

## LGBT Representation in *Johny Johny Yes Papas Lellobee City Farm* Animation: A Narrative Analysis of Branston and Stafford's Perspective

**Lia Pediati<sup>1</sup>, Andi M. Faisal Bakti<sup>2</sup>, Nur Atikah Nabila Binti Suhaimi<sup>3</sup>**

<sup>1,2</sup>State Islamic University Syarif Hidayatullah Jakarta, <sup>3</sup>Al-Azhar University Cairo

<sup>1,2</sup>Jl. Ir. H. Djuanda No. 95 Ciputat, South Tangerang City 15412, <sup>3</sup>Yoseief Abbas Street, Cairo Egypt

[1lia-pediati@gmail.com](mailto:lia-pediati@gmail.com), [2amfabak@gmail.com](mailto:amfabak@gmail.com), [2nuratikahnabilasuhaimi98@gmail.com](mailto:nuratikahnabilasuhaimi98@gmail.com)

### Abstract

*Johny Johny Yes Papas animation* is one of the *Lellobee City Farm* animations produced by Moonbug, a global entertainment company based in London and Los Angeles. The animation represents an LGBT family that is well accepted in the social environment. This research aims to analyze the animation from a narrative perspective. This research uses a descriptive qualitative approach and constructivism paradigm, with Branston and Stafford's common narrative model to analyze the data. The results of this study show that there are four different codes that reveal the LGBT narrative. Namely, the action code that shows the role of father and mother of the dad and papa characters; the cultural code is the dad and papa characters wearing a wedding ring as the culture adopted, one of the signs of love bonding is by wearing a ring, a graceful gesture and a rosy blush on the papa character; Symbolic code is the same ring on the ring finger of the dad and papa characters which shows that both are a couple bound in a sacred bond; Semic code appears in the background and setting of the story in a house which shows that this animation tells a family, as well as characterizations and characters of the three characters who display the characters and roles of fathers, mothers, and children in a family.

**Keywords:** Animation, Narrative, *Johny Johny Yes Papas*, LGBT.

### Abstrak

*Animasi Johny Johny Yes Papas* merupakan salah satu animasi *Lellobee City Farm* yang diproduksi oleh Moonbug, sebuah perusahaan hiburan global yang berbasis di London dan Los Angeles. Animasi ini merepresentasikan sebuah keluarga LGBT yang diterima baik di lingkungan sosial. Penelitian ini bertujuan untuk menganalisis animasi tersebut dari perspektif narasi. Penelitian ini menggunakan pendekatan kualitatif deskriptif dan paradigma konstruktivisme, dengan model narasi umum Branston dan Stafford untuk menganalisis data. Hasil dari penelitian ini menunjukkan bahwa terdapat empat kode berbeda yang mengungkapkan narasi LGBT. Yakni, kode aksian yang menunjukkan peran ayah dan ibu dari tokoh dad dan papa; kode budaya yaitu tokoh dad dan papa mengenakan cincin pernikahan sebagaimana budaya yang dianut, salah satu tanda ikatan cinta adalah dengan mengenakan cincin, gestur yang gemulai dan pipi merona kemerahan pada tokoh papa; kode simbolik yaitu cincin yang sama di jari manis tokoh dad dan papa yang menunjukkan bahwa keduanya adalah pasangan yang terikat dalam ikatan sakral; kode semik nampak pada latar dan setting cerita di sebuah rumah yang menunjukkan bahwa animasi ini menceritakan sebuah keluarga, serta penokohan dan karakter ketiga tokoh yang menampilkan tokoh dan peran ayah, ibu, dan anak dalam sebuah keluarga.

**Kata kunci:** Animasi, Narasi, *Johny Johny Yes Papas*; LGBT.

## **Introduction**

LGBT or sexual deviant orientation, which stands for Lesbian, Gay, Bisexual, and Transgender, has increased in quantity in Indonesia. In the 1990s the term LGBT was first used to modify the term "same-sex male-oriented community." The existence of the LGBT community is a phenomenon that still invites pros and cons both among the world community and local communities. In general, LGBT is a form of sexual tendency in which they like partners of the same sex (Dhamayanti, 2022).

