

## **CHAPTER IV**

### **THE LGBT MOVEMENT TO INFLUENCE THE POLICY IN INDONESIA**

At this time the phenomenon of lesbian, gay, bisexual, and transgender (LGBT) become an issue that many discussed in Indonesian society with the rise of promotion or advertisement of LGBT in social media. LGBT is considered part of the lifestyle of modern society which considers the view of heterosexuality as conservative and does not apply to everyone. Social legitimacy arises with a priori scientific and theological defense in order to strengthen claims about their existence and social purpose. It is this situation which then makes the LGBT movement spread so rapidly as a social epidemic. LGBT as a community, or group, or can also called the Organization, which has a Vision, Mission, and a particular activity or movement is more known as LBGT as a movement.

#### **A. The LGBT Movement to Influence Indonesia's Policy**

The LGBT Movement to Influence Indonesia's Policy is based on being supported by a macro system that paved the way, with human rights issues that in fact are human nature. The resolution on the recognition of LGBT rights is the first UN resolution that specifically addresses the issue of human rights violations based on sexual orientation and gender identity. The resolution on the recognition of LGBT rights is the basis for LGBT's demands on their rights in the name of human rights. Once the United States Supreme Court adopts the same type of marriage law by 2015, it certainly affects the right and whereabouts LGBT people in the world's countries to join in urging local governments to enforce similar things including LGBT people in Indonesia.

The LGBTs in Indonesia through their representatives urged the Government to legalize LGBT through the establishment of legislation regulating LGBT rights, including allowing for similar marriages. Today, LGBTs are openly brave to express their attitude in public and in the community. there

are several major LGBT associations in Indonesia that actively perform various movements such as Gaya Nusantara, Arus Pelangi and Ardhanary Institute. Of course, the activities of various LGBT groups in each region in Indonesia get the spotlight from the community, especially from the counter to the activity.

In relation to LGBT movements and activities in Indonesia, Hartoyo and Yuli Ristinawati (LGBT Indonesia Community Activists) in a public discussion forum Hartoyo and Yuli Ristinawati, "LGBT Marak, Apa Sikap Kita?" in the discussion of Indonesian Lawyer's Club (ILC) on TV.ONE, Tuesday 16 February, 2016. explaining at least six points of movement or activities undertaken by the LGBT community especially in Indonesia, such as (VOA Islam, 2016):

1. Educate the community that LGBT is not a disease, so it does not need to be cured.
2. Encourage the government to eliminate the violence experienced by the LGBT community because of its identity as LGBT, which includes five violations: Sexual violence, Physical Violence, Economic Violence, Cultural Violence, and Psychic Violence.
3. Encourage the state to be fair and civilized to every citizen, and eliminate discrimination against LGBT. They claim that they have difficulty growing up as citizens, because they are not accepted in the family or in the world of education.
4. Demanding the government to fulfill their basic rights as LGBT, because they are citizens who must be fulfilled their rights and should not discriminate.
5. To fellow LGBT communities, their movement is oriented as a place to learn together and support groups or support each other face all the problems they face.
6. Create a LGBT community website, which aims to educate the public about what LGBT is, to stop

violence against LGBT and not to sexually harass anyone

In the context of Indonesia, the issue of LGBT re-emerged began with a poster containing offerings of counseling services for LGBT people on behalf of the Support Group and Resource Center on Sexuality Studies University of Indonesia (SGRC UI) circulating virally in cyberspace. Not long after, social media users also viral in Twitter account that contains LGBT propaganda among children and adolescents. Although Twitter has now closed (suspended) the account, the worries still haunt the parents. Moreover, other social media accounts that voice independence for the LGBT is still active and has thousands of followers.

LGBT markets and campaigns its programs through various facilities and infrastructure, such as (Kiblat.net, 2016):

### **1. Academic Method (Intelektual)**

LGBT communities use universities as a method to promote their movement. For example, on November 6-9, 2006 there was a meeting of 29 human rights experts at UGM, which gave birth to "Yogyakarta Principles" (The Yogyakarta Principles) which supported the existence of LGBT people. In addition, there were pro LGBT institutions at the University of Indonesia (UI), called SGRC (Support Group and Resource Center on Sexuality Studies) last January 2016.

### **2. Social-Cultural Method**

The campaigns of the existence of LGBT community are propagated through various media such as advocacy, consultation, film, field action, arts, mass media, and so on, aiming for a general understanding so that people accept LGBT existence.

### **3. Community/Network Method**

Currently, in Indonesia there are two national networks supporting LGBT, and there are 119 LGBT groups in 28 provinces (out of 34 provinces) in Indonesia with millions of followers. On the sponsorship of UNDP and USAID, on 13-14 June 2013, they successfully

managed the Dialogue of LGBT National Indonesia Community in Nusa Dua Bali. Participants 71 people from 49 LGBT pro institutions in Indonesia (Pojokaktivis.com, 2018).

#### **4. Business Method**

The existence of LGBT gets support opinion and also fund from business world. Some of the world's trademarks have been openly campaigning for support or LGBT pro. For example: Facebook, Whatsapp, LINE, Starbucks. Starbucks even donated some of its profits to support LGBT. Meanwhile, LINE has symbols or emoticons that are LGBT pro.

