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Gendered selves in platformed spaces: Identity, affect, and community talk in Indonesian social media

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ABSTRACT

Background: Indonesian social media has become a contested communicative arena where gendered identity is performed, evaluated, protected, and disciplined through visibility, affect, and community interaction. **Objective:** This study examines how gendered selves are constructed in Indonesian platformed spaces by analysing the relationship among identity performance, affective community talk, and platform governance. **Method:** This study applies qualitative-dominant digital discourse analysis to a purposive public corpus of 22 verified items, including institutional statements, media articles, scholarly studies, advocacy materials, and platform policy documents, with 18 identity-bearing items coded for identity, affect, and visibility configurations. **Results:** The findings show that gendered selves are most frequently articulated through legal-rights subjecthood, risked gendered selfhood, and marginalised identity labelling. Affective community talk is organised through solidarity, protective care, hostility, critique, moral anxiety, and institutional urgency, indicating that emotion functions as a mechanism of recognition and boundary-making. Platform visibility operates ambivalently, enabling campaign affordance and counterpublic formation while also intensifying exposure, harassment, and governance uncertainty. **Implication:** This study demonstrates that gendered digital identity in Indonesia should be understood as performative, affective, and infrastructural rather than merely expressive or individual. **Novelty:** This study advances communication scholarship by integrating gender performativity, affective publics, community talk, and platform governance into one Indonesian social media framework.

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1. INTRODUCTION

Indonesia's social media sphere has become a central arena in which gendered identity is publicly performed, judged, defended, and disciplined. This is not a marginal communicative setting: APJII [1] reported 221.56 million internet users in Indonesia in 2024, with 79.5% national penetration and almost balanced gender contribution among users, 50.7% male and 49.1% female. At the same time, digital visibility intersects with gendered vulnerability. Komnas Perempuan [2] recorded 376,529 cases of gender-based violence against women in 2025, a 14.07% increase from the previous year, while a 2026 statement [3] reported 1,091 cases of online gender-based violence in 2025, 90% of which involved sexualised digital violence. These figures indicate that platformed spaces are not merely channels for self-expression; they are

contested infrastructures where recognition, stigma, intimacy, aggression, and community belonging are negotiated through language, images, and affective response.

Existing scholarship has examined important fragments of this problem. Studies on Indonesian digital life have addressed feminist mobilisation and anti-feminist counterpublics [4], gay men's heterotopic disidentification strategies [5], digital homophobia [6], symbolic violence against non-binary identity in comment sections [7], women's political participation on Twitter/X [8], gendered impoliteness in Instagram interaction [9], platform-specific masculinities [10], and algorithmic visibility in Indonesian linguistic inequality [11]. Broader international work has also shown that LGBTQIA+ expression, transgender identity management, and sexual or gender identity work depend heavily on platform affordances and audience control [12], [13], [14]. Yet these studies rarely connect identity performance, affective circulation, community talk, and platform governance within one Indonesian analytical frame. This gap matters because gendered selves online are produced not only by users' self-descriptions but also by comments, moderation, virality, religious judgement, humour, and collective boundary-making.

This study examines how gendered selves are discursively constructed in Indonesian social media through the interaction between identity, affect, and community talk. It asks how users present or attribute gendered identities; how affective registers such as pride, shame, anger, care, ridicule, fear, and solidarity organise interaction; and how platformed visibility shapes belonging, exclusion, and conflict. Rather than treating social media posts as isolated expressions, this study approaches posts, captions, hashtags, comments, replies, visual cues, and platform contexts as connected discourse events. This design enables closer attention to how Indonesian users negotiate femininity, masculinity, queerness, non-binary identity, respectability, and moral legitimacy in public-facing digital interaction. The analytical concern is therefore not whether social media "causes" gender conflict, but how platformed communication makes some gendered selves intelligible, affectively compelling, socially risky, or collectively defensible. In doing so, this study responds to a methodological need for corpus-based, discourse-sensitive, and contextually grounded analysis of gendered identity in Indonesia's platformed public sphere.

This study argues that gendered selves in Indonesian social media emerge through a threefold process: performative identity work, affective alignment, and platformed community regulation. First, users do not simply reveal gender online; they enact it through lexical choices, pronouns, visual presentation, hashtags, humour, moral claims, and interactional stance. Second, affect turns identity into public attachment: supportive comments create belonging, while mockery, disgust, and moral outrage can transform identity talk into symbolic exclusion. Third, platform architectures and governance practices shape which expressions become visible, amplified, hidden, reportable, or vulnerable to harassment, a concern also raised in studies of content governance and marginalisation on Indonesian platforms [15] and digital rhetoric in Indonesian campaigns [16]. This argument implies that gendered digital identity should be analysed as an interactional and infrastructural formation, not as a private attribute transferred into online space. This study therefore contributes to communication studies by linking gender performativity, affective publics, platform affordances, and Indonesian sociocultural discourse within a single empirical framework.

2. LITERATURE REVIEW

2.1. Gendered identity

Gendered identity in social media should be understood as a discursive accomplishment rather than a stable personal essence. Drawing from Butler's [17] theory of performativity, gender becomes legible through repeated acts, signs, bodily stylisation, and socially recognisable norms. Recent platform scholarship complicates this view by showing that gendered identity is not only performed by users but also mediated by interface design, audience expectations, algorithmic visibility, and moderation systems. Buss et al. (2021) [13], Colosi et al. (2023) [14], Are et al. (2024) [12], and Avenant (2024) [18] demonstrate that LGBTQIA+, transgender, and non-binary users negotiate visibility differently across platforms. In Indonesia, this negotiation is intensified by religion, respectability, family morality, and linguistic ideology.