The quantity of LGBT is growing rapidly in Indonesia because of the more open freedom, by utilizing the issue of human rights encourages the LGBT community to campaign openly. With this openness, the LGBT community tightens its ranks to influence young people who are still innocent and have not been exposed to various modes and more importantly the existence of activists who are seen as heroes to fight for the existence of LGBT. According to Clara Staples (2016) in Songgirin et al, LGBT actors strongly form group awareness and make collective efforts to gain recognition of legal rights for changes in their deviant sexual behavior by garnering support and advocacy from all communities, both individuals and institutions that actively campaign through online media platforms to invite socialize understanding and garner support for the existing legal space. This phenomenon is considered freedom of expression and expression of opinion (Songgirin et al., 2021).

Until now, the presence of LGBT has become a phenomenon that is often debated in Indonesian society with massive forms of socialization and the introduction of LGBT on Instagram, Twitter, YouTube, and others. The rise of LGBT actors in our country occurs due to the popularity of several liberal countries that openly provide legality and space for LGBT people in the social environment. 14 countries have legalized LGBT and same-sex marriage from 1996 to 2015 (Lt & Km, 2015). LGBT is considered a lifestyle of today's society by most people, they think that heterosexism is old and no longer relevant for everyone in the world today (Dhamayanti, 2022). On social media, support for the decision to legalize same-sex marriage was enlivened with the hashtags #LoveWins and #EqualityForAll and well-known brands showed their support, one of which was done by Facebook by providing a photo filter feature with rainbow colors called "Celebrate Pride." (Lt & Km, 2015).

As the largest Muslim country in the world, Indonesia is a strong opponent of LGBT. The emergence of the LGBT community has caused unrest, fear, and hatred. It invites rejection reactions from various layers of society. Viewed from Pancasila as the state ideology, the existence of LGBT is not allowed and not recognized. In addition, no legislation regulates or recognizes. Thus, the emergence of LGBT is also seen as a psychological fear (phobia) of masculinity in Indonesia, the majority of which adheres to heterosexism (Manik et al., 2021). Quoting the statement of the Minister of Defense for the 2014-2019 period Ryamizard Ryacudu in Songgirin et al, who stated that the LGBT movement was present in Indonesia as a strategy of war in the current era, he interpreted it as a proxy from European-American countries, to weaken a country no longer with an army. According to Ryamizard, this proxy war can threaten the stability of the country because countries that have interests do not have to face them directly. Therefore, the phenomenon of LGBT people fighting for their community to be recognized must be watched out for. Ryamizard continued, that there is no danger of war for defense equipment, but it is even more serious, namely the danger of misleading brainwashing (Songgirin et al., 2021). The movement to fight for LGBT legality is used as a guideline to

demand all their rights by making human rights the foundation. However, it is not that easy, the resolution of the enforcement of all LGBT rights in Indonesia must be following legal regulations and the value of Pancasila as the state philosophy (Lestari, 2018).

In the last few months, Indonesian people have been shocked by the news on social media, related to the overseas animation show Cocomelon, which clearly shows the portrait of an LGBT family. *Lellobee City Farm's* Cocomelon animation is a music-based show for preschoolers, produced by Moonbug. Moonbug is a global entertainment company based in London and Los Angeles that produces and broadcasts inspiring and magnetic stories to develop children's lives and ways of thinking, intending to teach children compassion, empathy, and resilience (Moonbug, n.d.). However, in the episode *Johny Johny Yess Papas*, there is a narrative that has the potential to form misleading knowledge for children, the characters and characters in the animation are quite confusing because the characterization is contrary to the legal and religious norms that apply in Indonesia. Narratives in children's animations aired in Indonesia a country adhering to Eastern culture should encourage the formation of educative knowledge, animation characters should portray unambiguous characters, so that the audience can understand well and can juxtapose it with real life according to the culture adopted in the country.

London and Los Angeles are two cities from both the United Kingdom and the United States that legalized same-sex marriage. The United States legalized same-sex marriage in 2015 (Muhaimin, 2024). This decision was won by Obergefell, the leader of the LGBT community in the United States, whose lawsuit was granted by Justice Anthony Kennedy based on equal rights (Lt & Km, 2015). Even in the UK itself, it was legalized after Queen Elizabeth II gave royal approval. British parliamentary speaker John Bercow said the royal approval had been given on Wednesday, July 17, 2013 (Negara, 2016). *Lellobee City Farm Johny Johny Yess Papas's* animation is legal and allowed to air in the country. However, the problem is that the animation is also accessible in Indonesia and has been watched by thousands of children in Indonesia.

