

INDONESIAN YOUTH'S PERSPECTIVE TOWARDS LGBT

PERSPEKTIF ANAK MUDA TERHADAP LGBT

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Abstract

The LGBT community is a group of people who are engaged in same-sex sexual activity. Concerning about religion, Indonesian still consider LGBT as a sin, therefore, they do not approve same-sex marriage. However, this perspective has questioned now since in fact, some start to be open minded and accept LGBT's existence, even few are involved in the LGBT communities. One of them is Gaya Nusantara, which is initiated by Indonesian gay lived in Surabaya. This community functions as a forum for Indonesian gay to share ideas and experience aims to actualize themselves. Regarding to this phenomenon, this study was arranged using a case study research which aimed to figure out the Indonesian youth's perspective towards LGBT. The researchers used questionnaire as the instrument to get the data with 4 questions covered the perspective of the youth. The subject of the research was 100 hundred youth from 14 cities and towns in Indonesia. The significance of the study informed the LGBT phenomenon among the youth to Indonesian parents and teachers as someone who take responsibility in educating the children so that they are not influenced by this social phenomenon.

Key word: *LGBT, LGBT perspective, Indonesian youth's perspective*

Abstrak

Komunitas LGBT (lesbian, gay, biseksual, transgender) adalah sekelompok orang yang terlibat dalam aktivitas seksual sesama jenis. Menyangkut soal agama, Indonesia masih menganggap LGBT sebagai sebuah dosa. Oleh karena itu, mereka tidak menyetujui pernikahan sesama jenis. Namun, perspektif ini saat ini masih dipertanyakan karena pada kenyataannya beberapa mulai berpikiran terbuka dan menerima keberadaan LGBT, bahkan ada beberapa yang terlibat dalam komunitas LGBT. Salah satunya adalah Gaya Nusantara yang digagas oleh gay Indonesia yang tinggal di Surabaya. Komunitas tersebut berfungsi sebagai forum bagi gay Indonesia untuk berbagi ide dan pengalaman yang bertujuan untuk mengaktualisasikan diri. Sehubungan dengan fenomena tersebut, studi ini diatur menggunakan penelitian studi kasus yang bertujuan untuk mengetahui perspektif pemuda Indonesia terhadap LGBT. Peneliti menggunakan

kuesioner sebagai instrumen untuk mendapatkan data dengan 4 pertanyaan tertutup tentang perspektif pemuda. Subjek penelitian adalah 100 ratus pemuda dari 14 kota besar dan kota kecil di Indonesia. Signifikansi penelitian menginformasikan fenomena LGBT di kalangan pemuda untuk orang tua dan guru Indonesia sebagai seseorang yang bertanggung jawab dalam mendidik anak-anak agar mereka tidak dipengaruhi oleh fenomena sosial ini.

Kata kunci: *LGBT, perspektif LGBT, perspektif pemuda Indonesia*

Introduction

LGBT stands for Lesbian, Gay, Bisexual and Transgender. Rosenstreich (2013) stated that 'LGBT' is a commonly used as an acronym that encompasses all people whose sexual orientation, gender identity or sex differ from heterosexual or male/female sex and gender norms, regardless of the identity labels people use. It can be concluded that LGBT community is a group of people who engage in same-sex sexual activity. Nowadays, LGBT has become a hot topic to be discussed since United State has declared the legalization for same – sex marriage on 26th June 2015. Afterwards almost all people in the world debate the issues on LGBT either through the social media or in printed media. Those who agree with the same – sex marriage legalization stand their arguments on the United Nation declaration by stating that homosexual is not a mental illness as people assumed before, however, those who are conservative still stand on their belief that it is a mental illness. According to the American Psychiatric Association cited in Heckey (2011), until 1974 homosexuality was admitted as a mental illness because there was little or no suggestion within the psychiatric community that homosexuality might be conceptualized as anything other than a mental illness that needed to be treated. However, this assumption changed based on the vote of the APA membership. Thus, in 1974 homosexuality was no longer listed in the seventh edition of DSM-II. The APA claimed that they made the change because new research showed that most homosexual people were content with their sexual orientation, and that as a group, they appeared to be as well-adjusted as heterosexual people (Heckey, 2011). Since then, LGBT started coming out and be confident to show up in the public.