The main indicators of gendered identity work include naming, self-labelling, pronoun use, visual presentation, platform biography, hashtag practice, interactional stance, and audience management. Triastuti (2021) [5] shows how Indonesian gay men create heterotopic spaces through disidentification, while Wijaya (2022) [6] demonstrates how digital homophobia constrains queer self-expression. Sartini and Adrian (2023) [7] identify symbolic violence against non-binary identity in comment interaction, and Syam and Iba (2025) [19] highlight stigma among LGBT+ youth in Indonesian social media. Other studies examine feminist identity [4], [20], women's fandom identity [21], and male beauty influencer performance [22]. These works indicate that gendered selves are interactionally produced and socially policed.

2.2. Affect

Affect is central to platformed gender discourse because identity claims become public through emotion-laden circulation. Affective publics theory explains how digital publics are organised by shared feelings, not only by rational debate or institutional membership. In gendered social media interaction, affect appears as pride, shame, care, disgust, humour, anger, anxiety, ridicule, solidarity, or moral outrage. Glatt (2023) [23] links intimacy and relational labour to structural inequality in influencer culture, while Hokkanen (2023) [24] shows how mediated intimacy shapes belonging among nonbinary and trans users. Shen and Yu (2025) [25], Liu (2025) [26], and Zibin et al. (2025) [27] further show that emotional communication structures gender relations online. Thus, affect is not secondary; it organises recognition and exclusion.

Affective gender discourse can be identified through evaluative vocabulary, emojis, intensifiers, humour, insults, confessions, supportive replies, moral condemnation, and collective alignment. Indonesian studies show that affective talk often intersects with religious conservatism, patriarchy, and digital hostility. Fitri et al. (2025) [28] examine gender bias and religious conservatism in online debate, while Masruroh et al. (2025) [29] trace patriarchal ideology in Indonesian social media discourse. Sigalingging et al. (2025) [9] analyse gendered impoliteness on Instagram, and Wahyuningsih (2021) [30] reviews hate speech from gender and discourse perspectives. Digital affect also supports mobilisation, as seen in Setyaraharjoe et al. (2023) [31] on @indonesiafeminis and Suratnoaji and Alamiyah (2025) [8] on women's political participation. Affect therefore functions as both attachment and boundary-making.

2.3. Community talk

Community talk refers to interactional practices through which platform users produce belonging, dispute legitimacy, and regulate participation. Unlike formal communities, platformed communities are unstable, algorithmically exposed, and shaped by comment threads, reposts, hashtags, duets, stitches, mentions, and moderation rules. Community talk may support vulnerable identities, but it can also intensify surveillance, ridicule, and exclusion. Are et al. (2024) [12] emphasise platform affordances in LGBTQIA+ community formation, whereas Nova et al. (2021) [32] show that platforms may facilitate harassment depending on design and governance. In Indonesia, Pahlawan (2026) [15] links content governance to marginalisation, Daroji (2026) [11] connects algorithmic visibility to linguistic inequality, and Hastuti (2026) [16] demonstrates how multimodal digital rhetoric shapes public narratives.

Indicators of community talk include reply-chain alignment, address terms, correction, advice, testimony, mockery, reporting practices, hashtag publics, moderation references, and cross-platform circulation. These indicators allow this study to connect micro-level discourse with platform-level conditions. Sonni et al. (2025) [10] and Sonni (2025) [33] show that masculinities are platform-specific and algorithmically mediated, while Fosch-Villaronga et al. (2021) [34] warn that gender inference and gendering algorithms may reproduce inequality. Zhang (2025) [35] similarly links gender identity expression to platform governance and digital citizenship. Building on these debates, this study positions gendered selves as performative, affective, and infrastructural formations: identities become socially meaningful through interaction, emotionally charged through circulation, and politically consequential through platformed visibility.

3. METHOD

This study uses public platformed discourse as its material object. The unit of analysis is a public textual or multimodal discourse segment, including institutional statements, media articles, public campaign posts, peer-reviewed studies used as interpretive anchors, and platform policy documents. Each item is coded as a document segment rather than as an individual user profile, because this study examines how gendered selves are made visible, evaluated, and governed in Indonesian social media discourse. The corpus consists of 22 verified items collected from Indonesian and globally accessible public sources between 2021 and 2026.

Table 1. Dataset composition

Code	Data Type	Source	Location	Period	Quantity	Characteristics	Status
GSP-PRI	Primary public discourse	Komnas Perempuan, Magdalene, Komdigi, SAFEnet, UN Women Indonesia/Pengada Layanan	Indonesia	2021–2026	8	Institutional, media, NGO, and campaign discourse on gendered digital risk, identity, and protection	Unique
GSP-SEC	Secondary literature	Indexed journal articles and scholarly	Indonesia-focused	2021–2026	10	Studies on feminist discourse, queer	Unique

		publications				identity, non-binary discrimination, masculinities, and platformed identity	
GSP-CTX	Contextual governance data	YouTube, TikTok, X, Meta policy pages	Global/Indonesia accessible	2021–2026	4	Moderation, hateful conduct, gender identity, protected-attribute, and visibility governance policies	Unique
Total	Integrated corpus	Publicly accessible and verifiable sources	Indonesia and platform context	2021–2026	22	Textual, visual, institutional, scholarly, and policy materials	Deduplicated

This study adopts a qualitative-dominant digital discourse design supported by structured corpus coding. It does not measure user attitudes, psychological states, or causal platform effects; rather, it interprets patterned discourse within public and purposively selected materials. This design is appropriate because gendered identity online is interactional, affective, and infrastructural. Following studies on identity management, platform affordances, symbolic violence, feminist counterpublics, digital homophobia, gendered impoliteness, and platform-specific masculinities, this study treats social media as a communicative environment where self-presentation, audience judgement, visibility, and moderation intersect.