Douglas Kellner in the book *Mediatization of Religion* written by Fachruroji reveals that media culture is a phenomenon about the strengthening of the role of the media in helping to put together puzzles, spend leisure, build political insight and behavior in society, and as an inspiring medium to form identity. Mass media and its products model the meanings of all aspects of life. Media culture also helps the way of seeing the world and values and is even able to interpret everything that is considered good or bad (Fakhruroji, 2021). Common sense leads many to believe that the media can massively influence people's attitudes and behaviors, to the extent that companies spend millions of pounds on advertising, political parties and politicians devote enormous amounts of time, money, and resources to conveying their messages and images in the media, and radio and television stations are among the first institutions to be seized during coups. Pressure groups warn of the dangers of watching too much television or allowing children to watch violent movies (Williams, 2003).

The show *Lellobee City Farm Johny JJohny Yes Papas* invited many reactions from the public due to the concerns that arose during Indonesian society regarding the spread of LGBT understanding through the animation show to children as the target of animated shows that have the potential to form a new culture. Various criticisms and protests were sent by the

community through various online media. In this research, the author aims to find out the representation of LGBT in *Lellobee City Farm Johny Johny Yes Papas* animation based on Roland Barthes' semiotic narrative analysis which consists of six semiotic narrative codes, namely hermeneutic, prophetic, poetic, cultural, and symbolic. Theoretically, this research will be useful to add to the scientific treasures in the field of communication that can and inspire further research related to animated shows and the content of cultural representations in an animated show. While practically this research can be used as a guideline or reference in selecting good shows for children.

To present information that can be accounted for its authenticity, researchers study previous studies as a source of information and comparison. In this regard, here are some relevant studies; Audia Mauretha, Atwar Bajari, and Eni Maryani in a journal article which is a literature review with the Spiral of Silence and Self Disclosure theoretical framework. The results of this study found that LGBT adherents in NKRI started propaganda for legality or recognition. Continuous propaganda is carried out through Instagram, Twitter, YouTube, TikTok, and others. In various ways, they also began to strengthen communication among LGBT people and began to expose their existence in the social environment. In the context of this article, the author highlights individuals and communities that show their influence and existence through the social media Instagram in a positive way. They enrich it with social and empowerment activities not only for fellow LGBT people but also for humanitarian movements (Giri et al., 2019). In another study, Febby Shafira Dhamayanti also revealed in a study with a descriptive qualitative method that explains the same rights that must be obtained by LGBT people, namely getting legal protection, based on a report from the National Human Rights Commission in 2015, that the LGBT community has difficulty in obtaining their rights as humans and citizens (Manik et al., 2021). Then, a journal article written by Miratul Hayati, Raihana Fibri Rahimia, and Faza Karimatul Akhlak entitled "Utilization of YouTube Channel Cocomelon as a Media for Introducing Children's English Vocabulary". Miles and Huberman model and descriptive statistics as a scalpel in this study. The results of this study found how much the percentage of the effectiveness of introducing English vocabulary through coco melon animation shows (Hayati & Rahimia, 2021). Finally, the thesis research written by Ayudhia Sherani Firdaus with the title "An Analysis of Figurative Language in Cocomelon Song" succeeded in finding the types of figurative language contained in the Cocomelon animation show (Firdaus, 2023).

From the above studies, the researchers conclude that there has been no research on Cocomelon animation that analyzes the elements of LGBT culture on Cocomelon *Lellobee City Farm Johny Johny Yes Papas*. understanding the LGBT codes on Cocomelon *Lellobee City Farm Johny Johny Yes Papas* is important because this show if it continues to be watched by Indonesian children without vigilance and a sufficient foundation of knowledge and knowledge can trigger the formation of a new culture that understands LGBT culture is a normal culture in future generations.

## **Method**

This research uses a descriptive qualitative approach and a constructivism paradigm. In the study of social sciences and humanities, and micro-study settings usually use a qualitative approach. Especially those related to patterns and behavior or habits and the meaning behind

these behaviors which are usually difficult to determine by count (2018). Descriptive research aims to accurately describe the characteristics of a person, condition, fact, or phenomenon, or a particular set of people, or to determine how frequent or widespread a fact is (Abubakar, MA, 2021). The constructivist paradigm is truth based on trust and authenticity, both of which are centered on deep trust, the truth that can be developed, emphasizing objectivity, and the authenticity of the principles and nature of existing phenomena (Suyitno, 2018). This research is sourced from primary data and secondary data, primary data is taken from pieces of scenes (including characterization, storyline, dialogue, gesture, etc.) in the animation *Lellobee City Farm Johny Johny Yes Papas*; and secondary data in the form of literacy, books, articles related to this research. The data were collected through literature study and documentation. Literature study is the collection of data in the form of literature from library collections or other sources. The documentation in this case is to observe and analyze the animation video of *Lellobee City Farm Johny Johny Yes Papas* and search for data in the form of notes, book transcripts, print media, reviews, and study transcripts, which are relevant.