However, the LGBT existence are used to becoming issues to talk among people because some still believe that LGBT is taboo, thus homosexual ones are considered to be discriminated even to be harassed while the others do not. As the proof the American Psychological Association (2011) deplores all public and private discrimination in such areas as employment, housing, public accommodation, and licensing against those who engage in or have engaged in homosexual activities. Burns and Krehely (2011) added that anywhere from 15 percent to 43 percent of gay people have experienced some form of discrimination and harassment at the workplace. Moreover, a staggering 90 percent of transgender workers report some form of harassment or mistreatment on the job. United Nation (2015) cited in www.ohchr.org also stated that millions of LGBT individuals, those perceived as LGBT and their families still face widespread human rights violations.

Since there are many people tend to think that homosexual ones are those who suffered psychological disorder and need to be cured or treated, LGBT still get discrimination treatment though some countries have been legalized them. They

usually get the discrimination in such area of workplace, school, environment, and even families. Thus, United Nation concerns to against these issues. Many people in the world start building a community or advocacy aimed to protect their right. One of the great ways against violence to the LGBT was done by the Facebook founder, Mark Zuckerberg. He declared and suggested people to change their profile in Facebook using rainbow background which means they support LGBT. It had become viral campaign which had been successfully effected people in the world, including Indonesia. Around June up to September 2015 we could see many Indonesian Facebook users coloring their profile picture by using rainbow background. It indicates that there are many people in Indonesia start accepting the existence of LGBT in their social life which used to be admitted as taboo. This proves that there is a change of Indonesian paradigm toward LGBT. People used to consider ignoring even avoiding LGBT because they thought it was both psychological and social disorder. However, their mindset seems to be deconstructed now. A studied related to same – sex marriage which was written by Hunter (2012) entitled “The Future Impact of Same-Sex Marriage: More Questions than Answers” concluded that same-sex marriage will both produce more change in family law and continue to reflect underlying shifts in gender norms and social practices across the population. Besides that, it also heightens the possibility that the regulation of same-sex relationships will also influence the law governing all family structures in ways that we cannot yet foresee. By this condition, the researchers were interested in holding this research aimed to know how far is the change of Indonesian youth mindset towards accepting the existence of LGBT in their social life.

Methods

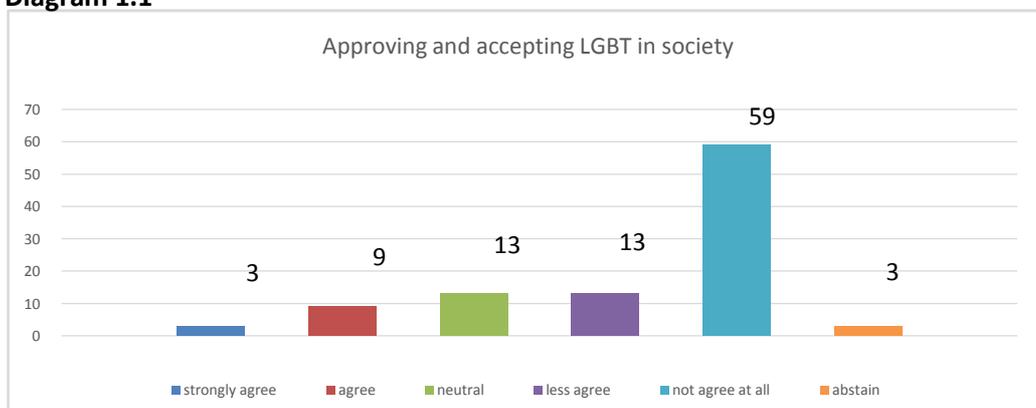
This research was designed using qualitative case study as Yin (2003) sated that it allows the researcher to explore individuals or organizations, simple through complex interventions, relationships, communities, or programs and supports the deconstruction and the subsequent reconstruction of various phenomena. It suits to the steps and ways done by the researchcers in completing this study. Then, in collecting the data the researchers interviewed the participants and gave them questionnaires to fill. Through the interview and the questionnaire, the researchers were able to catch and get the interpretation of the phenomena of the case studied. Finally, the interpretation results from both interview and questionnaire became the result of the research which was hoped to give benefit either the society or the government to muffle the LGBT trend in Indonesia.

