



## LGBT EXISTENCE IN INDONESIAN YOUTH, WHAT IS THE ROLE OF SOCIAL STUDIES IN COUNTERACTING LGBT BEHAVIOR? : A REVIEW OF THE LITERATURE

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**Abstract** : LGBT in Indonesia has long existed and lived as a transgender or known term in international transgender whereas for homosexual minority groups do not show much difference in society because it is still taboo and considered abnormalities in Indonesian society itself. The LGBT issue re-emerged when it was legalized in the United States that made LGBT people and organizations appearing in the midst of a society in the 20th century who began to fight for their right to obtain legal certainty or recognition of LGBT presence which they are under the umbrella of Human Rights. Various efforts they do both through the media and direct campaigns that cause conversations in policymakers. Although LGBT's efforts are still lit and trying to get into the political sphere this will not make Indonesia follow in the footsteps of the countries that have legalized because it is against the values of Pancasila and all the religions that Indonesia recognizes. Indonesian adolescents also did not escape from the diseases of sex that are viewed by the people of Indonesia so that in this case education, especially education IPS gives an important role in critical thinking in responding to various issues including LGBT. The Inclusive Curriculum is offered in the United States in incorporating LGBT materials into school lessons into Humanistic Pedagogy in counteracting LGBT behavior and directing children who have been leaning towards the disease.

**Keywords** : LGBT, LGBT's Indonesian, youth's Indonesian, LGBT deviant behavior, education, social studies

### I. INTRODUCTION

Homosexual, another term from Gay and Lesbian is a woman who is a common trait interpreted "*people whose sexual and romantic feelings are mostly for the same gender: men who are attracted to men, and women who are attracted to women (lesbian)*". Bisexual is someone who has a sexual attraction with men and women, and Transgender which is a general term concerning the diversity of a person's gender expression such as transvestites. LGB according to The American Psychological Association (APA) according to Gary J. Gates (2012) in Wibowo (2015) is part of a variety of sexual orientations. APA defines sex as follows:

*"An enduring pattern of emotional, romantic, and/or sexual attractions to men, women, or both sexes. Sexual orientation also refers to a person's sense of identity-based on those attractions, related behavior, and membership in a community of others who share those attractions"*.



It is also said that transgender including gender identity, gender expression or deviant behavior is generally a habit that is identical to a certain gender. In the Large Indonesian Dictionary (Rianawati, 2016) defines sexual Homo, namely sex with a similar partner (male and male). Meanwhile, according to the National Women's Commission in Siska (2016), there are two views on sexuality that are mutually opposite, namely between groups that base their thoughts on sexuality on essentialism, and another group on social constructionism which can be detailed as follows.

**Table 1. Differences in views of sexuality**

	<b>Essentialism</b>	<b>Social Constructionism</b>
<b>Sex</b>	Boy and girl	Men, women, intersex, transgender
<b>Gender</b>	Feminine, masculine	Feminine, masculine, androgynous, undifferentiated
<b>Sexual Orientation</b>	Heterosexual	Heterosexual, homosexual, bisexual

(Siska, 2016)

LGBT is contrary to the Pancasila moral because it contradicts the rules of all religions recognized in Indonesia so that LGBT is categorized as immoral. After Supreme Court the United States legalized same-sex marriage and had a constitutional right to carry out marriages on 26 June 2015, LGBT minorities in Indonesia began to exhibit their identity as LGBT people and several LGBT organizations and communities tried to fight for their rights and try to legalize Indonesian government behavior LGBT (Wibowo, 2015). There are also other LGBT abbreviations added with Queer words which are still confused sexual identities or trapped in the middle of the binary (Franklin & Jeune, 2013). Queer is also meant to be strange for gender minorities outside of heterosexual groups and outside men and women.

