

## LGBT in Student Knowledge and Attitudes: Value Education Perspective

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### Abstract

Lesbian, Gay, Bisexual, and Transgender (LGBT) phenomena are one of the problems of the nation today. These problems become debatable among politicians, legal experts, and academicians. On the other hand, Pancasila Education is a personality development course that transforms the noble values of the nation has not been able to prevent the development of LGBT. Relating to the threats of LGBT, this study aims to develop an anti-LGBT values learning model that is integrated into the Pancasila Education. The initial stage of the study discusses the students' knowledge and attitudes towards LGBT. A Likert scale questionnaire was employed to collect data; the sample of the study was chosen randomly from students taking the Pancasila Education course. The data were analyzed using SPSS version 20. The research findings indicated that students had sufficient knowledge about LGBT, and they had a firm attitude against LGBT. This finding suggests that most students still have a good practice of religious and traditional values to stay away from LGBT.

**Keywords:** Pancasila Education, Anti-LGBT, Model of Teaching

### 1. Introduction

Today, the LGBT phenomenon (Lesbian, Gay, Bisexual, and Transgender) is again a public discussion and debate. Pros and cons between support groups and opponents continue. LGBT support groups that have been relatively closed up now have dared to openly show their identity and programs to gain the legitimacy of their existence, both from the government and society. LGBT people are empowered by international organizational policies such as USAID, UNDP that mobilize and assist their movements in the name of human rights. This strength coupled with the results of research by liberal intellectuals, in the name of their human rights, paid great attention to LGBT groups in terms of health (Davy et al., 2012), in terms of politics, law and policy (Soboleva & Bakhmetjev, 2015), as well as education (Pearce & Cumming-Potvin, 2017). In Indonesia, they also take the opportunity in the name of human rights to fight for their existence (Khanis, 2013). Besides, increasing LGBT activities are also exposed through strategies to use mass media that give positive interpretations of religion to LGBT, express opinions of pro LGBT scientists, encourage protection of their rights in the name of the Human Rights (Muttaqin, 2017).

Conversely, anti-LGBT groups see their existence as western hegemony that must be prevented (Wijoyo, 2016). For the adherents of Islam, the existence of LGBT as a big sin is prohibited/haram (Fitriati & Primanita, 2020). In the Islamic community, they should be sanctioned to stop their abnormal attitudes (Harahap, 2016). Among the pros and cons, there are psychological and mental medicine groups who consider LGBT as an abnormal group, suffer from disorders, and require mental rehabilitation (Winurini, 2016). The pros and cons of LGBT issues cover broad issues not only personal, but also social, morality, and even politics. Schools in West Sumatra have programs to refuse promiscuity / free sex and LGBT through the jargon "Say No to LGBT and Free Sex" (Diliarosta, 2020), this Jargo is to fortify themselves from behavior, LGBT and HIV / AIDS. Reasons for Health Factors to be the main focus of rejection of LGBT among students in West Sumatra. The highest number of AIDS sufferers was in the age range of 20 to 29 years, as much as 29.3 percent. This means that those infected with HIV are those who have committed risky acts 10 years previously or at

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the age of 10 to 19 years. It is estimated that currently the number of men who like same-sex in West Sumatra is 14,469 and the number of transgender 2,501 people with an estimated customer base of 2.5 times. This means that if the customers of transgender men are men, then they are categorized as men who like men, so the total number of men who like men of the same sex is estimated at 20 thousand people. Based on data from the West Sumatra health department in 2016, LGBT people in West Sumatra is presented in Table 1.

**Table 1.** LGBT People

| City/Regency              | LGBT  |
|---------------------------|-------|
| Padang                    | 5.267 |
| Limapuluh Kota/Payakumbuh | 1.061 |
| Pasaman Barat             | 870   |
| Solok                     | 716   |
| Sijunjung                 | 459   |
| Agam                      | 903   |
| Pesisir Selatan           | 882   |
| Kota Solok                | 360   |
| Tanah Datar               | 434   |
| Bukittinggi               | 185   |
| Kota Pariaman             | 536   |
| Sawahlunto                | 153   |
| Dharmasraya               | 518   |

(Diliarosta, 2020).