Result and Discussion

The data were taken through questionnaire all around the cities in Indonesia; Salatiga, Tasikmalaya, Cirebon, Flores, Manado, Pekalongan, Samarinda, Lampung, Malang, Maluku, Maumere, Kendari, Surabaya, and Jombang. The research involved 100 participants from those areas to acknowledge their perspective regarding the LGBT issues. Afterwards, the data findings were interpreted and analyzed to get the result of the study.

There were four questions with six options in the questionnaire which cover the issue. This questionnaire was given to know and understand more about the perspective of Indonesian youth towards LGBT. The first question is asking about whether the Indonesian youth approved and accepted the LGBT in the society. The second question concerned to the acceptance of Indonesian youth to the change of LGBT existence within the society. The third question asked about the youth environment. The question covered the change of the Indonesian youth perspective towards their friend and environment that followed the LGBT trend. The last question was about Indonesian ideology as stated in Pancasila. In the last question, the participants were asked to choose the option whether or not the LGBT trend brought negativity to Indonesian youth. The finding was shown using bar to avoid misunderstanding. Each of the questions from questionnaire were shown in the diagram 1.1 until 1.4.

Diagram 1.1



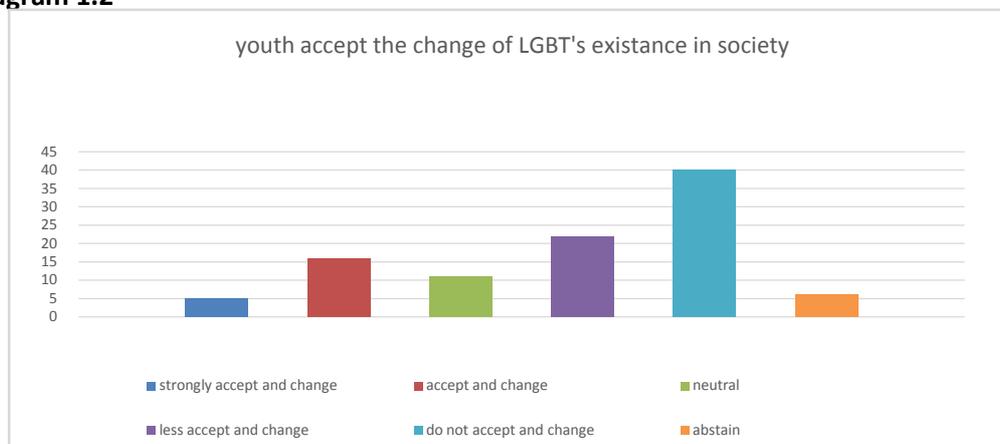
In diagram 1.1, the first bar, the orange one represents the abstain option. There are only 3 youth who pick the abstain one. The light blue bar portrays 59 youth strongly disagree in accepting the existence of the LGBT in their society. 13 youth choose less disagree about the issue which shown in the purple bar. The green bar shows the neutral option where the participants in the middle of accepting and rejecting the idea of LGBT. There are 13 of them in that green bar. Then, for the red bar 9 youth agree to accept LGBT idea in their society. While, the last bar depicts 3 youth strongly agree.

Through the data obtained, it clearly showed that most of the Indonesian youth strongly disagree which means they reject the existence of the LGBT in their society. 35% of the participants accept the LGBT open mindedly. The rest of the participants which are 3 Indonesian youth chose strongly agree which meant that they convinced people not to see LGBT as something abnormal and demand the people to accept the existence of LGBT itself.