The information sources are organised into primary, secondary, and contextual data. Primary data provide direct public discourse on gendered identity, digital vulnerability, feminist communication, online violence, and platformed visibility. Secondary data offer scholarly grounding for concepts such as gender performativity, queer counterpublics, symbolic violence, affective interaction, algorithmic representation, and community formation. Contextual data come from platform policy pages that define how gender, sexuality, harassment, hateful conduct, and protected attributes are formally governed. This separation prevents this study from treating scholarship, platform policy, and public discourse as equivalent evidence.

Data collection followed a transparent documentary procedure. First, keywords were derived from this study's conceptual frame, including gender identity, feminist Instagram, LGBTQ identity, non-binary identity, digital homophobia, gendered harassment, online gender-based violence, masculinity, affective discourse, platform governance, and Indonesian social media. Second, items were screened for public accessibility, relevance, date, source credibility, and Indonesian contextual fit. Third, metadata were recorded, including title, date, institution, source category, language, platform or website, URL, access date, inclusion reason, and duplicate status. Fourth, text summaries, short excerpts, visual descriptors, and governance contexts were stored in aligned corpus sheets.

Analysis proceeds through three connected tools. Critical platformed discourse analysis examines identity labels, gender roles, self-positioning, moral naming, and linguistic ideology. Affective stance and community-talk analysis examines solidarity, ridicule, hostility, care, shame, anxiety, and boundary-making. Multimodal affordance-governance analysis examines visual cues, platform features, exposure risk, moderation rules, and visibility conditions. Coding is interpretive and comparative, not statistical inference. Frequencies may be used only to organise patterns inside this purposive corpus. Claims are therefore limited to discourse tendencies within collected public materials.

Table 2. Operational analytical matrix

Analytical Tool	Unit of Analysis	Main Focus	Evidence Used	Coding Indicators	Interpretive Output
Critical Platformed Discourse Analysis	Text segment, caption, article, statement	Gendered self-presentation and legitimacy	Identity terms, roles, moral labels, self-positioning	Feminine performance, masculinity, queer/non-binary labelling, rights-bearing subject	Typology of gendered identity positions
Affective Stance and Community-	Caption-comment	Emotional alignment and	Evaluative language,	Pride, shame, anger, ridicule,	Map of affective community

Talk Analysis	context, discourse segment, public response frame	boundary-making	solidarity, mockery, hostility, care	moral anxiety, support	functions
Multimodal Affordance-Governance Analysis	Platform page, post, image/video field, policy text	Visibility, moderation, and platform conditions	Hashtags, layout, visual actors, policy language, moderation references	Algorithmic trend, exposure risk, protected-attribute governance	Matrix of platformed visibility and governance

Figure 2. Operational Matrix of Analysis

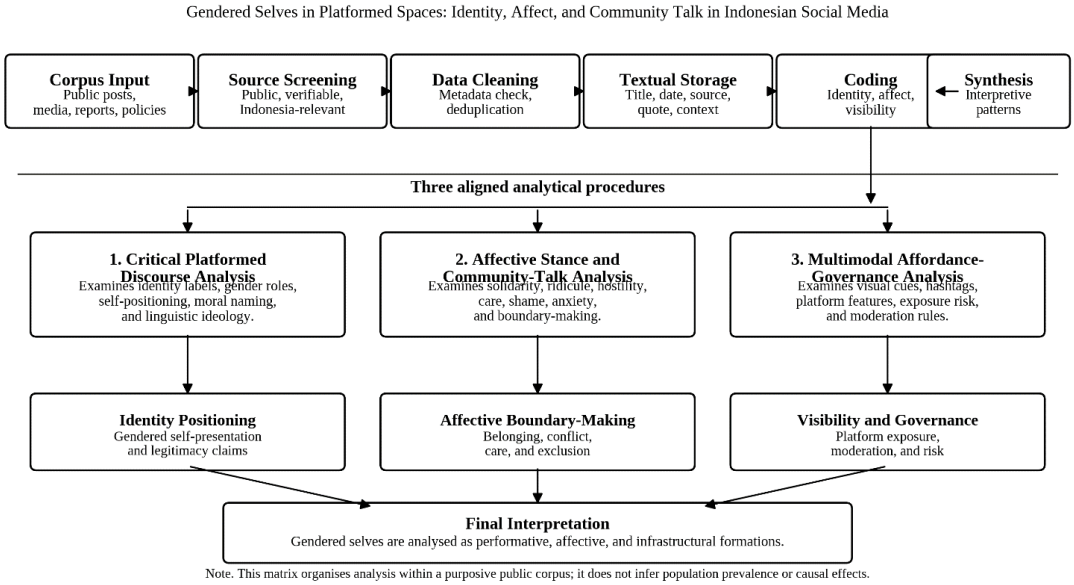


Figure 1. Operational matrix of analysis

4. RESULTS

4.1. Platformed gendered self-presentation

Gendered self-presentation in this corpus is organised less around individual biography than around public positions through which gender becomes socially legible. Legal-rights subjecthood is the most frequent configuration, followed by risked gendered selfhood and marginalized identity labelling. This distribution suggests that Indonesian platformed gender discourse often makes identity visible through protection, vulnerability, and contestation rather than through neutral self-description. The table therefore captures how gendered selves are articulated across institutional statements, media discourse, advocacy materials, and scholarly accounts. Consistent with Triastuti (2021) [5], Wijaya (2022) [6], Sartini and Adrian (2023) [7], Sonni et al. (2025) [10], and Pahlawan (2026) [15], identity in Indonesian digital space appears as a negotiated public category shaped by visibility, moral evaluation, and platform-mediated exposure.