The worrying fact is that LGBT developments continue to strengthen, especially for citizens who are predominantly Muslim in the province of West Sumatra. The results of a survey conducted by the West Sumatra Regional Development Planning Agency and the Partner Counseling Agency resulted that West Sumatra was ranked first among all provinces in Indonesia in the presence of LGBT. The survey was exposed by Deputy Governor of West Sumatra Nasrul Abit, Monday, 8 January 2018. This data is supported by Jawa Pos, which reveals that around 5000 LGBT people in West Sumatra are quite pathetic because this area is popular for its honorable customs and its Islamic culture (Diliarosta, 2020). Online print media expose that LGBT have also influenced in the world of education, ranging from junior high school children to college. It is indicated that LGBT West Sumatra is an emergency. LGBT has become a phenomenon that has caused massive rejection in Indonesia. The LGBT movement in Indonesia was pioneered by transgender groups in the 1960s and then encouraged gays and lesbians to form similar organizations in the 1980s and the late 1990s (Khanis, 2013). Indonesian people have the belief that LGBT behavior is contrary to religious values, both Muslim, Catholic and Christian (Adamczyk & Pitt, 2009). Not only in Indonesia, rejection of LGBT beliefs as part of human rights also occurs in other southeast Asian countries such as Malaysia, Singapore, Thailand, and Vietnam (Manalastas et al., 2017). This contradiction is a part of the beliefs that LGBT has violated the nature that God has given to humans.

The LGBT rejection arises from the LGBT healing movement in the United States called the National Association for Research and Therapy of Homosexuality (NARTH) (Clucas, 2017). This organization has a mission called SOCE (Sexual Orientation Change Effort) or an attempt to treat abnormal sexual authorization. This movement is led by former gays who campaign about the importance of understanding gender, especially the concept of masculinity (Robinson & Spivey, 2007). Meanwhile, in England, there is a Core Issue Trust, which is an organization affiliated with Anglican persistence and gospel alliance. Core Issue Trust non-profit organization for men or women infected with the homosexual disease (Clucas, 2017). This organization opposes equal rights campaigns for LGBT people by outlining a scientific approach and offering rehabilitation for those affected by sexual disorders. To prevent understanding that LGBT is a part of human rights, this CIT involves

parents and children by publishing books distributed to parents to prevent homosexuality (Clucas, 2017). This research is in line with the statement above in the context of the West Sumatra people who reject the LGBT community developing in their area. This is because the community adheres to customs and religion, (research in West Sumatra which rejects LGBT). This research is the initial part of a development research that produces learning designs that are integrated with the subjects of Pancasila Education at UNP. As preliminary research, focused on analyzing the knowledge and attitudes of UNP students towards LGBT, this result is the basis for developing learning designs in the Pancasila Education course

## 2. Method

This research is descriptive quantitative research with a survey method. The survey method aims to find primary data collection methods by asking questions to individual respondents (Fraenkel et al., 2012). Data were collected using the Likert scale questionnaire. The population in this study was 450 students, with a sample of 185 people. The sampling technique used simple random sampling. The research questionnaire was tested for validity using the product moment test which consisted of 38 items, all of which were valid. The reliability test uses alpha Cronbach with a reliability level of 0.779, which means it has a high level of reliability. The data were analyzed using SPSS 20. The questions were given covering things such as knowledge about LGBT, their characteristics, their activities to the attitudes and responses of students towards LGBT.

## 3. Result and Discussion

### Results

The students were asked questions including knowledge about the characteristics of LGBT, including some organizations that support LGBT, LGBT in the University environment, and LGBT activities in social media. The researcher also examined students' attitudes about LGBT and human rights from the standpoint of the values they believed as part of a religious society.