Diagram1.2 focused on youth perspective in accepting the change of LGBT’sexistence in society. From the orange bar, it shows 6 youth who do not answer the question whether or not they accepted the change of LGBT existence in society. The light blue bar indicates 40 people who still in denial about the LGBT existence, they straightly choose not to accept it. The next purple bar depicts 22 youth who less accept about the issues. The green bar describes that 11 youth are neutral. The red bar

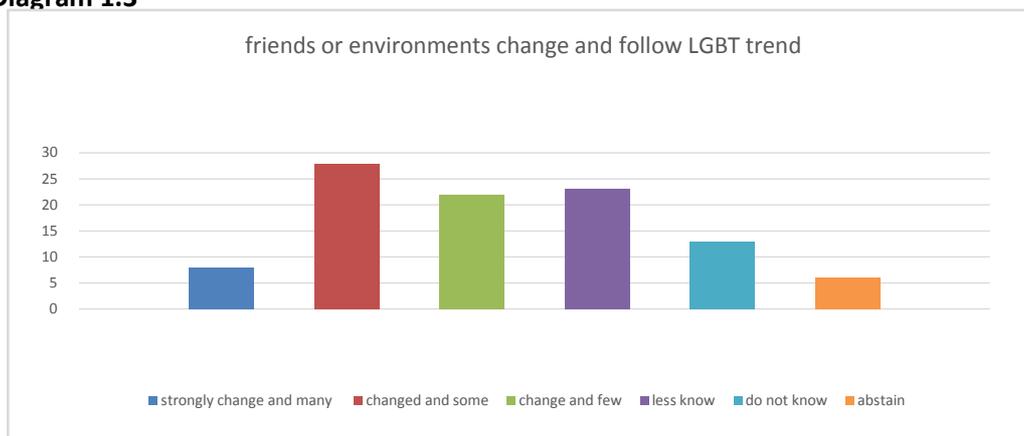
portrays 16 youth accept the change and the last blue bar shows 5 youth who strongly accept it.

Diagram 1.2



The analysis of the second question in questionnaire explains that less than 50% cannot accept the change of LGBT existence in society, with their uneasiness, the rest of the participants accept it. It means that youth has been accustomed to the LGBT's existence and consider it as a common thing that happens in modern society.

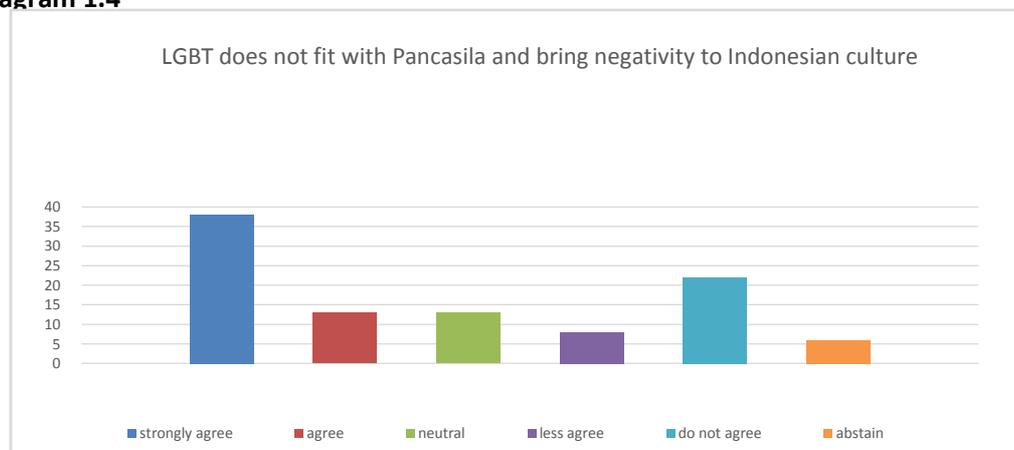
Diagram 1.3



Through diagram 1.3 above, the orange bar defines 6 people tend to choose abstain option. The light blue bar shows 13 people do not know whether or not their friends or environment have changed following LGBT trend. Then the purple one depicts 23 youth less know about the issue above. The green bar in the middle explains 22 youth choose the option where their environment and few of their friends have changed. The red bar indicates that 28 youth's environment has changed and some of their friends follow the LGBT trend. The last blue bar indicates that 5 youth's environment and many of their friends have strongly changed and follow the trend.