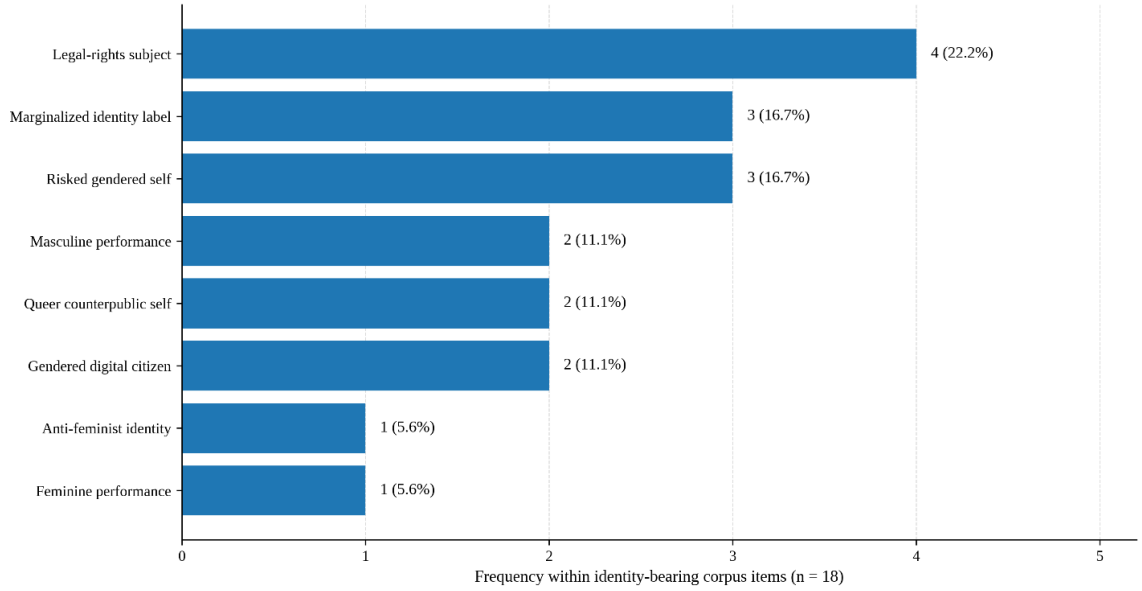
Table 3. Distribution of gendered identity configurations

Main category	Subcategory	Operational indicator	Frequency	Percentage	Data variation	Example / excerpt	Data code
Legal-rights subject	Feminist legality and protection	Gendered identity framed through rights, legal recognition, advocacy, and institutional protection	4	22.2%	1 primary; 3 secondary	“empat tahun sejak disahkannya UU TPKS”; “@INDONESIAFEMINIS”	GSP-PRI-008; GSP-SEC-002; GSP-SEC

							-006; GSP-SEC-009
Risked gendered self	Vulnerable public woman / activist / student	Gendered self presented through exposure, harassment, privacy loss, or digital sexual violence	3	16.7%	3 primary	“kekerasan seksual berbasis digital”; “hak privasi dalam konten digital”; “face relentless digital attacks”	GSP-PRI-001; GSP-PRI-003; GSP-PRI-005
Marginalized identity label	LGBTQ, non-binary, and hate-speech labelling	Identity becomes visible through labelling, discrimination, symbolic violence, or solidarity-oriented representation	3	16.7%	1 primary; 2 secondary	“gender identity and sexual orientation”; “symbolic violence and discrimination”	GSP-PRI-007; GSP-SEC-001; GSP-SEC-003
Masculine performance	Beauty, media masculinity, platformed male identity	Masculinity performed through beauty culture, digital media, and platform-specific representation	2	11.1%	2 secondary	“Performatif Gender dan Algoritma”; “Platform-Specific Masculinities”	GSP-SEC-008; GSP-SEC-010
Gendered digital citizen	Safe technology and protected participation	Women and children framed as subjects of digital safety, equality, and platform responsibility	2	11.1%	2 primary	“ruang aman yang melindungi”; “mewujudkan ruang digital yang aman”	GSP-PRI-002; GSP-PRI-006
Queer counterpublic self	Disidentification and heterotopic belonging	Queer identity articulated through community formation, self-recognition, and counterpublic space	2	11.1%	2 secondary	“queer heterotopia”; “Gay Identity and Gender Expression”	GSP-SEC-004; GSP-SEC-007
Feminine performanc	TikTok femininity and	Femininity represented	1	5.6%	1 primary	“Seolah-olah memberdayakan	GSP-

e	relational gender norms	through "feminine energy," girly traits, and relational expectations				perempuan"	PRI-004
Anti-feminist identity	Religious-patriarchal counter-position	Gender identity articulated through opposition to feminist discourse and moralised counterpublic talk	1	5.6%	1 secondary	"Challenge of Feminist Movement"	GSP-SEC-005
Total			18	100.0%	8 primary/10 secondary		

Figure 3. Distribution of Gendered Identity Configurations



Note. Percentages are calculated from 18 corpus items coded as identity-bearing discourse; policy-context items are excluded.

