communication (Phenomenology Study of Gay Individuals in Maurice-Merleau Ponty's Perspective)****Michael Jibrael Rorong**

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Abstract: The unique phenomenon that is present in every human life but not necessarily recognized by the social world. Present in social life is one of sexual orientation that is often heard with the term gay. Coming out is a term used in gay individuals who declare themselves open and can be present in social life, so as to be able to make their existence and self-actualization. The issue of existence and self-actualization tends to refer to people's views because of the lives of gays who are in Indonesia, a country with strong traditions, legal legality and religion. Seeing the rules that apply in Indonesia both in terms of religion and culture, certainly not necessarily able to make gays diminished or even disappear, but the problem when these rules become a wall is the existence and creativity that exists in gay people have become very limited therefore many of these gays are still difficult to make their existence and self-actualization. It is this world attraction of minorities that is interesting to know and trace through the life experiences of gay individuals, thus this can present new information from the gay environment, and can explain why and how gay individuals develop communication patterns and forms of communication to communicate with fellow gay individuals. It is these questions that bring researchers to look and explore in greater depth and at the same time answer how gay people live their lives with existing social pressures. This study uses a qualitative research approach using theories, methodologies, and traditions in communication science that is phenomenology, the perspective of the theory that the author uses in this study from Maurice Ponty, about the body and perception, which in this study the author produces body communication in the form of communication patterns and added a new concept to Maurice Ponty's theory, Beyond Perception.**Keywords:** Gay, Body Communication, Self-awareness, Beyond of Perception Phenomenology, Maurice Ponty

1. Background

Gay is a community or individual who is in the midst of heterosexual society, every human life, human beings certainly need communication, as well as communities or gay individuals whose existence becomes a conversation and do not have a place in social learning in actualizing themselves.

Gay communication has unique characteristics and can only be known by their own environment, but one thing that is unique is their characteristics that provide space for existence, and produce communication.

Communication has become a common thing to talk about both in the study of science and in everyday life and the lives of gays, communication does not only provide a view of how communication can be seen as an object, nor communication

seen as a subject [12]. Communication as a science has special views to talk about humans. [8]

Gay is a sexual condition [17] where someone likes someone else with the same category of gay refers to men who like fellow men and lesbians referring to women this is different from transgender and bisexual. Issues about the existence and self-actualization of a gay person who is very easy to carry out existence and self-actualization can be found and found in many cases in western countries, such as Luxemburg (2015), Finland (2015), Slovenia (2015), Ireland (2015), Mexico (2015), United States (2015), which has legalized same-sex marriage.

Purpose this study intends to raise the reality that occurs in social life, especially social deviations in this case the social life of LGBT people, especially gays, in terms of

personal experience and how they live and establish relationships under the influence of social pressure and value shifts that occur in individuals towards the choice of orientation sexually to be gay.

2. Literatur Review

This social phenomenon and a complete reality illustrates that the presence of gay is truly something that must be viewed from an intellectual side as a complex reality, most of us can find gays in the entertainment world, homeland or salons, but beyond that, even today we can find the presence of gays not only from the world of entertainment and salons but now it has penetrated any profession, such as in education, medicine, offices and various other professional circles with their respective characteristics.

An interesting phenomenon in gay life is the pattern of communication that is built between gay individuals and also communication built by gays with society, this communication is one of the things that is unique in the personal experience of these minorities. One communication pattern and a phenomenal thing in the lives of these minorities is the Communication Pattern which is built itself so that it shows that this is gay through interaction that is built, self-concept, self-identity and the way gay people mingle in society which in fact refuses self-actualization so as to create existence.

This world appeal of minorities is interesting to know and trace through the life experiences of gay individuals, thus it can present new information from the gay environment, and can explain why and how gay individuals build communication patterns and forms of communication to communicate with fellow gay individuals. Those questions are what bring researchers to see and explore more deeply and at the same time answer how gay people live their lives with existing social pressures.