It is undeniable that the increasingly widespread contemporary social change will cause sexual behavior and orientation to continue to develop. Collectively and legally, LGBT people try to fight for minority rights in this case communication in the community so that their existence can be accepted or at least recognized by the surrounding community. Through LGBT issues using strategies through cultural and artistic approaches, even now it is starting to flourish in the entertainment world, whether through music videos, literary works, comics, song lyrics, such as artists related to LGBT issues, including Cindy Lauper with True Color; Christina Aguilera with the song Beautiful; and Aguilera as the Most Empowering Song of the 2000s for LGBT people, but most Indonesians themselves consider LGBT a disorder that must be cured and needs attention (Fahira, 2016).

LGBT people themselves have started to emerge a lot in the midst of Indonesian society with the existence of social change which was once considered taboo has become a trend that follows the western style. The approach through social media is quite influential in the midst of Indonesian youth. Where the LGBT minority has spread to the Indonesian youth group who were originally ngondek (behaving in a female manner), like other types, some have even tried to lead to transgender. Although the gender abnormality is only felt after



stepping on puberty it is undeniable without the provision of information and direction from the closest person, the more confused young people are now about their gender. In addition, young people who are more inclined to get the influence of the entry of various foreign cultures that cause an identity crisis. In addition, children and adults who have led homosexuals often hide their differences from others because there are still many Indonesian people who still do not accept LGBT behavior that is considered to violate the norm.

Where is the role of education? Education is one of the channels of social control that provides a way of finding useful information and planting norms in the character of the nation's children. In responding to LGBT issues, besides education Sex which can help children who are still confused about sexuality as well as citizens who are good and acceptable in society is one of the goals of social studies education. Diversity and tolerance are also included in the social studies study, so in this paper, we will discuss LGBT and Indonesian Adolescents and the role of IPS in counteracting LGBT behavior.

## II. RESULTS AND DISCUSSIONS

### 2.1 LGBT in Indonesia, Accepted? Rejected?

Regarding LGBT Indonesia the same news from BBC Indonesia, Tempo, Tirto, Republika reporting on the National Survey (Surnas) conducted by Saiful Mujani Research & Consulting (SMRC) in 34 provinces with 1220 respondents conducted in 3 stages in March 2016, September and December 2017 showing that the majority of the Indonesian people still look negative because they are prohibited by religion but still accept the right to live the LGBT people and protect their security. 87.6 percent thought LGBT was a threat while 10.8 percent viewed the opposite and the rest did not answer. In the family, if there are LGBT sexually oriented family members, 45 percent of respondents are willing to accept because after all, it is part of the family but it is undeniable that the majority of Indonesian people hope that their family members are not infected with LGBT (BBC, 2018; Sani, 2018).

This data is also made clear from the results of a report on the Study of Community and Student Views on Lesbian, Gay, Bisexual and Transgender (LGBT) in Jakarta, Bogor, Depok, and Tangerang. 2015 conducted by the University of Indonesia Health Research Center in collaboration with the Ministry of Women's Empowerment and Child Protection that LGBT in Indonesia is seen as a threat and is a form of deviation because it is contrary to religion and is at risk of transmitting infectious diseases HIV / AIDS. People who have sufficient knowledge and understanding of LGBT will accept the existence of LGBT people a little as long as they still maintain good attitudes and behavior in the community because LGBT people also have the right to live and get jobs. In general, based on the 2014 UNDP report, LGBT groups that are open in Indonesia still experience a lot of violence and discrimination in employment and housing, education, health, and welfare. Transgender or transgender people who were better known in Indonesia for a long time ago and several regions gave separate terms such as *wadam* and *bencong* (Jakarta); *Calabai* (Sulawesi); and *Wandu* (Java) is the most difficult to accept because it is considered strange and the average job of the Transgender is more in the informal sectors such as salons, creative industries, entertainment and some of them



enter the world of prostitution (Rita Damayant, 2015 (Chair of the Health Research Center Universitas Indonesia)).