Figure 2. Distribution of gendered identity configurations

Legal-rights framing dominates because several items position women, feminist publics, or gendered subjects through protection and advocacy, as seen in "empat tahun sejak disahkannya UU TPKS" and references to "@INDONESIAFEMINIS." Risked gendered selfhood is also prominent, especially where women, students, journalists, or activists are associated with "kekerasan seksual berbasis digital," "hak privasi dalam konten digital," and digital attacks. Marginalized identity labels form another strong cluster, where LGBTQ and non-binary identities appear through recognition, hate-speech patterning, or "symbolic violence and discrimination." Smaller clusters—feminine performance, masculinity, queer counterpublicity, and anti-feminist identity—show that platformed gender discourse is not one-dimensional. It moves between empowerment, vulnerability, commercial self-styling, moral opposition, and community-based recognition.

These patterns support a view of gendered selves as performative, affectively charged, and institutionally exposed. Butler's performativity remains useful because gender appears through repeated naming, styling, positioning, and recognition; however, platform studies extend this account by showing that such performances are shaped by visibility systems, comment cultures, and governance rules. Buss et al. (2021) [13], Are et al. (2024) [12], and Colosi et al. (2023) [14] show that gender and sexual identities

require strategic audience management, while Indonesian studies on digital homophobia, symbolic violence, feminist mobilisation, and platform-specific masculinities demonstrate that visibility can enable both community and harm. This study therefore reads identity not as a private attribute displayed online, but as a public-facing discourse formation produced through recognition, risk, resistance, and platformed circulation.

4.2. Affective community talk and boundary-making

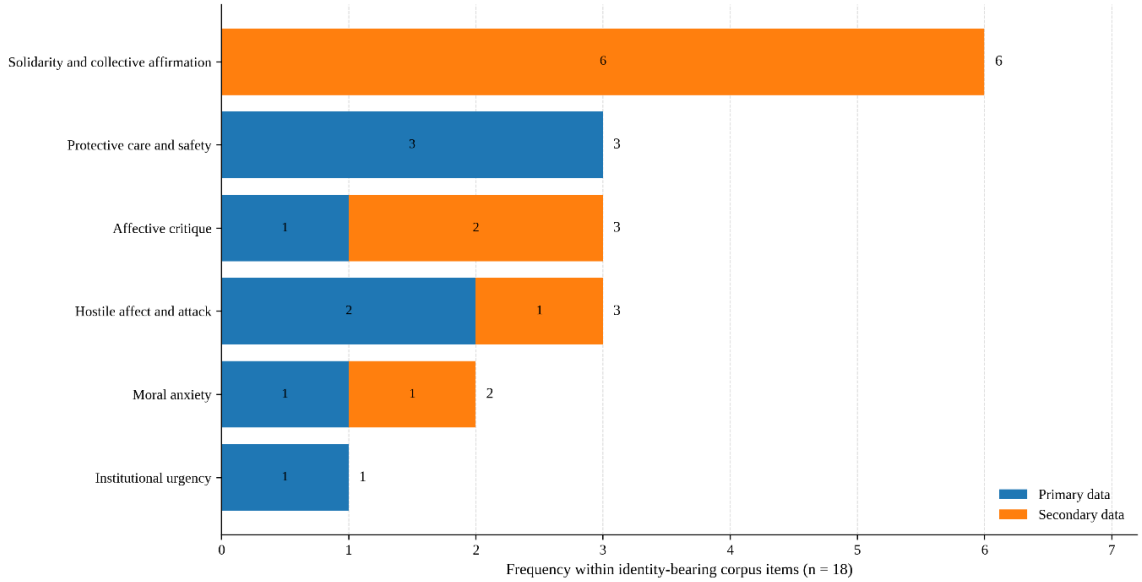
Affective community talk in this corpus is structured by a tension between affirmation and threat. Solidarity is the most frequent configuration, appearing in six items, all from secondary studies that document feminist, queer, and community-based forms of recognition. Protective care, hostile affect, and affective critique each appear in three items, showing that Indonesian platformed gender discourse does not move in one emotional direction. Instead, community talk operates through competing affective functions: it can affirm vulnerable identities, build feminist knowledge, warn against harm, criticise gendered performance, and intensify hostility. This pattern remains consistent with the previous identity-focused distribution because the same 18 identity-bearing discourse items are used as the analytical base.

Table 4. Affective community talk configurations

Main category	Subcategory	Operational indicator	Primary data	Secondary data	Frequency	Percentage	Data variation	Example / excerpt	Data code
Solidarity and collective affirmation	Feminist, queer, and community-based support	Community talk frames gendered identity through support, recognition, self-affirmation, and shared advocacy	0	6	6	33.3%	6 secondary	“authentic and multidimensional LGBTQ identities”; “women’s activism accounts”; “queer heterotopia”; “@INDONESIAFEMINIS”	GSP-SEC-001; GSP-SEC-002; GSP-SEC-004; GSP-SEC-006; GSP-SEC-007; GSP-SEC-009
Protective care and safety	Prevention, protection, recovery, and safe digital space	Affective language emphasises care, protection, public education, and collective responsibility	3	0	3	16.7%	3 primary	“ruang aman yang melindungi”; “mewujudkan ruang digital yang aman”; “empat tahun sejak disahkannya UU TPKS”	GSP-PRI-002; GSP-PRI-006; GSP-PRI-008
Hostile affect and attack	Harassment, labelling, and symbolic violence	Interaction is organised through hostility, accusation, hate speech, discrimination, or gendered attack	2	1	3	16.7%	2 primary; 1 secondary	“face relentless digital attacks”; “gender identity and sexual orientation”; “symbolic violence and discrimination”	GSP-PRI-005; GSP-PRI-007; GSP-SEC-003
Affective critique	Irony, critique, and	Gendered performance is	1	2	3	16.7%	1 primary; 2	“Seolah-olah memberdayakan perempuan”;	GSP-PRI-004;

