

THE STUDY OF SEX AND GENDER TO OVERCOME DISCRIMINATION OF LGBTQ IN INDONESIA

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Abstract

Indonesia is without a doubt known as a majority rule country, which is a type of government wherein all residents have equivalent freedoms to pursue choices that can completely change them. Be that as it may, there are as yet many instances of prejudice, one of which is huge scope narrow mindedness towards minorities, for example, LGBTQ individuals. Indonesia is as yet viewed as one of the homophobic nations due to the strict standards and decides that confine the development of LGBTQ individuals. Controlling activities for gay people can land an individual in jail. LGBTQ segregation additionally happens for some teens, they can't be who they truly are even between their nearest loved ones and have no free space in the public eye. Schooling about orientation and sexuality is required here in Indonesia to have the option to give more extensive training to the local area, which in the end is supposed to increment local area resistance towards LGBTQ individuals particularly teenagers. This study utilized a subjective strategy by dispersing polls namelessly at irregular to a few witnesses. Moreover, supporting information from different writings were utilized to help this exploration.

Key words: LGBTQ, dicriminnation, Gender, Intolerance

INTRODUCTION

Indonesia's populace is for the most part Muslim. As a rule, the lessons of this religion overall disagree with homosexuality (Samanik & Lianasari, 2018) and adversely influence the perspectives on society in general (Kardiansyah, 2019b), in spite of the fact that there are various strict people who are further developed and tolerating (Febrian & Fadly, 2021). The review shows that most of Indonesians view adversely yet acknowledge their right to life that their security should be safeguarded, and live in Indonesia (Sartika & Pranoto, 2021). According to (Suprayogi & Pranoto, 2020) a big part of Indonesia's populace likewise upholds the public authority in safeguarding these networks. In the minority stress model, "bias occasions" related with a minority status (Endang Woro Kasih, 2018), like separation or assumptions for bias, go about as stressors in the existences of minority people (Oktavia & Suprayogi, 2021). LGBTQ segregation additionally happens in numerous adolescents of the LGBTQ bunch (Suprayogi & Eko, 2020), particularly youngsters who find it challenging to adjust to society (Puspita & Pranoto, 2021), particularly when they are still during a time progress period where they generally question everything (B. N. Sari & Gulö, 2019). Their absence of information about LGBTQ issues makes them will generally follow what is in standard society about this (Al Falaq & Puspita, 2021). Absence of training about sex and sexuality in the school climate overall and matters connecting with LGBTQ sexuality, can adversely affect the fearlessness of LGBTQ youth (Suprayogi, Puspita, et al., 2021), also the absence of data and direction from guardians (Pranoto & Suprayogi, 2020b). As (Suprayogi, Samanik, Novanti, et al., 2021) stated that there are a few LGBTQ associations and NGOs that give assets and

coordinate occasions to address this (Asia & Samanik, 2018). Harassing (tormenting joined by medicines that are exceptionally mindful) LGBTQ understudies (Pranoto & Afrilita, 2019). In this manner, schooling about orientation and sexuality is a lot of required in Indonesia to have the option to give more extensive training to the local area, particularly youngsters (Nindyarini Wirawan, 2018). Give extensive sexuality schooling, remembering for variety of sexual direction and orientation character, which is expected in all advanced education organizations (Kardiansyah, 2019a).