This research uses the semiotic method to see the signs that appear in the *Lellobee City Farm Johny Johny Yes Papas* Animation show that represents LGBT elements. According to Barthes, a system of signs will describe the alleged society in a certain time (Sobur, M.Si., 2009). Barthes views social life in all its forms as a separate sign system (Vera, M.Si, 2014), They are hermeneutic code, proairetic code, cultural code, semic code, and symbolic code (Vera, M.Si, 2014). Thus, through these five codes, the researcher will examine the narratives that appear to represent LGBT elements in the *Lellobee City Farm Johny Johny Yes Papas* Animation show.

## Results and Discussion

### ***Rolland Barthes' Semiotic Narrative***

Etymologically, Narrative comes from the Latin "narrare", referring to the description of an event (Mauli Darajat & Badruzzaman, 2020). Narrative is a form of discourse that clearly describes to media consumers the events that occur. Narratives show how the story happened, when it happened, and how fast it happened (Mauli Darajat & Badruzzaman, 2020). Storytelling or narration is the key to organizing meaning and pleasure and making it clear both internally and externally to the media. Both fact and fiction must follow these rules (Branston & Stafford, 2003). There are two things about the systematic study of narrative in modern media, namely narrative theory states that stories in any media and any culture have certain characteristics. However, certain media and cultures are able or driven to tell stories in different ways. This involves, among other things, remediation theory, about how older media forms (e.g. theater) enter newer media forms (e.g. cinema). It also involves the specific qualities of particular media forms of print or spoken language, TV or song, cinema, and literature (Branston & Stafford, 2003).

Narratives are dynamic, they are always on the move, spreading and adapting. They always have their distinctive features, reappearing in places people rarely expect (Morgan, 2008). Narrative according to Barthes works with 5 different codes, namely: In the hermeneutic code, in the hermeneutic code there are various kinds of (formal) terms in the form of enigmas that are different, predictable, formulated, persistent, and finally revealed (Branston & Stafford,

2003). This code hopes that readers can find answers to questions or puzzles that arise in the story (Lestary & Wulandari, 2022). The prophetic code, is a basic narrative action whose action can occur at any movement in an action that may be indicated (Branston & Stafford, 2003). Proaretic code or also called action code is a code that contains several or a group of actions so that an action can other actions (Lestary & Wulandari, 2022). Cultural code has a position as a reference to a science or scientific institution. Usually leads to the type of knowledge, for example, physics, physiology, psychology, history, and architecture. And tries to build an ongoing culture at a certain time so that it can be expressed (Branston & Stafford, 2003). The cultural code, also known as the gnomic code, is the coding that brings out the culture in the story (Lestary & Wulandari, 2022). Symbolic code, is the meaning of a narrative that is marked with symbols or symbols. To reveal the meaning behind other meanings, this code is guided by symbols, symbols, and signs (Lestary & Wulandari, 2022). Finally, the semic code is a medium-relates to code that signifies the figurative meaning of a person, place, or object whose sign is a character (trait, attribute, predicate) (Branston & Stafford, 2003). The semic code or connotation code has a further meaning of a phrase or word that is compared to another phrase or word. This meaning appears in the setting, characters and characterizations, and metaphorical language styles (Lestary & Wulandari, 2022).

**قصص** قصّة The word قصّة is a form of word change whose origin is قصص فَعَلَ - seen from the grammatical formation of the word قصّة follows the wazan قصّ - يَقْصُصُ - قَصَّا قصّ بقصّ قصّا مَدَ - بَمَدَ - مَدًّا on the word فَعَلَ (Kaamilu & Ma'shum, 1965) then becomes فَعَلًا. The word "narration" has an equivalent word in Indonesian "story", in the Al-Munawwir Indonesian-Arabic dictionary, the word story means قصّة (Munawwir & Muhammad Fairuz, 2007). The addition of Ta' Marbutoh in the word قصّة does not indicate a *mu'annats* word, but Ta' Marbutoh functions to strengthen or exaggerate (give a very exaggerated meaning) as in the word ملائكة the Jama form of the word ملّا (Jabar, 2021).