	authenticity dispute	evaluated through critique of empowerment, masculinity, authenticity, or platformed self-branding					secondary	"Performatif Gender dan Algoritma"; "Platform-Specific Masculinities"	GSP-SEC-008; GSP-SEC-010
Moral anxiety	Privacy, dignity, religion, and patriarchal concern	Community talk expresses anxiety about dignity, family, religion, morality, or feminist disruption	1	1	2	11.1%	1 primary; 1 secondary	"hak privasi dalam konten digital"; "Challenge of Feminist Movement"	GSP-PRI-003; GSP-SEC-005
Institutional urgency	Legal and institutional seriousness	Gendered harm is framed as a matter requiring formal accountability and stakeholder response	1	0	1	5.6%	1 primary	"kekerasan seksual berbasis digital"	GSP-PRI-001
Total			8	10	18	100.0%	18 identity-bearing items		

Figure 4. Affective Community-Talk Configurations



Note. Values reproduce the affective coding of 18 identity-bearing corpus items; policy-context items are excluded.

Figure 3. Affective community talk configurations

The dominant pattern is solidarity, but it should not be read as simple consensus. Expressions such as "authentic and multidimensional LGBTQ identities," "women's activism accounts," "queer heterotopia," and "@INDONESIAFEMINIS" show that affirmation often depends on creating recognisable community spaces rather than merely expressing positive emotion. In contrast, hostile affect appears through "face relentless digital attacks," references to "gender identity and sexual orientation" in hate-speech patterning, and "symbolic violence and discrimination." Protective care is concentrated in institutional and public-facing discourse, as seen in "ruang aman yang melindungi" and "mewujudkan ruang digital yang aman." Affective critique occupies an intermediate position: it challenges gendered norms, but it can also question authenticity, empowerment, or platformed self-presentation.

These patterns show that affect is not an accessory to gendered identity; it is one of the mechanisms through which identity becomes socially consequential. Solidarity gives gendered selves a language of belonging, while hostile affect and moral anxiety mark the boundaries of acceptable gender expression. This reading extends work on feminist counterpublics, queer heterotopia, symbolic violence, digital homophobia, gendered impoliteness, and platform-specific masculinities by placing emotion, community talk, and platform visibility in the same analytical field. This study therefore treats affective discourse as a form of social regulation: it can protect, authorise, ridicule, discipline, or collectivise gendered selves within Indonesian platformed spaces.

4.3. Platform visibility and governance conditions

Platform visibility operates as both an enabling and constraining condition for gendered identity in this corpus. Campaign affordance forms the largest configuration, appearing in six items, followed by visibility exposure in four items and accountability framing in three items. This distribution shows that Indonesian gendered social media discourse is not only about users expressing identity; it is also about how platforms organise attention, make identities searchable, expose users to hostile audiences, and enable advocacy publics. The same 18 identity-bearing discourse items used in previous sections remain the analytical base, while policy-context documents are retained only as interpretive governance background. This keeps the unit of analysis consistent across identity, affect, and visibility patterns.

Table 5. Visibility and platform governance matrix

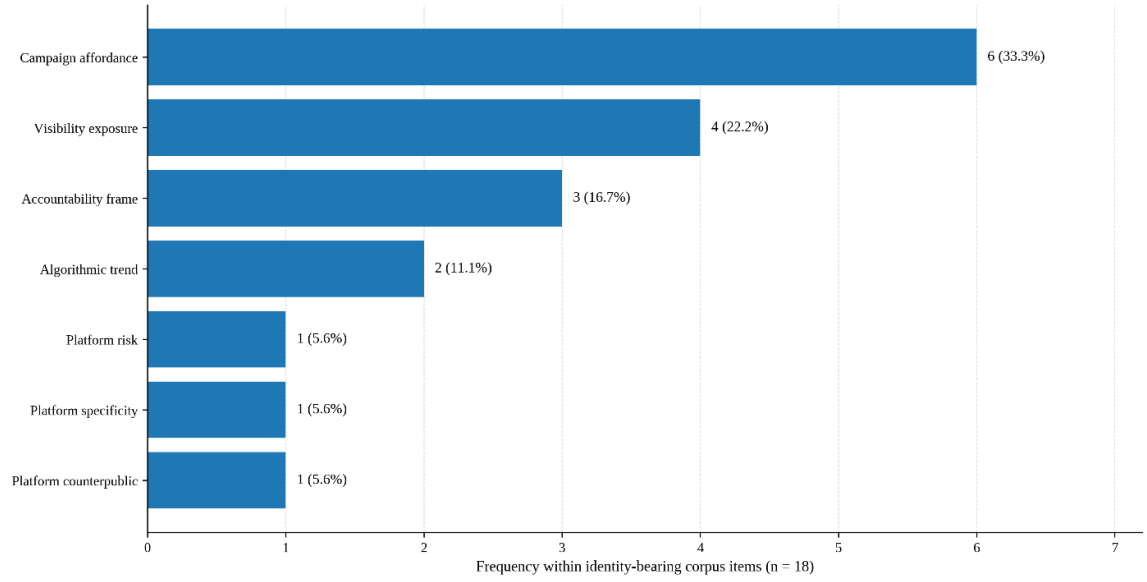
Main category	Subcategory	Operational indicator	Primary data	Secondary data	Frequency	Percentage	Data variation	Example / excerpt	Data code
Campaign affordance	Advocacy, education, counter-movement, and public mobilisation	Platform features are used to organise gendered claims, campaign visibility, public pedagogy, or counterpublic activity	1	5	6	33.3%	1 primary; 5 secondary	"empat tahun sejak disahkannya UU TPKS"; "women's activism accounts"; "@INDONESIAFEMINIS"	GSP-PRI-008; GSP-SEC-001; GSP-SEC-002; GSP-SEC-005; GSP-SEC-006

