HUMAN SECURITY FOR MINORITIES; A CASE OF LGBT'S SOCIAL PRESSURE IN INDONESIA

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INDONESIA

Indonesian Social Facts on Diversity

1. Religions: 6 recognized/legalized, and 56 local religions (Muslim Sunny 87%)

2. Tribes and Languages: 364 tribes and 236 languages (Javanese about 60%)

3. Political Ideologies: Political Islamism, Nationalism-Secular, Socialism, & Communism (Nationalism-Secular about 70%)

National Ideology: The 'Pancasila' is not based on a certain religion, but nationalism. Unity in Diversity or 'Bhinneka Tunggal Ika' is a national 'Motto'.

Vulnerable Minorities in Indonesia

1. Religious Group: Muslim Shi'i and Muslim Ahmadiyah

2. Social Group: LGBT Persons, Communism Activists

WHO DESTROY WHOM ?

- Ideologically Majority Muslim Sunny reject Shi'i, Ahmadiyah, communism, and LGBT persons.

- Majority Muslim Sunny in Indonesia are moderate and tolerant, but the small number of radical persons inside Sunny are aggressive.

A Case of LGBT as Insecure Persons

It is caused by:

1. Social rejection and aggressiveness
2. Family's unacceptance
3. Lack of Opportunities

Sunny Doctrine on LGBTI Issue

- Almost all of Sunny Ulamas stated that LBGT is a sinful behavior, and it is clear declare in Al Qur'an on Luth Story (many verses).

- Luth society was condemed by Alloh SWT because of Sodomi activities, and deviation on human relations, man loves man, and woman loves women. That is why LGBTI is 'haram', sinful and forbidden.

Sounds From The Corner

- A group of Islamic scholars is linking up to these experiences of solidarity within Islamic communities now with modern approaches for a contemporary interpretation on Islamic teaching. The Liberal Islamic Network JIL (Jaringan Islam Liberal) reads Al Quran and Sunnah as documents to be reinterpreted for our time, open minded towards new considerations and ideas, including the ongoing diversification of life styles, the idea of Human Rights and the question of LGBTI in this context.

- **Musdah Mulia,** Professor on Islamic Studies, UIN Jakarta, suggests a new interpretation on the Quran verses related to the story of Prophet Luth (Loth): his society recieved punishment from God not because of homosexual practice among the people, but because of sodomy. Thus, there is no definite prohibition of LGBTI sexual orientations.

- **Ade Armando**, a communication expert from Universitas Indonesia, suggests that all desire and love come from God, and thus also desire towards the same sex must come from God. People can plan a marriage - but not whom they love. Armando argues that homosexuality is not 'haram', as it is different from sodomy. Therefore the strict ban of sodomy in Islam does not include homosexuality as a natural desire and orientation of love (Armando: 2015).

How to reduce insecure problem?

1. Government Role: Regulating and guaranteeing individual rights

2. Facilitating dialoques to bridge religious and liberal perspective on LGBT issues. It is between 'sinful' behavior and 'individual right' (lifestyle)

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Individualization and LGBTI - A New Topic for Political and Religious Discourse in Indonesia

I. Indonesia between Tradition and Modernity

Due to its history and natural conditions, Indonesia is a nation of diversity. The country is an archipelago nation that consists of more than 400 tribes over 17500 islands; 200 languages are spoken, the people are devoted to 60 traditional religions and beliefs - although formally only six of them have been recognized so far - and seven major ethnic groups constitute a country with a long tradition of coexistence in diversity for more than 1500 years. Thus various traditions, cultures, religions, beliefs, ethnics, tribes and languages were united when the Republic was founded. At that time, diversity also characterized Indonesian politics. Competing ideas, concepts and ideologies such as Nationalism, Islamism, Communism, Socialism and Liberalism had its followers within Indonesian societies. Cooperation across these political boundaries influenced essentially the dynamics of the fight for independence. Based on the historic experience that unity within given heterogeneity was the key factor for success, Indonesia's founding fathers showed strong efforts in uniting the existing diversity and political currents under the national concensus 'Ihinneka Tunggal Ika', Hindu-Sankrit words meaning *unity in diversity*, based on five national basic principles outlined in the concept of 'Pancasila'. Inclusiveness, coexistence in harmony became national credo and guideline for politics.

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