Due to the data, the third question of the questionnaire describes that 55% of Indonesian youth's environment and friends have change because of the LGBT and 33% of them follow the LGBT trend. By this point, it can be seen that Indonesian youth mindset starts to change regarding to the existence of the LGBT in the society. Few of them follow and imitate the LGBT trend, moreover, become a part of LGBT itself.

Diagram 1.4



The diagram above (1.4) portrays the last question about how Indonesian youth’s perspective through the compatibility of LGBT which is seen based on Pancasila ideology. Starting from the orange bar, it explains that 6 people do not answer the question and remind abstain. That means LGBT does not fit with Pancasila and bring negativity to the Indonesian culture especially. The light blue bar depicts 22 people which disagree to the statement. They choose disagree which means they think that LGBT does not have the connection with the Pancasila, LGBT also does not even bring any negativity the Indonesian culture. The next purple bar explains where 8 youth choose less agree options. They perceived that between LGBT and Pancasila, there is no relation. They view LGBT as a less threatening issue to the Indonesian ideology. The green bar indicates 13 youth is neutral. They are the youth who have open minded way of thinking. They are people who are in between pro and cons but they choose to accept it as long as it will not be a big issue and bring a bad influence to them within society or in the other hand they are people who seek for harmony. The red bar depicts 13 youth agree to the statement. The blue bar shows 38 Indonesian youth strongly agree to the statement about LGBT does not suit to Pancasila and brings negativity to people especially in Indonesia. Shockingly, another finding showed that around 30% of 100 participants do not support the statement where LGBT does not fit to Pancasila and it can bring negative impact to the Indonesian culture.

The result of the study provided supporting evidence from the questionnaires given. It showed that Indonesian youth perspective through LGBT’s issue is starting to change. The number of Indonesian youth who had open minded mindset through this issue was quite big, even though, there was also youth who strongly rejected the LGBT’s trend within society. This phenomenon was seen as the impact of LGBT’s marriage legalization in the United State in 2015.

LGBT perspective around Indonesian society

After US announced the legalization of same-sex marriage in all its states, that issue became viral around the world. The LGBT people started to come out and drove to get government certificate as the evidence that their marriage had been legalize by the country. The issue became a massive issue since the LGBT community around the world demanded their rights equally to heterosexual. Each country in the world hastened their policy regarding to the LGBT including Indonesia. Indonesia still brings

about the eastern culture in every aspect in society. It can be seen through the result of the research that the number of Indonesian youth who cons with the LGBT idea is higher than the ones who choose pros. But the result of this issue brings pros and cons around Indonesian youth itself. As the fact, most of the youth cons with the idea of the LGBT, however there are still some several support the idea of the LGBT itself.

LGBT community and organization in Indonesia started to grow decades ago. As stated in Laporan Nasional Indonesia: living as a LGBT in Asia (2013) one of the LGBT organization in 1982 was lambda. That organization focused on giving several news regarding to LGBT issues to other LGBT people around Indonesia. In 1985, Persaudaraan Gay Yogyakarta (PGY) was established as independent gay organization all around Yogyakarta. Then, in 1988, PGY changed the name into Indonesian Gay Society. The LGBT community in Surabaya is called GAYa NUSANTARA with Dédé Oetomo as one of the gay activist in that organization.

The participants' reason behind cons side due to religion issue. As we know, Indonesia has 6 official religions that approved by the government, they are Islam (Muslim), Christian or Protestant, Catholic, Hindu, Buddhist, Confucian (Kong Hu Chu). As a secular-democratic country which has the biggest population Muslim-majority, it can be predicted that Indonesian rejects the LGBT within the society. Stated by Siker (2007) homosexual (LGBT) has been seen as a sin in Islam through the history of Lot's people in Sodom. However, it is ironic that professor in one of Islamic university in Jakarta approved the LGBT. It is stated in The Jakarta Post (March, 2008 edition) cited in Hadian Husaini website. With the title "recognizes homosexuality", Prof. Dr. Siti Musdah Mulia (as "guru besar") said that homosexual and homosexuality were created by God and it happened naturally, thus it is permitted in Islam.