#### **5. Politic Method**

In the Republika newspaper (12/2/2016) page 9 on the title "US Ambassador Support LGBT" there is news: "The US Embassy to Indonesia affirms its support for similar marriages among lesbians, gay, bisexual, and transgender (LGBT). "I know this is a sensitive issue, but Indonesia as a democracy should be able to set an example for other countries," Blake said during a visit to the Republika Daily Office on Thursday (the Indonesian Ambassador to Indonesia, Robert O Blake) 11/2). He urged the Government of Indonesia to give an example of giving equality to LGBT people because it has successfully led regional democratization through the Bali Democracy Forum. From this it appears that the destruction of the democratic system, democracy which became the source of various diseases of society and which led to the destruction of this country. In the view of democracy, all should be treated equally, including the LGBT, even though their behavior is distorted and contrary to the culture, norms and religion that exist in society. Because in democracy, customs, norms and religions are not elements that give legality, precisely the element of religion should be kept away because it is considered as a barrier or secularism. In the view of democracy, the voice of the people of the voice of the

god, though in fact the voice of the people contradicts the "Verse of God", they do not care, the important support for the idea that they carried out many supporters.

Therefore, the LGBT movement and propaganda will obviously bring great harm to this country and its people. If LGBT behavior is widespread and massive, it will be a great disaster to hit the country. Because it is clear that the spread of LGBT in Indonesia, is a systematic effort that is much influenced by the attack of western culture to keep the population of this country farther away from the teachings of his religion. Therefore, must be rejected and opposed by people of Indonesian society.

The problems of LGBT in Indonesia can be divided into 2 main points: 1. The existence of LGBT 2. Propaganda and LGBT programs and their targets in Indonesia. In Islam (and other religions Christians and Jews, remember Indonesian divine state), LGBT is not in accordance with religious teachings and a mental disorder. Indeed there are LGBT people do not want to be LGBT, could be a parenting error, negligence of parents and the influence of the environment when small. The existence of LGBT people is supported and fully supported by all parties to recover, they should not be mocked let alone humiliated. Propaganda and LGBT programs should not exist in Indonesia in order to respect the human rights of the majority of religious communities As well as LGBT people adhere to state regulations that prohibit propaganda in the media.

The mass media is a social agent that is easy to influence the community, and the mass media has the widest impact of it. The impact of mass media may not directly occur and be felt by the public, but the media play a very big role in influencing a person. Mass media can also form a particular image of an event or a group and be understood as a general truth in society. Imagery that is so embedded in the minds of society, then evolved into a habit or mindstream that hereditary. One of the growing minds in Indonesian society and the world is about LGBT people who are considered to deviate from the norm.

Mass media in the delivery of information often creates dysfunction in the delivery of the message. This happens when people can not distinguish between sage figures who deliberately made in the mass media with the original transsexual characters who choose a different way of life than the average person. The same treatment happens to a transvestite on television with LGBT people who have no commercial interest in their choice of life. Continuous appearance perpetuated by mass media in imaging of the effeminate. This has a negative impact on transgender people who have no commercial interest at all in the entertainment world. They get the same treatment, mocked in real life as the audience treats the transvestites on television. The other side of a transgender is not seen by most people who already have such an appraisal that has been invested in the mass media.

People who have knowledge of LGBTs will at least be able to accept them in the neighborhood, but people who are still lacking in knowledge about LGBT really, then society will excommunicate and think LGBT is not normal even considered as a disease of society. Communities who have knowledge about LGBT will not be easily affected by the information reported by the media, but on the contrary people who still do not know about their LGBT will capture information from the media without dividing in accordance with reality in everyday life. And resulted in a lack of empathy for LGBT people so that people less respect of LGBT rights.

The resolution on the recognition of LGBT rights is the first UN resolution that specifically addresses the issue of human rights violations based on sexual orientation and gender identity. The resolution on the recognition of LGBT rights is the basis for LGBT demands to claim their rights in the name of human rights. However, of course talking about human rights, it will not be apart from the laws and philosophies adopted by a State. For the state of Indonesia, which is based on law and Pancasila, the state will respect the rights of every citizen and the enforcement of human rights will be adjusted to the values and philosophy adopted by the Indonesian nation.

Human rights in French are called "Droit L'Homme". Along with the development of the teachings of the State Law, where human or citizen have basic and fundamental rights that must be protected by the Government, the term "Basic Rights" or "Fundamental Rights" is emerging. When translated into Indonesian is a basic human right or better known as the term "human rights". Meanwhile, Meriam Budiardjo, in his book *Fundamentals of Political Science* states that: "Human rights are rights owned by man who has obtained and brought together with his birth in the life of society. It is assumed that some of these rights are owned without distinction on the basis of nation, race, religion, sex and the arena are universal. The basis of all human rights is that human beings have the opportunity to develop according to their worth and aspirations.