### The students' knowledge of LGBT

Researchers dug up information about the students' knowledge of LGBT. In general, students find some LGBT practices around them, and they have a quite good understanding of LGBT and the signs or characteristics of this group (145 students, n = 185). Besides, the students did not find this LGBT group on campus (167 students, n = 185). Furthermore see the table:

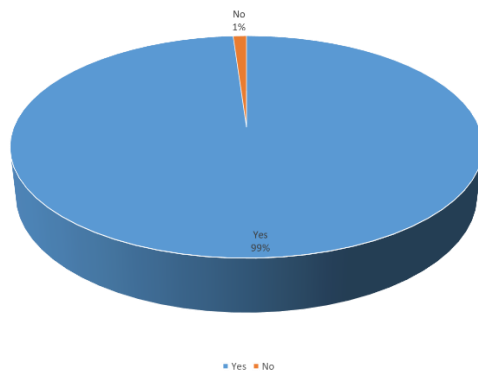
**Table 1.** The Students' Understanding of the LGBT Definition and Its Characteristics

| Question   | Respond (%) |     |
|--|-------------|-----|
|  | Yes         | No  |
| Understanding about LGBT                                   | 167         | 18  |
| LGBT characteristics                                       | 124         | 61  |
| Did you know that LGBT is organized?                       | 44          | 141 |
| Do you know LGBT communities / organizations in Indonesia? | 27          | 158 |
| Do you know the activities of LGBT perpetrators?           | 55          | 30  |
| Do you know LGBT perpetrators on campus?                   | 18          | 167 |
| Do you know LGBT perpetrators off campus?                  | 27          | 158 |
| Do you know how LGBT can be spread in West Sumatra?        | 16          | 169 |
| Do you know member of LGBT on campus?                      | 31          | 154 |
| Do you know impact of LGBT?                                | 10          | 175 |

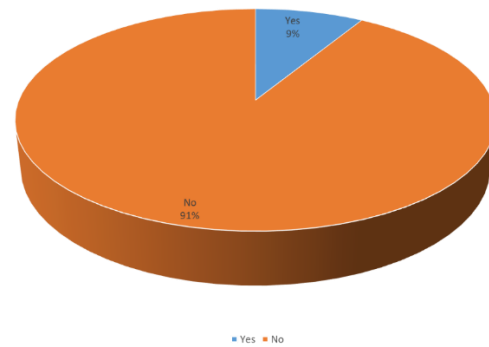
### LGBT Acceptance among the Students

Another finding discussed the response of student admissions to LGBT groups in the campus environment, as illustrated in Figure 1.

The existence of LGBT in Indonesia is related to human rights issues. The findings of this article indicate that LGBT is part of Human Rights, as illustrated in Figure 2.

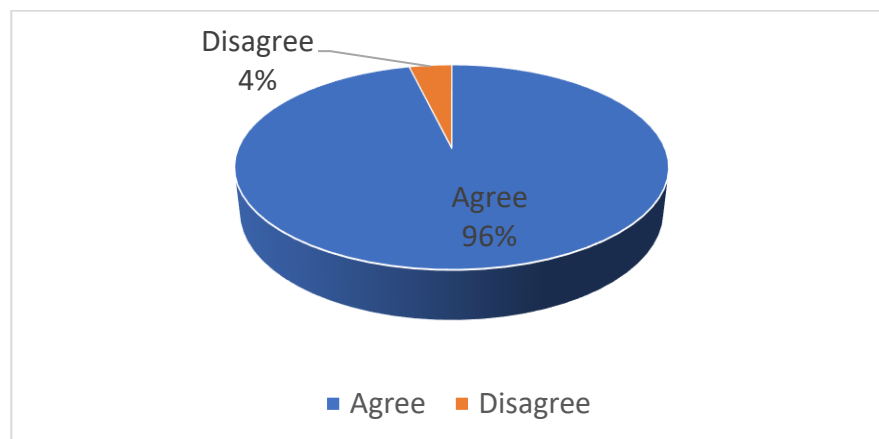


**Figure 1.** LGBT Controversy and the Believed Values



**Figure 2.** LGBT and Human Rights

LGBT in the perspective of students is also considered as a despicable act that must be acted firmly and deserves sanctions as presented in Figure 3.