Mrs. Musdah also exclaims to the moderate Muslim scholars in that university that there were no reasons to reject the homosexuals or LGBT under the name of Islam, the mainstream Muslims who oppose the homosexuals (LGBT) and homosexuality was only based on their narrow-minded exegesis of Islamism's precept. From her statement, it can be understood that as Indonesian-youth Muslims they need to have open-minded thought in this globalization era. The perspective of Indonesian-youth started to change or "being forced to change" even before US legalizes LGBT or same-sex marriage in every states. It is not only Islam but also all the religions around the world still consider homosexuality and LGBT are a sin.

Another perspective about LGBT is that LGBT brings negativity to Indonesian culture as well as the society itself. The way LGBT's people express themselves is quite controversial. They have relationship with someone who have the same gender. From that point, most of the people in the world still think that LGBT is mental illness. American Psychological Association (2008) believed that there is no relation between mental illness and sexual orientation. Mental illness was just stereotype from people who thought LGBT was peculiar. That kind of stereotype is developing within society from one generation to another generation and becoming one of common belief within society especially youth.

Another old perspective about LGBT is that most of the people assume that the LGBT associates with the HIV/AIDS along with the drug users. Lenke and Pielh in their LGBT's book (2009) stated that there has been a research on how HIV transmits between the LGBT. They gives an evidence between women and women who have sex, they can infect each other if they share sex toys and other unprotected sexual

interaction. According to UNAIDS (2006), the essential access to prevent the HIV between men and men who have sex is still under five percent. It means that LGBT people do not realize the important of preventing HIV, it makes people judging them even more as HIV carrier.

LGBT seen from the point of Laws and Indonesian government

Pancasila as Indonesian ideology becomes one of the important substance to create dignity of the society. It is also stated in UUD 1945 that Indonesian need to be a part of global citizen in order to have better understanding in plural culture. Youth still consider Pancasila as their principles to behave within plural society. LGBT movement does not reflect Pancasila and also Indonesian culture. Therefore, LGBT brings a lot of controversies within society.

In Indonesia's laws, Indonesia only acknowledges female and male as a gender. It is reflected through the marriage number 1/ 1974, which marriage is only between men and women. Indonesia is still considered as a conservative country straightly does not approve transgender as a third gender. However, there are several cases in Indonesia that related to the gender and it usually ends up that "another gender" practice is seen as criminality. There was one case where a man who got married to the man who he knew from social media. At first the man did not know that her "wife" was a man and ended up reporting his "wife" to the police as a fraud case. Homosexual actions is seen as a criminal offence in more than 85 countries worldwide and in such countries, the actions may lead to the long prison, lashing, or even death penalty (Lenke and Pielh, 2009). Another different case was from Denna Rachman who was proud to be transgender in Indonesia. Denna who was born as a boy spent her teenager live in overseas, then she decided to change her gender to female. With the controversy within Indonesia society, she decided in coming back and living in Indonesia. She proved herself to the society that transgender was not always negative, now she becomes one of the successful entrepreneur in Indonesia with her brand fashion.

Indonesian laws do not have specific regulations for LGBT people especially transgender. As stated in Laporan Nasional Indonesia: living as a LGBT in Asia (2013), Indonesia classifies the LGBT as immoral actions. Based on that book, the term "deviant sexual activities" is in pornography laws number 44/ 2008, and the activities consist of having sexual activities with corpse, animal, oral sex, anal sex, lesbian, and homosexual. Another laws is form Indonesian broadcasting committee based on the same book. In the year of 2012, those institution prohibited TV program to bring gender issues like transgender in their broadcast program.

In 2006, the Yogyakarta principles was created to bring about the sexual rights context which is more specific than human rights. Cited in Lenke and Pielh, (2009) "The International Commission of Jurists (ICJ) and the International Service for Human Rights jointly organized a project to develop a set of legal principles on how international law should apply to human-rights and gender expression." Each principle and several detailed recommendation were given to international organization, i.e., the states, the United Nation, national institutions, the media, non-governmental organizations and aid organization (Lenke and Pielh, 2009). In addition from the book from those writers, Yogyakarta principles was very useful to the people in the world

who did not know the application of human right regarding to the issues of sexual orientation and gender expression.