The Indonesian government must recognize the existence of LGBT who are also Indonesian citizens (Amelia & Dintasi, 2019). Discrimination arises because there is no state role (Al Falaq et al., 2021). Then, laws that are discriminatory against LGBT people must be revised and of course do not let LGBT groups fight to defend their rights alone, in silence (Samanik, 2019). They're our friends, our brothers: they're us. No one goes to jail because of their different sexual orientation and gender identity (Kuswoyo & Indonesia, 2021). We must fully support LGBT groups from criminalization (Rido, Kuswoyo, & Nuansa, 2020). As (Fithratullah, 2021) declared that this discrimination against LGBT resulted in a lack of representation of sexual orientation groups and minority gender identity in the Indonesian working world landscape. Whether in government structures or work institutions, gender diversity and sexuality are very small (Purwaningsih & Gulö, 2021), and this is rarely discussed (Apriyanti & Ayu, 2020). As a result, LGBT groups are vulnerable to discrimination, abuse, violence, and litigation; resolution of the problem tends to be overlooked (Fakhrurozi et al., 2021). LGBT people and those who voiced the basic rights of LGBT communities are often regarded as destructive to religion and the cause of God's punishment (Suprayogi, Samanik, & Chaniago, 2021). Therefore, not a few people hate, reject, fear, disgust, even excommunicate and shun LGBT people (Amelia, 2021). (Kardiansyah & Salam, 2020) said that if the public space in Indonesia is filled with education on the idea of gender diversity and sexuality, by making research and science the basis of discourse, (Setri & Setiawan, 2020) is optimistic that trends in the world will begin to accept, respect and even solidarity with LGBT.

LITERATURE REVIEW

In light of the consequences of the writing survey that the scientists read before, it was found that the information on Indonesian youth about LGBT actually considered homosexuality to just happen in a man (Rido, Kuswoyo, & Ayu, 2020), while the overall population didn't realize that homosexuality could happen in ladies too (K. Sari & Pranoto, 2021). (Suprayogi, 2019) asserted that in the investigation of why a gay, particularly a LGBT individual, is hesitant to emerge. The importance of coming out itself is an individual occasion since it affects an individual's mindfulness to acknowledge his sexual direction (Nababan & Nurmaily, 2021) and orientation way of life as an individual and afterward show his character to others to earn respect (Pranoto, 2021) and (if vital) form emotionally supportive network either from companions or family (F. M. Sari & Wahyudin, 2019). Since somebody who recognizes as gay, is more inclined to mental problems or is more in danger of creating mental problems (Mertania & Amelia, 2020), for example, burdensome circumstances, uneasiness issues, fanatical impulsive problems, self-hurt, self-destructive considerations (Cahyaningsih & Pranoto, 2021), and even illicit drug use issues (Qodriani & Wijana, 2020). Somebody who has a freak sexual direction, frequently causes gay people or gays to feel alone (Pranoto & Suprayogi, 2020a). With this happens what is implied by victimization LGBTQ individuals.

METHOD

This research is a sort of subjective examination in light of the fact that the discoveries are not gotten through measurable methods or different estimations and require a progression of words, not numbers. Subjective examination essentially utilizes a characteristic setting, with a view to deciphering the peculiarities that happen and is done by including different existing techniques. Subjective scientists likewise attempt to figure out the side effects of respondents and will generally assemble associations with research subjects, so they can see the world according to the subject's perspective. The methodology utilized in this exploration is a multi-point of view approach, specifically phenomenology, brain science and social science to uncover the genuine issues looked by LGBTQ youth. The subjects in this study were 20 young people (matured 17-25 years) who were chosen by irregular testing or a basic irregular example is a method utilized for irregular examining and comes from individuals from the populace in Indonesian (around the scientist) and will become sources. The justification for picking a subject with these qualities is on the grounds that as indicated by the specialist there is restricted information on the components of the populace. There is no earlier information that can be utilized to evaluate the level of populace consistency. Information assortment is finished by utilizing the Quisoner strategy with top to bottom inquiries. Information investigation was brought out through information association and examination steps. Reports are written in an engaging story.