									; GSP-SEC-009
Visibility exposure	Viral display, comment exposure, and cross-audience risk	Gendered selves become vulnerable through circulation, comment visibility, private-life exposure, or hostile audience expansion	2	2	4	22.2%	2 primary; 2 secondary	"hak privasi dalam konten digital"; "face relentless digital attacks"; "symbolic violence and discrimination"	GSP-PRI-003; GSP-PRI-005; GSP-SEC-003; GSP-SEC-007
Accountability frame	Institutional responsibility and civil-society monitoring	Platformed gendered harm is framed as requiring institutional, stakeholder, regulatory, or monitoring response	3	0	3	16.7%	3 primary	"kekerasan seksual berbasis digital"; "mewujudkan ruang digital yang aman"; "gender identity and sexual orientation"	GSP-PRI-001; GSP-PRI-006; GSP-PRI-007
Algorithmic trend	Trend circulation and algorithmic self-performance	Gendered identity is shaped by trend logic, recommendation systems, influencer visibility, or algorithmic recognition	1	1	2	11.1%	1 primary; 1 secondary	"Seolah-olah memberdayakan perempuan"; "Performatif Gender dan Algoritma"	GSP-PRI-004; GSP-SEC-008
Platform risk	Discrimination and violence within digital infrastructures	Platformed space is described as a site where gendered participation may	1	0	1	5.6%	1 primary	"ruang aman yang melindungi"	GSP-PRI-002

In Press

		become unsafe or unequal							
Platform counterpublic	Alternative community space and disidentification	Platformed environments support minoritised gender or sexual identities through alternative belonging and community formation	0	1	1	5.6%	1 secondary	“queer heterotopia”	GSP-SEC-004
Platform specificity	Platform-dependent representation	Gendered representation shifts across different platform environments and media architectures	0	1	1	5.6%	1 secondary	“Platform-Specific Masculinities”	GSP-SEC-010
Total			8	10	18	100.0%	18 identity-bearing items		

Figure 5. Visibility and Platform Governance Configurations



Note. Values reproduce Figure 5 coding: 18 identity-bearing items; policy-context items are not counted.

Figure 4. Visibility and platform governance matrix

The most dominant pattern is campaign affordance, where platforms appear as infrastructures for advocacy, feminist pedagogy, LGBTQ representation, legal awareness, and counter-movement activity. Excerpts such as “empat tahun sejak disahkannya UU TPKS,” “women’s activism accounts,” and “@INDONESIAFEMINIS” indicate that platform features are used to stabilise public claims around gender justice. Yet this enabling function is accompanied by exposure risk. Items coded as visibility exposure refer

to "hak privasi dalam konten digital," "face relentless digital attacks," and "symbolic violence and discrimination," showing how public visibility can turn gendered selves into targets of ridicule, surveillance, or harassment. Accountability framing appears only in primary data, where institutional actors and civil-society organisations demand safer digital environments.

Platformed gender identity is therefore shaped by an uneven visibility bargain: users and communities gain recognition, reach, and collective voice, but they also face amplified vulnerability. This pattern extends work by Triastuti (2021) [5], Wijaya (2022) [6], Sartini and Adrian (2023) [7], Are et al. (2024) [12], Sonni et al. (2025) [10], Daroji (2026) [11], and Pahlawan (2026) [15], which collectively show that platforms mediate identity through affordances, algorithmic visibility, moderation, and exclusion. Campaign affordances create spaces for solidarity and rights-based discourse, while exposure dynamics reproduce gendered risk. This study consequently positions platform governance not as a background variable, but as a constitutive condition of gendered self-making in Indonesian social media.

5. DISCUSSION

The identity pattern identified in this study matters because it shows that gendered selves in Indonesian social media become publicly meaningful through legitimacy, vulnerability, and contestation, rather than through simple self-description. When legal-rights subjecthood, risked gendered selfhood, and marginalised identity labelling dominate identity configurations, platformed gender discourse appears to perform a double function. It enables subjects to become nameable within rights, advocacy, and community vocabularies, yet it also exposes them to judgement, stigma, and disciplinary visibility. This finding extends Maryani et al. (2021) [4], Triastuti (2021) [5], Wijaya (2022) [6], and Sartini and Adrian (2023) [7], who show that Indonesian digital spaces can support feminist and queer expression while also reproducing symbolic violence and homophobic policing. The implication is that visibility should not be romanticised as empowerment. In this corpus, gendered visibility functions as recognition only when supported by protective discourse, community legitimacy, or institutional accountability.

This identity configuration can be explained by Indonesia's layered moral, religious, and platformed communicative structure. Gendered selves do not enter social media as neutral personal identities; they are interpreted through pre-existing norms of respectability, family order, religious morality, national belonging, and public decency. This helps explain why identity is frequently attached to rights, risk, and marginality. Feminist publics need legal and advocacy language because gender justice remains contested; queer and non-binary identities require counterpublic or protective vocabularies because visibility may invite hostility; masculinities and femininities are evaluated through commercial, moral, and cultural expectations. These patterns align with Sonni et al. (2025) [10], Putra et al. (2025) [22], and Syam and Iba (2025) [19], yet they also complicate platform-celebratory accounts that treat online identity as fluid self-expression. This study suggests that performativity is not only repetition of gendered acts; it is repetition under unequal conditions of recognition.

