

## STUDENT ATTITUDES TOWARD LGBT IN INDONESIA

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### Abstract

This study utilized subjective examination techniques. The reason for this study was to decide understudy perspectives towards LBGT in Indonesia. Sexual conduct bewilderment is a singular condition that doesn't emerge in a uni-factor way, as such, the condition creates because of different elements in the singular's life expectancy. Sexual direction deviation which is as of now well known with LGBT individuals (Lesbian, Gay, Sexually unbiased, and Transsexual) is a peculiarity that generally shows up locally lately and this right has been voiced boisterously by a few created nations. This makes issues and polemics in the element of life, totally throughout everyday life. Numerous associations of LGBT survivors in Indonesia today can essentially portray the improvement of the LGBT people group in Indonesia, both the individuals who have shown their reality straightforwardly the individuals who actually cover it up. Consequently, the writer analyzed the demeanor of understudies towards LBGT in Indonesia.

**Key words:** Student attitude, Student attitude towards LBGT, LBGT in Indonesia

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### INTRODUCTION

The quantity of LGBT individuals in Indonesia is assessed to increment as of now alongside the improvement of LGBT associations in Indonesia (Pranoto & Suprayogi, 2020). Numerous associations of LGBT survivors in Indonesia today can basically depict the advancement of the LGBT people group in Indonesia (Fakhrurozi & Puspita, 2021), both the people who have shown their reality straightforwardly the people who actually cover it up (Suprayogi & Pranoto, 2020). This is in accordance with the quantity of LGBT bunches in Indonesia is expanding, albeit the number is obscure (Amelia & Dintasi, 2019). Alludes to bunches with various orientation directions and directions from the ongoing general orientation (Rido et al., 2020). As (Suprayogi, 2021) declared that LGBT is by and large utilized as an abbreviation that incorporates all individuals whose sexual direction, orientation personality, or orientation is not the same as their hetero orientation (Puspita & Pranoto, 2021). Or on the other hand, male and female standards and orientation, no matter what individuals' personality names (Nindyarini Wirawan, 2018). Simple entry to data is a figure the quick intersection of societies among districts and even nations (Sarasvananda et al., 2021), which thusly builds the open doors for various ways of behaving in the public eye (Suprayogi, 2019). Indonesia is no exemption, where culture, demography, schooling level (Kardiansyah, 2019) and financial status are exceptionally assorted (Mertania & Amelia, 2020). Contrasts become normal with a genuinely fast populace (Setiawan & Pasha, 2020). Its development presently sums to around 220 million and around 6,000 islands are spread in different dialects like 700 kinds of provincial dialects (Journal et al., 2021). Different parts of social issues can arise as remuneration for these turns of events (Qodriani & Wijana, 2021). Among the issues that definitely stand out and debate among

professionals, and scholastics (Fakhrurozi et al., 2021) the more extensive local area is the issue of degenerate sexual direction (B. N. Sari & Gulö, 2019), where this condition doesn't get endorsement from the more extensive local area, particularly Indonesia (S. N. Sari & Aminatun, 2021). This deviation is fundamentally not another thing in that frame of mind of public activity (Asia & Samanik, 2018), however the issue returns and welcomes different responses after same-sex marriage, supported by the US High Court (Pranoto & Afrilita, 2019). Deviant sexual orientation is explicitly categorized into Lesbian, Gay, Bisexual, and Transgender (LGBT).

Religious denomination has been widely cited as an important factor in building attitudes toward LGBT denial (Samanik & Lianasari, 2018). However, the influence of these religious denominations is not absolute (Fithratullah, 2021), and no religion has always been shown to have negative attitudes towards minority sexual orientation groups (Al Falaq et al., 2021). The explanation of the limitations of religion in building a homonegative attitude is caused by variations in the intensity of religious interactions in each individual (Suprayogi, Puspita, et al., 2021). This level of dedication to religion, beliefs, and religious activities is known as religiosity (Qodriani & Wijana, 2020). (Oktavia & Suprayogi, 2021) stated that religiosity describes the level of religious belief and the strength of each belief. According to (Sartika & Pranoto, 2021) a person may adhere to a certain religion but live without life or even not be guided by the teachings of his religion. A person who does not or does not behave according to the teachings of his religion can show support (Al Falaq & Puspita, 2021) and acceptance of the orientation group (Purwaningsih & Gulö, 2021), even though religion has explained LGBT behavior (Suprayogi & Eko, 2020).

Attitude is a propensity or inclination to answer decidedly (Mandasari & Aminatun, 2020) or adversely to a specific thought, item, individual, or circumstance (Nuraziza et al., 2021). Likewise, mentality is an inclination or feeling towards a reality or circumstance (Aminatun et al., 2021), with the discernment and view that somebody assumes a part in building the disposition to be shaped (Sinaga & Oktaviani, 2020). This survey can be perceived about perspectives towards LGBT that mentalities towards LGBT are an individual's inclination (Pranoto, 2021) or propensity to answer sexual-situated minority bunches both adversely and emphatically (Fithratullah, 2019). In the mean time, there are many examinations that make sense of serious areas of strength for the of legalism on perspectives of dismissal of LGBT (K. Sari & Pranoto, 2021), and this can't be utilized as a solitary variable to decide an individual's disposition towards LGBT (Suprayogi, Samanik, Novanti, et al., 2021). Certain perspectives towards homosexuality can be affected by different factors (Samanik, 2021). Among these factors, orientation, family, and strict philosophy influence the worth of expressive perspectives (Suprayogi, Samanik, & Chaniago, 2021). This finding underscores the significance of taking a gander at the impact of one's strict connection and looking at two different variables that impact perspectives towards LGBT, to be specific orientation and family.