Transvestites were first known in Indonesia and always disciplined by the Satpol PP in Indonesia indirectly getting discrimination in Indonesian society. The forerunner of LGBT advocacy in Indonesia began in the late 1960s with the establishment of the Djakarta Wadam Association (Hiwad), but the wadam was replaced because the term shemale insulted Islam (adam woman) so it was changed to a more insulting word for banci or bencong and in 1978 it was refined transvestite (male woman). Where the establishment of the transgender community is more referring to emancipation to be appreciated for its existence in the community and get its rights as human beings. Transgender or LGBT classified as the same condition in America before being legalized where LGBT or Waria in Indonesia get discrimination, are excluded, get Bullying treatment (bullying accompanied by degrading treatment), do not get access to information and guidance from parents or in the school environment and the work environment if they show their identity as an LGBT person so that it has a negative impact on self-confidence and even makes depression lead to death. This is what caused from year to year until at the beginning of the 20th century some LGBT organizations and NGOs were born to provide resources and accommodate LGBT people and try to get 'justice' for LGBT people in Indonesia.

Indonesian people view LGBT as an abnormal behavior where LGBT culture is considered as a product of the Western culture which has been a trend since legalized same-sex marriage in America on June 26, 2015, where this culture was not in accordance with Indonesian culture which predominantly followed eastern culture. In addition, the Indonesian people uphold the values of Pancasila and all recognized religions in Indonesia against LGBT and its behavior. In the Pancasila content there is a balance between nilia Ketuhanan (moral-religious) in the first principle, humanistic values, and people's values (nationalistic, democratic, and social justice). In Indonesian law, the LGBT existence is accepted but its actions stipulated in Article 292 of the Criminal Code which regulates obscene acts with other people of the same sex, which it knows or deserves should be considered immature which is threatened with a maximum of five years imprisonment. LGBT also violates the Marriage Law No. 1 of 1974 and similar provisions regarding the contents of the population card stipulated in the Population Administration Law (Law No. 23 of 2006) are only known by two gender, namely a man and woman who can carry out a marriage other than that in the regulation of Government Regulation No. 54/2007 adopts children explicitly not permitted by homosexual and unmarried couples (Asyari, 2017; Harahap, 2016; Oetomo et al., 2013; Wibowo, 2015).

It has been explained before that in addition to contradicting the Pancasila and the Law, in the first principle "the One and Only God" six recognized religions in Indonesia, namely Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism did not legalize LGBT behavior and have always LGBT people have always been challenged and banned transgender especially from religious groups such



as FPI, the Indonesian Ulema Council (MUI), the Anti-Deviance Youth Movement in Malang, various Christian communities because they are considered to bring evil and are considered taboo or sin. Religion helps LGBT people who want to remain loyal to their beliefs, even though sexual orientation or gender identity is different. In Hinduism and Buddhism and Kong Hu Chu are still somewhat unclear and there is no explicit statement condemning transgender behavior or homosexuality which is often generalized with socio-cultural attitudes in becoming members of the community as well as heterosexual marriages, family values and ancestral worship (Oetomo et al., 2013; Sa'dan, 2016; Wibowo, 2015).

People's attitudes are pro-LGBT while the people who are contra do not accept LGBT behavior but are open and supportive so that LGBT people can return to their nature. Legally there are no firm rules from the Indonesian Government about rejecting LGBT but rather regulating LGBT behavior that violates the prevailing values and norms in the community, besides those transgender people who will get difficulties in managing the administration of the population because in Law No. 23 of 2006 only known to men and women / women and religions recognized in Indonesia against similar marriage but will help LGBT people who want to recover. LGBT rights will still be protected but will not be able to be the same in legalizing same-sex marriage because this is very contrary to the ideology of the State of Indonesia, namely Pancasila and the Constitution. So that LGBT is still a taboo among the people who need information and guidance in healing. The marriage of the same kind and other LGBT behavior will never be able to be legalized in Indonesia because if that happens then it will be the same as replacing the ideology of the nation which will surely cause great conflict and chaos.