Even though Indonesian people have started to accept the existence of LGBT after US legalize same-sex marriage regulation, however the government starts to give statements regarding to that issue. Lukman Hakim Saifuddin, Indonesian minister of religion in Kompas (July, 2015 edition) explained that same-sex marriage cannot be accepted by Indonesia because Indonesia is religious country where marriage is considered sacred. He also said that same-sex marriage within the LGBT will not effect to all Indonesian. Whilst both of the country (Indonesia and US) have different culture and religion values, it is not appropriate to bring that issue to Indonesia.

Saleh Partaonan Daulay, VIII commission chairman of DPR RI also gave a comment in Kompas. He said that LGBT is not only interfere the social beliefs and spiritual values, but also interfere the society of Indonesian's beliefs and spiritual values. The government has realized that even though LGBT or homosexuality is seen as a minor problem in Indonesia, however, it starts to change the perspective of youth who has more open-minded mindset. Here, the government needs to consider LGBT as serious issues regarding to the controversy around the society i.e., same-sex marriage in Bali, LGBT in Indonesia University.

Minister of research, technology, and higher education (riset, teknologi, dan perguruan tinggi or Ristekdikti) Moh. Nasir in beritagar.id (January, 2016 edition), has a similar option to the previous ministers. He stated that university which considers as higher education is a place to keep the morality within university society. University as miniature of Indonesian society obviously has specific or even special standard for values and morality to keep the balance (academic and personal characters). His statement became controversial around Indonesian youth especially academia. In the same website beritagar.com, cited from Tempo that there is this viral petition from change.org. That petition was made regarding to the minister statements about the LGBT. One of the expression demanded the minister to repeal the statement not only about the LGBT who could ruin the society morality, but also the enjoiment of the LGBT in university environment. Another statement from one of the youth in that website was that the enjoiment of LGBT did not suit with the essence of education, in academic environment the enjoiment would reduce the critical though of the Indonesian youth. Regarding to that petitions, Moh. Nasir explained that every people need to consider the enjoiment of LGBT around university environment could be understood "objectively".

LGBT Within Indonesian Youth

The recent issues within Indonesian youth is LGBT community starts to come out not only in cities but also in University where youth spend their time to study. University is a formal institution where people especially youth shape their characters and competence as provisions in the future. This is another contradictory result. People always consider institution like University is prestigious place where educated people studying, moreover, if the university is one of the best university in Indonesia. Recently, there is an issue regarding to the LGBT community in University of Indonesia (UI).

SGRC or Support Group and Resource Center on Sexuality Studies is LGBT community in University of Indonesia (UI). SRGC community consists of Lesbian, Gay,

Bisexual, and Transgender within students and lecturers in that university which established since 2014. As cited in Portalpiyungan.com edition 01/23/2016, Ferena as Founder and chairperson SGRC (also a former Psychology students of 2008 class) said that the level of SGRC is University level, it means that it has equals position to other communities or organizations all around UI. She added that SGRC is more likely to the study club where the members have the same interest in sexuality especially same-sex relationship.

SGRC becomes public issue since one of the science student in University of Indonesia, Akseyna Ahad Dori was killed with unknown motive. It was known that there was commotion in that LGBT community which involving lecture from science department itself. This issue brought another finding regarding to the LGBT community. This community actually gave consultation regarding to the youth problem as part of LGBT. Another problem was the rejection from students to the University of Indonesia's regulation to disband SGCR event in the future.

As stated in metro.com, the result of the observation from Tempo teams brought about another shocking result. Most of the youth did not reject the LGBT in their university, however, they felt uncomfortable seeing public display of affection (PDA) of the LGBT itself. One of the students even said that institution or university had no rights to take care of students' privacy. Another comment from Desasari, student in Russian literature's major "I do not mind with the existence of SGRC in this university (UI)", she just thought that university was not suitable place for students to date.