## **LITERATURE REVIEW**

This study focuses on student attitudes towards LGBT in Indonesia. In this case, previous research from previous researchers is used to determine novelty to support and compare the results of previous studies. There are several explanations about previous related research. The first related study was conducted by Zadrian Ardi, Frischa Meivilona Yendi, and ifdil (2017). The title of this research is "Students Attitude Towards LGBTQ; the

Future Counselor Challenges". This research was conducted at Padang State University. Participants in this study were 213 respondents from Padang State University students. The purpose of this study was to determine student attitudes towards LGBTQ.

The second research was previously conducted by Eric Julian Manalastas, Timo Tapani Ojanen, Beatriz A Torre, Rattanakorn Ratanashevorn, Bryan Choong Chee Hong, Vizla Kumaresan, Vigneswaran Veeramuthu (2017). The title of this research is "Homonegativity in Southeast Asia: Attitudes toward lesbians and gay men in Indonesia, Malaysia, the Philippines, Singapore, Thailand, and Vietnam". This research brief addresses this gap by comparing attitudes toward lesbians and gay men and about lesbian and gay sexualities in six Southeast Asian countries using nationally representative survey data. Lastly, previous research was conducted by Izdihari Nisa'ul Husna, Diah Krisnatuti (2022). The title of this research is "Religiosity, family gender roles socialization, and college students' attitudes towards lesbian, gay, bisexual, and transgender (LGBT). This research was conducted at IPB. Primary data used in this study were collected through an online questionnaire filled by 60 respondents, divided into male and female, who were selected by multistage random sampling technique involving all IPB's undergraduate programs.

## METHOD

This study used qualitative research methods. The purpose of this study was to determine student attitudes towards LGBT groups in Indonesia. The study involved was English Education (CCU) students. This research was conducted at the Universitas Teknokrat Indonesia, majoring in English Education. Participants were surveyed through a questionnaire distributed online via a Google Surveys link (Google form). In the questionnaire there are 5 questions about student attitudes towards LGBT groups in Indonesia. June 8, 2022. students from the English education department participate. There were 21 participants from the Universitas Teknokrat Indonesia (UTI) which consisted of 1 class.

## RESULTS AND DISCUSSION

Based on a questionnaire I made about student attitudes towards LGBT people in Indonesia. Which was responded by students majoring in English education courses Cross Cultural Understanding (CCU). With a total of 21 respondents. That the attitude of students towards people who suffer from LGBT is neutral. To get more accurate data, the researcher began to ask respondents about students' attitudes towards people who have LGBT. According to student responses, people who are LGBT are not normal.

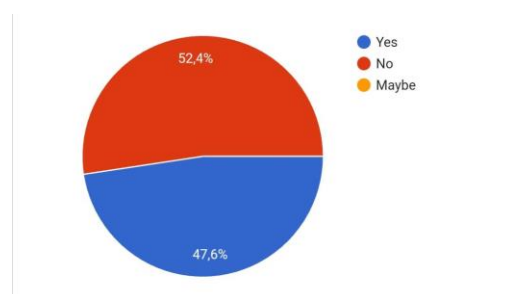


Figure 1. Do you think that being LGBT is normal?

The data above shows the results of the first data where students answer that people who have LGBT are not normal. From this data, it was revealed that 52.4% of students considered that people with LGBT were abnormal. 21 students admitted it. And 47.6% of other students answered that it is normal for people who have LGBT.

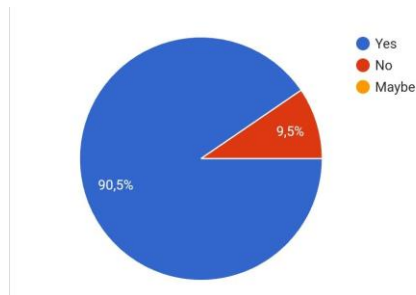


Figure 2. Do you think people who suffer from LGBT are sinners?

The data above shows the results of the second data where students answer that people who suffer from LGBT are sinners. From the data, it was revealed that 90.5% of students considered that people who suffer from LGBT were sinners, 21 students admitted it. And the other 9.5% of students answered that people who suffer from LGBT are not sinners.