## **2.2 Indonesian and Lgbt Teens**

According to the Deputy Chairperson of the Senator's Committee III DPD Jakarta, Fahira (2016) in the Forum Group Discussion on LGBT Hazards for the Indonesian National Socio-Cultural Order which views LGBT as a form of political movement that propagates to legalize same-sex marriage where the European and American Continents have succeeded in legalizing similar marriages which will spread to the Muslim world including Indonesia. who is trying to promote LGBT among children and adolescents through books that are widely circulating in bookstores and libraries? The media also plays a role in the development of LGBT where media LGBT people can increase public knowledge about homosexuality and transgender even with the media LGBT people can promote LGBT trends in today's teenagers. The media is also able to change the mindset of Indonesian youth over the existence of LGBT so that young people today are open-minded and think LGBT is normal as long as it does not show in public (Saroh & Relawati, 2017). The attitude of children and young men and women who are very easy to imitate in things that are considered a trend or advanced lifestyle (Aryanti, 2016).

According to Hikmat, M (2007) (in Megasari, Ardhiyanti, & Syukaisih, 2017), revealed many factors that caused many Indonesian teenagers to fall into cases of behavioral irregularities, where the real factor was their lack of knowledge about the





impact of sexual deviations so that adolescents were very vulnerable to incitement or solicitation of anyone who plunged them into a black valley.

According to the Indonesian National Report, most LGBT youths do not receive teaching and guidance on sexuality from their parents so they try to get information through self-exploration to find out how to deal with their families and communities regarding their sexual orientation and gender identity. In addition, there is also the issue of ID cards in their management where LGBTI youth groups are very vulnerable to discrimination so that many LGBTI teens rarely open up about their sexual orientation. So LGBT organizations have tried to provide information through publications both print and online media and where LGBT young people survive and experience various obstacles and fight for policymakers and political practitioners to provide clear legal rules even though there is no clear data on the number of LGBT young people which LGBT organizations can reach (Anam et al., 2016; Oetomo et al., 2013; Ridwan & Wu, 2018).

### **2.3 The Role of Social Studies Education to Overcome and Counteract Lgbt Behavior**

In terms of education, LGBT issues are only implicit in social studies material namely multicultural and sex education and are usually a matter of debate at higher levels of education with efforts to prevent the number of LGBT people in Indonesia before the numbers increase. The role of social studies according to NCSS (2010) (in Maguth & Taylor, 2014) plays an important role in preparing diverse students and becoming a pluralistic democratic society. In education for sexual diversity shows that even though it is more directed to the western perspective there is still effective education and emancipation in education that does not distinguish students (Dankmeijer, 2016). Humanistic pedagogics as one of the concepts in education related to moral learning and character taught in elementary schools as an antidote to LGBT phenomena with implementation includes understanding, scope, principles and examples of comprehensive pedagogic application in schools and communities; cooperation between schools, teachers, parents and the community in approaching their sons and daughters to form a commendable attitude and avoid LGBT (Siska, 2016). In addition, offers in dealing with LGBT behavior in education should use an inclusive curriculum where the curriculum is not only for students with disabilities or children with special needs but so that all children should study together without any differences between them. An inclusive curriculum is used so LGBT students experience fewer absences, more connections with schools, and greater acceptance of their peers (Batchelor, Ramos, & Neiswander, 2017; Page, 2017).