The word qashash is used as one of the names of surahs in the Quran. The word story appears 26 times in the Quran with various derivatives. This may indicate the importance of a story so that Allah recorded it in His holy book. While terminologically the stories in the Quran as revealed by al-Qaththan in Masrul and Adrianda are the Quranic news about previous people and prophets and certain figures, as well as various historical events, such as the condition of a country, a region, and a people or community group. From the definition, it can be seen that the story in the Quran is an empirical event. This means, as stated by Habsyi Asyidqi, the story in ancient times has happened in reality without a doubt (Masrul & Adrianda, 2021).

The use of the word qishshah in the Quran with various derivatives is found in several letters in the Qur'an, one of which is in QS. Hud verse 120

وَكُلًا نَقْصٌ عَلَيْكَ مِنْ أَنْبَاءِ الْأُرْسُلِ مَا تُبَيِّثُ يَوْمًا فُوَادِكَ وَحَاءَكَ فِي هُنْدِهِ أَلْحُقُ وَمَوْعِظَةً وَذِكْرًا لِلنَّفَّارِينَ

"All the stories of the messengers We have narrated to you (Prophet Muhammad), the stories by which We have established your hearts. Therein has been given to you (all) truth, advice, and a warning for the believers" (Al-Qur'anul Karim: Al-Qur'an Dan Terjemah Zakat House Kuwait, 2019).

"And each of them," the news about the messengers and their struggles, which have been mentioned in surah Huud, starting from the story of Prophet Noah to Prophet Hud, Prophet Shalih, Prophet Shu'aib, Prophet Abraham, and Prophet Moses, are the stories of the messengers with the struggles, ups and downs, suffering, and difficulties in upholding the law

of Allah on earth. All of them Allah told the Prophet Muhammad, intending to establish his heart so that the Prophet Muhammad repents and also joins the repentance of everyone willing to follow the teachings of the Prophet Muhammad that it is not easy to establish the truth. *"And there has come to you in all these [stories] the truth."* This means that the stories told in the Qur'an are not stories of entertainment, untrue news, or fanciful imaginings to exaggerate words. *"And teaching."* To serve as a comparative measure of all the stories of the messengers and their people, the experiences of the previous people serve as lessons for those who come later. Although history does not repeat itself, human behavior is the same in every era, It is very difficult to accept the true teachings due to the strong shackles of lust (HAMKA, 2021). *"And a warning to those who believe"* for those who believe to be a teaching and a warning. So as not to go down the same misguided path as those before them. Because humans live in this world only once, then die facing Allah. So the messages about the situation of the previous people can also be a warning to believers that Allah's retribution will befall those who violate all of Allah's warnings (HAMKA, 2021).

### **LGBT characteristics**

Suhertina, et al found some characteristics and behavior of LGBT in a study written in the journal article AICIEL, researcher summarize it as follows, first physical apperences in LGBT people are also sometimes found to resemble the opposite sex, for example men who dress up as women, although this character is also not found in all LGBT people; then gesture, the impression of nonverbal language is often found in LGBT people, for example, the way men walk resembles a woman, the voice is made up like a woman, the movements are waving and dainty, seductive in men and tomboyish in women, men who hug men also have an abnormal impression; Furthermore, the attitude of communication, the attitude in communicating that is opposite to their gender and tends to force themselves to show a feminist impression for men and an masculine impression for women; propaganda attributes, such as Rainbow colors and one love posters and two male emojis; beliefs and cultural upbringing regarding genital changes, making out with the same sex, changing physical shape (Suhertina et al., 2023).

Meanwhile, according to Kessler and McKenna, the code that best reflects the social construction of gender is the recognition that most gender attributions are a social process that occurs during interaction. It is not always based on actual or biological sex, so gender attribution can refer to roles and appearances. Furthermore, because the role and appearance of an individual can change according to social conditions, gender attribution is stated as the result of social approval (Pradipta & Resen, 2020). This means that the characteristics of LGBT people are not only seen from biological sex but can be seen from roles and appearances, as well as social processes that occur when interacting.

### **Application of Brathes' General Narrative Theories**

- a. Proaretic Code (Acsian)
  - 1) At 00.25 Papa wipes Johny's face and Dad stands next to him like a father and mother helping their son clean his face.