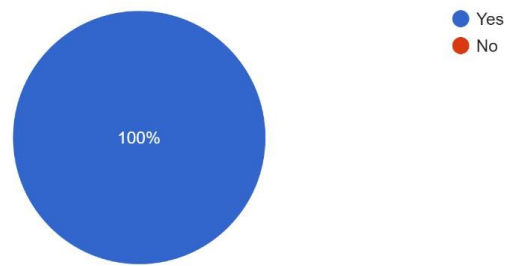
RESULTS AND DISCUSSION

The meaning of LGBT, as a general rule, is related with the expression "gay" for example the propensity to have an individual of a similar sex as a sexual accomplice or potentially other profound relationship. Instruction and segregation are much of the time the standards of understanding and sympathy special cases were for the most part secret for a really long time however presently the LGBTQ people group is currently arising. In Indonesia, the greatest test for us is to escape the storeroom, particularly for our families and guardians. Homosexuality in Indonesia has a mind boggling history dissimilar to homosexuality in the west where strict attitudes win. The meaning of LGBT, by and large, is related with the expression "gay" for example the inclination to have an individual of a similar sex as a sexual accomplice or potentially other close to home relationship. Schooling and segregation are in many cases the principles of understanding and sympathy exemptions were generally covert for quite a long time yet presently the LGBTQ people group is currently arising. In Indonesia, the greatest test for us is to escape the storage room, particularly for our families and guardians. Homosexuality in Indonesia has a mind boggling history not at all like homosexuality in the west where strict perspectives win.

Based on the questionnaire that I distributed to 20 respondents Sex And Gender Study To Overcome Discrimination Against LGBTQ Youth In Indonesia. I created 5 questions related to the problem I posed. And here I will attach some related questions.

Chart 1.1

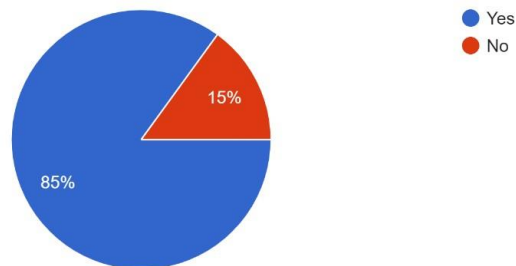
Are you familiar with the LGBTQ?
20 jawaban



So the first question is related to whether all of you (the respondents) are familiar with LGBTQ in Indonesia? And 100% of the respondents who filled out said "yes" which means they are already familiar with this. Indeed, in Indonesia, this matter or the issue of LGBTQ has actually become an open secret, some celebrities have said that peacocks are actually a part of this, but Indonesia itself has never said that this is something that is allowed to be done in general.

Chart 1.2

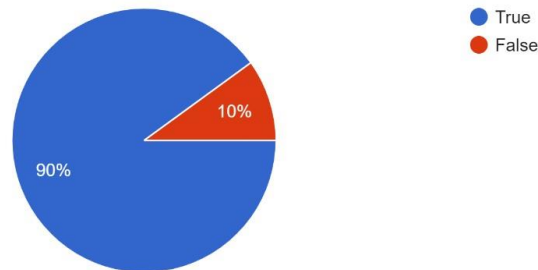
Have you ever meet someone like that around you?
20 jawaban



85% of the respondents said they had met someone who had this disease, maybe this has often been found in our neighbors but they have not dared to openly show that they are indeed LGBTQ perpetrators.

Chart 1.3

Are you interested in learning more about LGBTQ in Indonesia?
20 jawaban



90% of the respondents here say that they are interested in learning this, I think this is indeed interesting to learn because when we learn about something a little deviant and we encounter it in our daily activities later we can and already understand in responding and already understand how ahras behave towards someone who is suffering from the disease.

CONCLUSION

The significance of learning things connected with LGBTQ in Indonesia so we know how others think and can see the value in it significantly more. Here one might say that we very realize that there are as of now individuals around us who experience the ill effects of this infection, thusly we ought to have the option to find out more. LGBTQ individuals and activists in Indonesia are stood up to by the brutality, homophobic assaults, and contempt of assaults sent off by Indonesian specialists. A great deal of separation is completed by the police, which is presumably to safeguard residents. There have been many situations where the LGBTQ people group turned out to be constrained and denied admittance to equity due to their sexual direction. The police should safeguard them, yet generally speaking they are not.

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