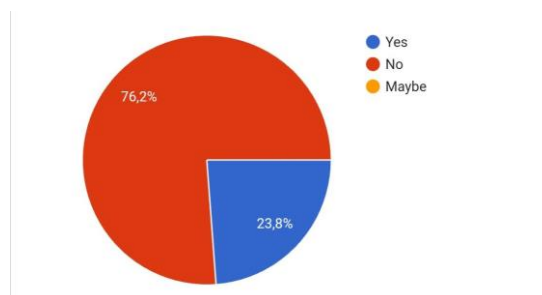


Figure 3. If you have a friend or family member who suffers from LBGT, would you shun or ostracize him?

The data above shows the results of the third data where students answer that if they have family or friends who are LGBT, they will not stay away from and isolate them. From this data, it was revealed that 76.2% of students answered that they would not stay away from and isolate their family or friends who had LGBT. 21 students admitted it. And another 23.8% of students answered that if their family or friends were LGBT they would stay away from and ostracize them.

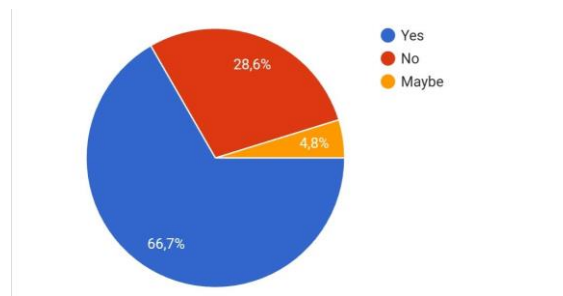


Figure 4. Do you think people who suffer from LBGT should be recognized and treated equally in various fields?

The data above shows the results of the fourth data where students answer that people with LGBT do not need to be distinguished from all fields and must be acknowledged. From these data it was revealed that 66.7% of students answered that there was no need to be distinguished from all fields and that they had to be acknowledged. 21 students admitted it. Another 28.6% of students answered that LGBT people must be distinguished from all fields and should not be recognized in this country. And 4.8% of other students answered undecided about the question that LBGT sufferers should be recognized and treated equally in various fields.

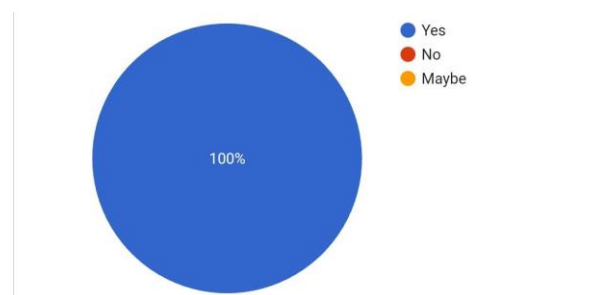


Figure 5. Do you think people with LBGT should get treatment in order to get back on the right path?

The data above shows the results of the latest data where students answered that people with LGBT must get treatment in order to return to the right path. From the data, it was revealed that 100% of students answered that people suffering from LBGT had to get treatment in order to return to the right path. 21 students admitted it.

From the results of this study, it can be seen that most students say that people who are LGBT are not normal, sinners, must be distinguished from all fields and should not be equated, need to be treated and must also be embraced so that they return to the spirit to change. This is supported by the results of research that was answered by 21 students of English education, in the Cross Cultural Understanding (CCU) course. This review can be understood about attitudes towards LGBT that attitudes towards LGBT are a person's

tendency or tendency to respond to sexual-oriented minority groups both negatively and positively. Meanwhile, there are many studies that explain the strong influence of religiosity on attitudes of rejection of LGBT, and this cannot be used as a single factor to determine a person's attitude towards LGBT. Certain attitudes towards homosexuality can be influenced by various variables. Among these variables, gender, family, and religious ideology affect the value of expressive attitudes. This finding emphasizes the importance of looking at the influence of one's religious affiliation and examining two other factors that influence attitudes towards LGBT, namely gender and family.

## CONCLUSION

The number of LGBT people in Indonesia is increasing at this time along with the development of LGBT organizations in Indonesia. Religious denomination has been widely cited as an important factor in building attitudes towards LGBT rejection. Based on a questionnaire I made about student attitudes towards LGBT people in Indonesia. Which was responded by students majoring in English education courses Cross Cultural Understanding (CCU). With a total of 21 respondents. It can be concluded that the attitude of students towards people who suffer from LGBT is that they judge that people who suffer from LGBT are not normal, sinners, must be treated and embraced, and should not be acknowledged in all fields. To get more accurate data, the researcher began to ask respondents about students' attitudes towards people who have LGBT. This study produces data that according to student responses, people who suffer from LGBT are not normal. We can see from the results of the research above, it was revealed that 52.4% of students considered that people with LGBT were abnormal. 21 students admitted it. From the data, the two students assessed that people who suffer from LGBT are sinners. From the data, it was revealed that 90.5% of students thought that people suffering from LGBT were sinners, 21 students admitted it. And if we have family or friends who suffer from LGBT, we should not be isolated or shunned. Fourth, where students assess that LGBT persons do not need to be distinguished from all fields and must be recognized. From these data, it was revealed that 66.7% of students answered that they did not need to be distinguished from all fields and had to be acknowledged. And the last is that LGBT people must get treatment in order to return to the right path. From the data, it was revealed that 100% of students answered that LGBT sufferers must receive treatment in order to return to the right path.

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