**Picture 1**



From Figure 1 we can see the role of Papa, who portrays a mother who painstakingly takes care of her child, while the character Dady watches and pays attention. In this case, of course, people can see what is usually done by a mother and father in a same-sex couple family.

- 2) At duration 01.06 Papa and Dad show Johny who has not tidied up his room, then Papa and Dad work together to teach Johny to tidy up his room.

**Picture 2**



**Picture 3**



Domestic tasks in most cultures around the world are performed by the wife, but in some circumstances, the husband may also help out. In pictures 2 and 3, we can see the good cooperation between Papa and Daddy teaching Johny to tidy up his room.

- 3) At duration 01.21 Dad gives Johny breakfast and Papa washes his plate.

**Picture 4**



**Picture 5**



Both pictures 4 and 5 show the roles of father and mother in the kitchen, the mother played by Papa washes the dishes with graceful movements and expressions, while Daddy accompanies Johny to eat with sparkling eyes as a father who feels proud to see his son eat well.

- 4) At duration 01.51 Dad and Papa help Johny put on his shoes before going out to play

**Picture 6**



Figure 6 shows the role of the father who makes sure his son goes out with good protection, Daddy helps put on shoes to make sure Johny goes out to play wearing footwear to keep his feet clean and protected. While Papa helps bring the shoes from inside.

All the pictures above, shows the roles of all members in a family, where the father and mother work together in guiding and accompanying children. The mother's role is more dominant in housework and the father's role is dominant in terms of child assistance. According to Gunarsah Yulia D in Febri and Kusdani stated that there are 4 roles of fathers in a family, namely fathers who are responsible for fulfilling family livelihoods, also ensuring family security, fathers contributing to educating their children, and protecting the family (Giantara et al., 2019). In married life, husbands and wives each get roles, duties, and responsibilities that if not balanced in carrying them out will cause family instability. Generally, people view the husband as the leader of the family, while the wife is the spouse of the husband and the mother of his children. Therefore, the wife is responsible for all domestic household duties and the husband is responsible for earning a living outside the home (Widyasari, 2023). The differences between men and women by nature should not be differentiated either in terms of culture or ability, following the customs and culture that apply in each different place that structures these differences (Handoyo, M.Si. et al., 2015).

b. Culture Code

- 5) Johny's family is well-accepted in the social environment, Johny goes to school and plays like other children who have a mother and father.

**Picture 7**



In Figure 7, Johny is seen hanging out with his peers without distinction, accepted without being seen as coming from a different family. This indicates that

in this animation same-sex couples are a culture that is considered common and normal.

6) Both fathers accompany and pick up Johny at school in the episode *Accident Happen Play Time*

**Picture 8**



Figure 8 shows a scene of Johny's two fathers reacting when Johny fell from a slide in a park, at that time Johny was playing with his friends who were also accompanied by their respective parents. This show, shows a normal reaction from the surrounding environment with the presence of Johny's two fathers who accompanied him to play. This shows a culture that Johny and his same-sex parents are a normal and well-accepted couple in the community.

7) Both fathers wear rings on their ring fingers as a symbol of the bond of love

**Picture 9**



Meaning hides behind symbols, as cultural knowledge can be represented by a symbol, whether a word symbol, an object symbol such as a flag, a gesture, a mosque or church, or a wedding event (Sobur, M.Si., 2006). The two fathers wearing rings on their ring fingers shows that they are a couple who are bound in a sacred bond according to their culture.

According to the electronic KBBI in Paparang and Pasande, the results of reason are a form of culture, while customs are a developed culture (civilized, advanced). Culture is defined as the result of human activities and inner creation (intellect) such as beliefs, arts, and customs (Paparang & Pasande, 2019). A ring on the ring finger is a symbol of a sacred bond of love, whether engagement or marriage and this is true in almost every country in the world.

8) One of the father figures has a feminist look with a rosy blush, as women often wear in their makeup.

**Picture 10**



Makeup is commonly used by women, and this is true in all countries around the world. However in some cases men also use makeup in some conditions, for example when at a festival or in Indonesia usually the groom in Java also uses makeup, and it is only limited to the event. It is usually only women who use makeup in everyday life at home, even if men would be seen as strange. From picture 10, it is clear that the public can see something unusual shown in the Papa character with flushed cheeks and a gentle gaze and gesture, made as similar as possible to a female character.