The affective pattern carries a different implication: gendered community talk works as a social mechanism for attaching people to identities, causes, and moral positions. Solidarity, protective care, hostility, affective critique, moral anxiety, and institutional urgency are not merely emotional tones; they organise how users and institutions decide which gendered selves deserve support, suspicion, ridicule, or defence. This finding strengthens affective-publics scholarship by showing that emotion is not incidental to platformed gender discourse. It also resonates with Glatt (2023) [23], Hokkanen (2023) [24], Shen and Yu (2025) [25], and Zibin et al. (2025) [27], who treat intimacy, belonging, and emotional communication as structurally significant in digital interaction. The dysfunction appears when affect becomes a tool of exclusion: hostility and moral anxiety transform gendered identity into a target of symbolic correction. The function appears when solidarity and care create collective language for survival, advocacy, and recognition.

The structure underlying this affective pattern is the platformed collapse between intimacy and publicity. Social media encourages personal storytelling, affective immediacy, and rapid response, yet it also exposes intimate identity claims to unpredictable publics. This helps explain why supportive and hostile affects appear in the same corpus. A feminist post, queer identity claim, or public discussion of digital violence can invite solidarity from aligned publics while simultaneously attracting moral judgement, ridicule, or attack from antagonistic audiences. Nova et al. (2021) [32] show that platform design may facilitate harassment, while Are et al. (2024) [12] demonstrate that affordances can also support LGBTQIA+ expression and community formation. These contrasting findings clarify why affective talk is ambivalent rather than simply liberatory or harmful. In this study, affect operates as an interactional filter: it sorts gendered selves into communities of care, arenas of dispute, or objects of discipline.

The visibility and governance pattern shows that platforms are not passive settings for gendered communication. Campaign affordance, visibility exposure, accountability framing, algorithmic trend, platform risk, counterpublic formation, and platform specificity indicate that gendered selves are shaped by infrastructural conditions. The major implication is that gendered identity in Indonesian social media should

be analysed as a platform-governed public phenomenon, not merely as discourse produced by users. This supports Daroji (2026) [11], Pahlawan (2026) [15], Hastuti (2026) [16], and Sonni (2025) [33], who foreground algorithmic visibility, content governance, multimodal rhetoric, and platform-mediated representation. At the same time, this finding cautions against assuming that platform affordances automatically democratise voice. Campaign visibility may support feminist pedagogy and rights discourse, but the same visibility can generate exposure, harassment, and moderation uncertainty. Platform governance therefore functions as both an enabling infrastructure and an uneven system of vulnerability.

The underlying structure behind this governance pattern is an asymmetry between visibility and protection. Platforms reward circulation, engagement, recognisable identity markers, and emotionally charged content, but they do not distribute safety equally across gendered subjects. This asymmetry explains why campaign affordance and exposure risk appear together rather than as separate phenomena. Hashtags, public posts, comments, and algorithmic recommendation can amplify feminist, queer, or anti-violence discourse, yet amplification may also widen hostile audiences and intensify surveillance. Fosch-Villaronga et al. (2021) [34] warn that gendering algorithms can reproduce inequality, while Zhang (2025) [35] links gender expression to the limits of digital citizenship. This study's findings therefore point to a conditional form of platformed citizenship: gendered selves may gain voice, but that voice remains shaped by moderation rules, algorithmic attention, cultural judgement, and unequal exposure. Indonesian platformed gender identity is thus performative, affective, and infrastructural at once.

6. CONCLUSION

This study shows that gendered selves in Indonesian social media are produced through a dynamic relation among identity performance, affective community talk, and platformed visibility. Its central lesson is that online gender identity cannot be reduced to individual self-expression, because recognition, vulnerability, solidarity, ridicule, and governance are built into how identity becomes publicly intelligible. This study contributes to communication and platform studies by integrating gender performativity, affective publics, discourse analysis, and platform governance within one Indonesian empirical frame. Its strength lies in connecting identity labels, emotional alignment, community boundary-making, and visibility infrastructures as mutually constitutive analytical dimensions.

This study is limited by its reliance on purposive public corpus materials, which means its findings cannot be generalised to all Indonesian social media users or used to infer causal effects. Private interactions, deleted posts, algorithmic recommendation data, and users' lived experiences remain outside this corpus. Future research should therefore combine platform discourse analysis with interviews, ethnography, longitudinal tracking, and comparative platform analytics to examine how gendered selves are negotiated across different audiences and visibility conditions. Further studies may also compare regional languages, religious communities, class positions, and platform moderation outcomes to better understand how Indonesian gendered digital citizenship is unevenly enabled and constrained.

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AI USE DECLARATION

The author used artificial intelligence tools to assist with the generation of illustrative figures and with the formatting and layout of this manuscript. AI was not used to generate the substantive content, conceptualization, data, analysis, or conclusions of the research, all of which remain the sole responsibility of the author.

In Press

INFORMED CONSENT

Not applicable – this study did not involve direct human participants. Data consisted solely of publicly accessible institutional statements, media articles, scholarly studies, advocacy materials, and platform policy documents.

ETHICAL APPROVAL

This research did not involve human or animal subjects; it analyzed publicly accessible institutional statements, media articles, scholarly studies, advocacy materials, and platform policy documents on gendered digital discourse in Indonesia, and therefore no institutional review board approval was required. Where research does involve human subjects, the author affirms that such research would be conducted in full compliance with all relevant national regulations and institutional policies, in accordance with the tenets of the Declaration of Helsinki, and would be approved by the author's institutional review board or equivalent committee.

DATA AVAILABILITY

The corpus of publicly accessible institutional statements, media articles, scholarly studies, advocacy materials, and platform policy documents analyzed in this study are available from the corresponding author upon reasonable request.

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