Education is one of the channels that can prevent the occurrence of LGBT behavior among adolescents that is obtained in learning at school. Although in reality children who tend to be homosexual or transgender or queer who are still confused with their sexual orientation and lack of information and guidance from their parents and often get a hostile school environment if they show that they are different and often experience discrimination, in cheating, in bullying (demeaning) even decreases his confidence. School leaders directly or indirectly have important climate impacts



for LGBT educators. They influence and enforce policies and can create opportunities for training on diversity issues relating to LGBT individuals in the school environment and campus environment so that homophobia and bullying in the educational environment no longer haunt students who are oriented towards LGBT. GSA is one form of school aimed at homosexual children where there are four roles in helping and directing LGBT students, namely counseling and support; safe room; direct to give more awareness; increase visibility and educate about LGBT issues at school. This supports Siska's journal on pedagogic humanistic concepts that can counteract LGBT behavior in Indonesia. (Formby, 2015; Garvey & Rankin, 2015; Griffin, Lee, Waugh, & Beyer, 2004; Kosciw, Palmer, Kull, & Greytak, 2013; Oetomo et al., 2013; Siska, 2016; Thoreson, 2016).

The teacher is not only skilled in delivering teaching materials, but in addition, he must also be able to develop the child's personality, develop the character of the child, and develop and sharpen the conscience of the child. Teachers must be able to make the classrooms of students to think critically in the face of social change and be aware of the races of diverse, ethnic, gender, and school backgrounds without discriminating between students (Martell & Stevens, 2017). The teacher gives students knowledge of issues that are themed both current and historical LGBT, promoting activism in schools and in the surrounding community. One effort to incorporate LGBT material into particular learning subjects in social studies is that many journals suggest more towards inclusive education with a critical pedagogy approach that makes students feel comfortable and critical in facing all new cultures as a result of social change. Teachers must be brave enough to teach and raise LGBT issues and make students feel welcome and valued. All teachers are curricular goalkeepers who decide on learning for their students (Dodge & Crutcher, 2015; Mayo, 2015; Page, 2017; Schmidt, 2010; Thornton, 2003).

The Humanistic Pedagogic Approach is considered the most appropriate in teaching and guiding students who can be applied by teachers, especially social studies teachers in discussing LGBT issues into the classroom. The view of Roger's humanistic theory (in Siska, 2016) pedagogic teachers act as facilitators who play an active role in helping to create a conducive classroom climate so that students are positive about learning; help students to clarify their learning goals and provide freedom to students to learn; help students to take advantage of their encouragement and aspirations as a driving force for learning; provide various learning resources to students; and accept questions and opinions and feelings from various students as they are.

The concept of pedagogic humanistic learning in morality and character in elementary schools according to Siska (2016) as an antidote to the LGBT phenomenon are:

- a. Implementing pedagogic humanistic concepts that include understanding, scope, principles, and examples of comprehensive pedagogic application in schools and communities



- b. Strive for students to do meaningful activities that will shape themselves into skilled individuals and commendable attitudes
- c. Promote partnerships between schools, teachers, parents, communities and education stakeholders for the realization of superior and dignified national education
- d. Carry out guidance, counseling, and assistance as a human, moral and social guarantee for the subject of the indicated LGBT case.

### III. CONCLUSION

The Indonesian public's view of LGBT raises two perceptions, namely, there are pros and there is contra. These pros and cons are inseparable from the acceptance of LGBT, where the community accepts and views LGBT but has human rights that have the right to live and get a job and need help to return to their nature. Whereas the Indonesian people's counter-attitude is more directed towards LGBT behavior that violates religious rules and is contrary to Pancasila and the Constitution. It is the Transgender group that sometimes gets harassment and will have difficulty managing the administration of the population in Indonesia, which is known only to two genders namely women/men and men. Indonesian adolescents who range from foreign cultural influences that are not in line with the more eastern Indonesian culture so it is undeniable the presence of Indonesian teenagers who need information and guidance in determining sexuality and behavior in the community. In addition to sex education which is indirectly included in the Indonesian curriculum, social studies or social studies education also have a role in making children think critically in the face of social change, especially LGBT issues. The offer of curriculum inclusion, which is not only for children with special needs, is also suitable for incorporating LGBT issue material into social studies learning as a form of counteracting LGBT behavior.

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