This LGBT issue within the Indonesian youth can be seen as social phenomena considering the massive impact to the youth in general. From the case in the University of Indonesia, the Indonesian youth especially in cities start to change their perspective of LGBT. In the past, LGBT was seen as a taboo issue due to the society judgment, while nowadays the Indonesian youth seems to see LGBT as a normal issue. The youth perspective of LGBT as a normal issue can be seen as the impact of the US same-sex marriage legalization phenomena which brought by the media around the world.

Media is one of the reason why Indonesian youth are influenced by the thought of west people which they think that LGBT as a common and normal community. Indonesia starts to get influenced by the U.S. same-sex marriage legalization regulation. It can be seen that there is a same-sex marriage in Indonesia which was held in East Java and Bali. From this point, the perspective of Indonesia people and youth in general has changed. Media can influence the public opinion about certain issue and also has insignificant influence on concrete policy innovation (Colvin, 2006).

Social media is one of the effective ways to associate with people around the world. The LGBT community uses social media to give information regarding to the issues, event, and even their daily activities to other communities or general people. Media helps the LGBT community to connect with LGBT individuals and it makes the Indonesian youth feel curious. Indonesian youth will find all the information about LGBT with just one click. Social media is not the only way for the community to come out. One of the old media that they used is magazine.

The LGBT community started their movement in 1982 with their published magazine. The first community who created that magazine is LAMBDA. As stated in Laporan Nasional Indonesia: living as a LGBT in Asia (2013) the article that published in that magazine inclined the LGBT issue which they faced in that time. The name of the magazine is G: gaya hidup ceria. All thearticles raised the theme to provoke the LGBT or

homosexuals to show their true identity, because LGBT was not a sin or even criminals. In Jogjakarta with PGY (Persaudaraan Gay Yogyakarta) published their magazine entitled Jaka. This community came out to the public through their published magazine. GAYa Nusantara from Surabaya also published their GAYa NUSANTARA magazine where the magazine encourages the LGBT individuals to develop community and organization all around Indonesia. The LGBT movement does not only through the LGBT individuals to individuals, but broader to the society in general. The movement started long time ago where LGBT was seen as abnormal thing in Indonesia. Nowadays, after the same-sex marriage legalization in US, the LGBT community starts to come out to public and do not even hesitate to hide their identity. Dede Oetomo is one of the example. TV One as national TV and seen by public, broadcasted the dialogue between Dede and other LGBT community representative. In that program they had dialogue about LGBT in Indonesia. Dede Oetomo also stated that there were a lot of seminars regarding to LGBT issues in every city in Indonesia.

Conclusion

In the past, LGBT and Homosexuality were seen as a taboo issue within the society in Indonesia. However, the Indonesian youth perspective has changed after US legalized their same-sex marriage regulations. They now view LGBT as a normal human being and have the same rights to live like them. Same-sex marriage regulations news becomes viral in the world and impacts to the LGBT community as well as the individual LGBT. LGBT offender in the world vying to come out to the society around them. In order to do so, the LGBT offender tries to open up more about their sexual orientation using media such as facebook, twitter, tumblr, and etc.

Along with the changes of LGBT era, Indonesian youth starts to accept the LGBT existence. They also think that even though LGBT is taboo in eastern country. Indonesian government even claimed that LGBT does not suit to Indonesian culture. The government views Indonesia as religious country where it is tough to accept the LGBT especially same-sex marriage. In his opinion, Indonesia still views marriage as something sacred. It can be done only between man and woman. VIII commission chairman of DPR RI also adds another comment that LGBT is not only interfere the social beliefs and spiritual values, but also interfere the society of Indonesian's beliefs and spiritual values. In fact, most of Indonesians still consider LGBT as something that does need to be avoid off.

Recent issues about the LGBT community in the university brings about impact to the youth. From that community the way youth perceive the LGBT in society with negative stigma has slowly changed. However, Indonesian youth nowadays more to the open-minded one and think that LGBT is normal as long as they do not show their affection towards their partners in formal institution like university. It is all about respecting each other. In the other hand, even though Indonesian youth cons with LGBT, however, they start to accept LGBT in their environment as part of the society. The youth perspective has changed slowly along with the media development. Media can influence the society perspective about everything including LGBT. Recent studies said that a change of Indonesian youth mindset upon LGBT's existence in society is caused by media.

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