Research paradigm is a basis for starting a research by placing the direction of thinking or a foundation of belief in a study, [13], in the communication science paradigm underlies most studies of communication science then managed through several paradigms namely positivist, post-positivist and interpretive or commonly referred to as constructivists. [4].

The paradigm definitely represents some philosophical questions relating to research, namely: ontological (ontology), questions about the nature of reality, or the nature of reality, epistemology (epistemology), questions about how to know something or what is considered knowledge, and how to claim that knowledge, and axiology (axiology), questions about what we deserve to know and the role of values in a study. [8, 14, 9, 6], and Methodologies that describe the research process. [20], this is closely related to the question of how researchers can find anything they want to know.

Phenomenology stands on a complex view, the view sees how humans become an inseparable part of experience as a learning process and presents deep meaning, the phenomenon of phenomenology will be a domain of research looking at the subject's long angle as an instrument in a particular

phenomenon, as well in this study, subjective views are important to see the meaning behind the life experiences of gay individuals.

The interpretive paradigm is the choice of the author in this study because it looks at aspects of study namely phenomenology, which studies in communication maps lead to social aspects including homosexual studies in this case gay, this research is full meaning research, searching for meaning in a gay life experience, communication formed, life experience becomes the basis of transcendental reality, which has high intentionality in the life of Merleau-Ponty, always examines problems concerning interesting visions. The phenomenology of perception, it is clear enough to point out the point of view in his "visible and invisible" book. [11]

The term perception for Merleau-Ponty has a broader meaning than just by observing an object [11]. Actually the term covers all our relationships with the world, especially at the sensory level, thus this is directly related to other very important themes in modern philosophy, such as the world, meaning, body, and intersubjectivity. [2]

Merleau-Ponty saw phenomenology as a unique thing because through human perception can see and see objects and subjects from various perspectives, Ponty's view of perception can understand reality and life experiences because through this perception, one can "live", that is what is meant by Ponty what is called "Perception of Life" [11]. "Life perception" is something that can be done by learning, theorizing and developing our knowledge of the initial perceptual order and not changing. Therefore Ponty stated that "knowledge, intellect, intelligence, thought and mindset are formed because experience is not because of objects" Ponty's view was what led Ponty to the phenomenology of the body (Body). [7]

Merleau-Ponty in relation to perception is the way into truth, therefore perception has priority over ratio, [11]. Perception or observing is the same as believing in the world. Merleau-Ponty stated that with the perception it is clear that we are rooted in the world. Humans can be described as being in the world and perception is our original relationship with the world [10]. It's true that perceptions can be wrong. For example, "I thought I saw a stone from a distance, even though there was nothing but a shadow reflected by the sun," but the first perception that was wrong was not corrected by another agency (thought for example), but by the perception itself.

Another word for Merleau-Ponty's perception is taking part in the ambiguity of human existence. Merleau-Ponty's perception is closely related to one important study, the body [3]. The connection is very easy to understand because perception always involves the body, and perception always takes place in and through the body [10]. The context of the discussion about perceptions in Merleau-Ponty's study provides one example of understanding, namely: "a body that knows more about the world than we ourselves".

3. Methodology

Methodology is a research process to achieve and carry out

research, in communication science requires a belief that is called a paradigm and a philosophical foundation, namely ontology (character of reality), epistemology (what is considered knowledge, and how affirmations are claimed), axiology (the role of value in research) and methodology. [3].

The research method is a way of working to be able to understand the object and subject that is the target of the relevant knowledge, to see and dissect a social reality both in terms of meaning and causality. [1].

The methodology gives the compass appropriate direction for reviewing and analyzing a study [8], in Gay's research the author places all studies on the traditional order, phenomenology theory and method, in the phenomenology method what will become a study is a Gay life experience by placing a view of subjectivity high, this understanding leads to Husserl's view with the methods proposed by Husserl. High subjectivity raises several methods, especially the phenomenological method of Husserl which aims to know the world from the perspective of the person who experiences it. [5].