The principles of human rights can be seen in a variety of instruments, including:

1. The 1945 Constitution, as set forth in Article 28I, Article 28J of the 1945 Constitution of the Republic of Indonesia.
2. Law Number 39 Year 1999 on Human Rights, in Chapter I on General Provisions and Chapter II on Basic Principles. Where in the two instruments above can be concluded that: Human rights is a set of rights inherent in the nature and existence of human beings as God Almighty God, and is a grace of God that must be respected, upheld and protected not only by the state but also by everyone, and humans do not only have human rights but clearly stated that human also has a basic obligation where when the obligation is not implemented it will not be possible the implementation and enforcement of human rights, it as a balancing the enforceability of human rights.

LGBT is a deviation from human nature. Humans are actually created in two types to pair up, there are men and women. The conception was clearly adopted by National Law number 1 Year 1974 about Marriage. Marriage under Article 1

of the law, only between men and women. Therefore, same marriage is against in Indonesian law.

In Indonesia, it is concluded that human rights can be differentiated into the following:

1. Personal rights which includes freedom of expression, freedom of religion, and freedom of movement.
2. Economic rights (property rights) which includes the right to own something, the right to buy and sell and use it.
3. Political rights namely the right to participate in government, voting rights (elected and elections) and the right to establish political parties
4. The right to equal treatment in law and government.
5. Social and cultural rights (social and culture rights). For example, the right to choose education and the right to develop culture.
6. The right to treatment of procedural and procedural rights. For example, codes in case of detention, arrest, search, and justice. For the Indonesian nation, with its legal instruments, must guarantee the protection and fulfillment of human rights. The law should not be separated from the values of civilization and always consistent with the common sense and human nature. The law is there to protect the dignity of humanity.

## **B. LBGT as A Movement**

LBGT phenomenon in Indonesia is divided into two entities. First: LBGT as a disease possessed by an individual, caused by medical factors (biological / genetic) and sociological or environmental factors. The second entity: LBGT as a community or organization that has movement and activity (deviation of sexual behavior). The perspective of Islamic law and human rights on LBGT at the level of the first entity, they must be protected and helped to be treated. From a

psychological perspective, there are two ways of healing LGBT, which is hormonal therapy in the hospital for those who experience due to hormonal (biological / medical) factors and psychological therapy for those who are affected by environmental factors. While against LGBT at the level of the second entity, according to Islamic law and human rights, the LGBT movement must be prohibited and punishable by punishment of ta'zīr (punishment determined by the government). Therefore, the Government and the People's Legislative Assembly, immediately drafted legislation governing LGBT activities and movements, to prevent the widespread deviation of sexual orientation in the community by conducting rehabilitation services for the perpetrators and accompanied by harsh and firm law enforcement.

Since the early 2000s, LGBT movement began to attack much of this country. LGBT invasion in this country is done academically, politically and socially. Academically, the spread of LGBT ideas among them hides behind academic studies. Many LGBT organizations are moving from or on campuses and calling for LGBT ideas through writing. They are politically engaged in political movements: taking action at the Bundaran Hotel Indonesia, trying to influence various political policies and cooperating with various institutions, especially those working in the field of advocacy and human rights.

Socially, LGBT propaganda is called for in various ways and means. Through organizations concerned about AIDS carried out advocacy and consultation, film, action on the ground, culture, mass media and so on. The goal is to spread LGBT ideas and change people's attitudes to tolerance and accept LGBT behavior. Among other things, LGBT is only a sexual and gender expression of gene, heredity and congenital factors.

Here are some of the facts why LBGT is worth mentioning as a movement, as indeed they continue to do work and targeted and targeted steps. They spread almost all elements of society. At least it can be caught that their short-term target is mostly Indonesian Muslims, able to "accept" the existence of

LGBT people. The next target is to make people aware of and consider the LGBT behavior. And the long-term target is the legalization of LGBT activities including the legalization of similar marriages (VOA Islam, 2016).

The history of the movement of LGBT people in Indonesia has been around for a long time. Not only that, LGBT community which is incorporated in Gay and Lesbian stood since the organization Perlesin (Persatuan Lesbian Indonesia) in 1982. Then there is the voice of Srikandi struggling with collaboration with the largest LGBT organization of Indonesia, namely GAYA Nusantara. Thereafter, the Ardhanary Institute was founded by Saskia Wieringa and Rr. Agustine in 2007. This institution also currently has the most complete resources and reference related to lesbian issues in Indonesia. For example, lesbians in Surabaya have their own way of showing symbols to the public that they are lesbians (GAYa Nusantara, 2016).

In the Indonesian context, the effort to counter LGBT advocacy is by fighting LGBT campaigns with campaigns, while the media are consistent and sustainable against the media. As an example, there should be Non-Governmental Organization (NGO) of anti-LGBT, journalist who preaches LGBT resistance, writers who write about the dangers of LGBT, and scholars of both scientists and religious leaders who hold public discussions about anti-LGBT so as to influence public opinion. Through their respective fields, the organic intellectuals can directly touch the dominated class / society to educate the consciousness of something that is being experienced and fight a hegemony in order to achieve the interests of the community / class. With the existence of Non-Governmental Organizations (NGO) of anti LGBT that can influence public opinion to be able to avoid LGBT Movement to Influence Indonesian Policy.