- 9) One of the father characters has a graceful gesture like a woman's gesture that is made up.

**Picture 11**



**Picture 12**



The three pictures above show the characteristics of LGBT physical appearances, resembling women (Suhertina et al., 2023). Facial makeup in the form of blush in the developing culture is usually worn by women, it is very rare for men to wear such makeup on the face. Gestures that are gentle and soft are generally found in women.

Suhertina, et al found some characteristics and behavior of LGBT in a study written in the journal article AICIEL, researcher summarize it as follows, first physical apperences in LGBT people are also sometimes found to resemble the opposite sex, for example men who dress up as women, although this character is also not found in all LGBT people; then gesture, the impression of nonverbal language is often found in LGBT people, for example, the way men walk resembles a woman, the voice is made up like a woman, the movements are waving and dainty, seductive in men and tomboyish in women, men who hug men also have an abnormal impression; Furthermore, the attitude of communication, the attitude in communicating that is opposite to their gender and tends to force themselves to show a feminist impression for men and an masculine impression for women; propaganda attributes, such as Rainbow colors and one love posters

and two male emojis; beliefs and cultural upbringing regarding genital changes, making out with the same sex, changing physical shape (Suhertina et al., 2023).

c. Symbolic Code

Dad and Papa wear rings on their ring fingers, signifying that they are a married couple.

**Picture 13**



James in Alex Sobur says that cultural meanings are constructed with the use of various symbols (Sobur, M.Si., 2006). Meaning hides behind symbols, as cultural knowledge can be represented by a symbol, whether a word symbol, an object symbol such as a flag, a gesture, a mosque or church, or a wedding event (Sobur, M.Si., 2006). In Figure 13, we can see the ring on the ring finger of the two father figures, we can see that the two are a couple who are bound by sacred ties according to the prevailing customs and culture.

d. Semic codes (connotations of persons: characters, traits, attributes, predicates; settings; characters; characterizations; and metaphors)

- 1) all scenes use a home setting, showing that this is a family.

Referring to sociology, according to Salvation and Cells, a family is a small group of two or more people who are father, mother, and children who have blood ties, marriage ties, or appointment ties, who live together in one place of residence and interact with each other, and have their respective roles in building and maintaining cultural elements (Sosiologi, 2023). This animation show is set in a house and depicts activities in the house, this show illustrates the life of a family.

- 2) People and characters

**Table 1. Figures and Characters**

No.	Figure	Characterization	Character
1.	Dad	A man in the red plaid shirt	Manly, masculine, loving, caring, responsible
2.	Papa	A male in a blue T-shirt	Motherly, feminine, feminine makeup, spoiled facial expression, flushed cheeks
3.	Johny	A son	Lively and jovial

From Table 1 we can see that some of the characterizations and characters played in this animation are unusual and contradictory to our culture and beliefs. A man who resembles a woman, then lives with two adult men with opposite characters, while there is also a boy who represents a family consisting of a father, mother, and child living together in a house.

### Conclusion

Lellobee City Farm Johny Johny Yes Papas animation represents LGBT with 4 codes that appear, the division of roles and household duties carried out by two father figures wants to depict a harmonious family as there is a father, mother, and child. The dainty gestures and rosy cheeks of one of the father figures illustrate the characteristics of LGBT, namely physical appearances that resemble the opposite sex. The ring on the ring finger of both fathers depicts a marriage that is recognized in the culture of almost all countries in the world. In the concept of religion, it is described in QS. As-Syu'ara: 160-167 about the Prophet Luth's preaching to the Shodomites. It is mentioned by Allah that they are people who go beyond the limit. While in the legal concept of LGBT behavior shown in the object of this research, namely the animation Lellobee City Farm Johny Johny Yes Papas is a sexual deviation, listed in Article 85 of the Family Resilience Bill which regulates the family crisis. In the bill included in the category of sexual deviations are: sadism, which is sexual satisfaction obtained sadistically by hurting his partner; masochism, which is the opposite of sadism; homosexual, which is sexual intercourse with the same sex; Incest, which is sexual intercourse between families having blood relations in Islam is included in the category of mahrom (Maharani & Rastika, 2020).

It is hoped that in the future, there will be more and more detailed studies that examine children's animated shows, analysis can enter a more critical realm, and the results of the study are expected to provide insight and knowledge as well as guidelines for media personnel in choosing good shows that can encourage the preservation of Islamic culture and the defense of norms and applicable laws.

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