This gay research writer uses phenomenology as a method of research where there are a number of characteristics commonly found in phenomenological research, this includes philosophical basic disclosures, confining assumptions, focusing on one main phenomenon, working on small samples, and applying thematic phenomenological data analysis. [4]

4. Result

The dimension of phenomenology gives a very complex space for individuals to carry out every intentionality that results in their life experiences by placing perceptions as the basis of noema and noesis to seek justification in every action.

The communication built by each gay individual stretches between their thoughts on themselves about the reality of intersubjectivity which emphasizes the body structure as an instrument of life, communication that is built on perception and body as identity instruments in gay individuals, becomes very active, reactive and creative, this will emphasize the foundation of sensation given in understanding each communication on the actor's structure. Individuals interpret and display behaviors that are complex and difficult to predict and put pressure on a mechanism called symbochronic communication.

The life of a gay individual tends to stand on the problem of recognition of society, this is what gives direction and purpose for gay individuals, in seeing this complex problem into a unique source of information and communication, so that various kinds of references are important for presenting communications can only be understood by these gay individuals.

Being gay is biologically unique, the presence of a gay person in a social environment, whether in family life, friendship or friendship and even community, is indeed one of the rare things, especially if a gay individual is in a place where the majority does not recognize their existence.

Reflections that are embedded in the lives of these

individuals, become the sharpest reflection of every life experience they experience, things like oppression, bullying and discrimination are naturally accepted at any time for a gay individual when expressing himself as a gay.

The complicated problem comes from gay individuals who want to carry out self-actualization while maintaining sexual orientation, this gives a very deep turmoil to a gay individual, who is present in the midst of social life, this turmoil that leads them to present a distinct pattern in life they are, unique patterns, and structured patterns behind the life of a gay individual.

Gay individual communication activities carried out in every situation, event and act of communication without being realized by gay individuals become a habit that applies in every communication activity and communication event experienced will produce communication patterns supported by communication competencies that abstract relationships in various forms from friendship to a more intimate relationship.

The role of a gay individual in carrying out self-actualization on their experienced experience becomes very important when a gay individual seeks answers to his sexual orientation, this is what presents a deep meaning to the gay individual, because this is included in every life experience of the gay individual, experience life that is run by a gay individual is able to make him as a stimulus to open up to others, who have similarities with various experiences, interact and communicate intensively.

A gay individual in reflecting himself is present in the form of perception and also the body as a means of communication, when a gay individual understands himself (in this case a gay individual has come out) as someone who has the right and opportunity to be able to actualize themselves, when that's a gay individual who opens himself up to his sexual orientation as a gay individual.

This meaning refers to an individual in reflecting himself as for self-disclosure in a social environment, which refers to communicating information about a gay individual to others, this is what shapes the self-actualization of a gay individual.

The most essential form of thinking of a gay adult is a form of perception based on aspects of the media, namely the body as a means of communication, awareness of the orientation of these gay individuals leads them to their awareness of themselves in the communication process and interaction process.

5. Conclusion and Recommendation

This study researchers used the theoretical basis of Merleau Ponty's study of perceptions and also the body, this theory explains that perception is a very important part in forming someone's intentionality because perception is a subjective and not objective view therefore gay individuals can never become object but becomes a subject, this is what puts the body as a communication tool or communication instrument that creates communication activities in gay individuals.

The results of this study found that perceptions cannot only be in one form of perception in one reality, but must have a

second form of different ratios, therefore this result is an important finding to add this concept to Ponty's theory.

Seeing these things, the author's recommendations for further research can be carried out research using Ponty's theory but added concepts that when in other realities or other phenomena such as the Lesbian phenomenon, Transgender, Beggars, indigo children or phenomena that unique that can be studied using the phenomenological study of Merleau Ponty.

Looking at the methodology side can also be studied with various approaches such as the mix method, can use quantitative or complex and can be studied using a critical approach.

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