**Figure 3.** The Responses about LGBT should get a law punishment

### Discussion

#### The students' knowledge of LGBT

The students' high recognition and identification of LGBT (78.37%) cannot be separated from the information that spreads from social media. LGBT can be easily recognized and identified by conflicting behavior from the reasonableness that prevails in the community. One factor that causes students to identify these behaviors easily is the strong belief in heteronormativity. Heteronormativity is a normative principle or norm regarding natural human relationships (Wilton, 2000). This norm is formed from traditions and beliefs established at an early age (Crandall & Eshleman, 2003; Eagly & Chaiken, 1998), which are inflexible and become standard norms in the community (Fiske & Taylor, 1991; Kruglanski & Higgins, 2003). However, this knowledge is usually limited to general and in-depth knowledge. For this reason, students have difficulty identifying LGBT in their environment (90.27%, n = 185). Indonesia, as one of the religious countries, is the main factor why as few

students recognize LGBT. A study conducted by Rondahl shows that religious nurses tend not to explore the behavior of LGBT patients compared to non-religious nurses (Rondahl, 2009). In religious communities, this group is considered to be distorted and become a strong dilemma in their religious beliefs (Brown & Kysilka, 2002). The presence of understanding that beyond heterosexuals is a form of moral perversion so that it is rare to study LGBT as an academic research (Dedeoglu et al., 2012).

### **LGBT Acceptance among the Students**

Almost all students believe that LGBT is a behavior that deviates from the values they believe. The inherent value of being part of a religious society is still firmly established as a moral foundation for students. The belief in heteronormative is the main foothold in religious countries that naturally, this value is the foothold that must be held (Fiske & Taylor, 1991; Kruglanski & Higgins, 2003). The existence of LGBT is prohibited in ASEAN countries that have strong religious traditions, such as Malaysia, Brunei, and Vietnam (Manalastas et al., 2017). Islam in Indonesia (as in many other parts of the world) is not just a matter of personal belief and prayer; it is a public space that includes the nation itself (Boellstorff, 2005). In Islam, male homosexuality represents all irregularities and in a certain sense, is a behavior that deviates humanely and is prohibited by God (Bouhdiba, 1998). Trust in the belief and practice of religion is not only done in the space of personal space but must be carried out in a *kaffah* by its adherents to create a proper order of life according to divine guidance. The concept of values and viewpoints of values adopted by the majority of Islam are based on the spiritual value in Pancasila. For example, in Islam, the concept of marriage and partner must be under nature in Koran, which is a male and female couple and must be united into a sacred bond. However, the emergence of the international community considers as discrimination efforts against LGBT groups, and the other parts of the international community support LGBT in the developing countries. The study facing the reality of LGBT in different contexts should be conducted, including in Indonesia (Ridwan & Wu, 2018).

LGBT in the context of western society is closely related to the rights inherent in human beings who are given the freedom to choose a partner. The struggle of LGBT groups to be carried out is carried out with a variety of serious advocacy. One way is to enter into the structure of entry into politics that are legal international human rights structures so that their aspirations can be accommodated (Mertus, 2007). In addition to the concept of a religious state, LGBT rejection also exists in communist countries like Russia. In a sample poll of 1,600 Russians aged 18+ in 130 cities, in July 2010, 74% said: "gays and lesbians were" dissolute or mentally defective persons " (Underwood, 2011). In Indonesia, the struggle for rights the rights of LGBT groups to be equalized as part of human rights is fought by Gaya Nusantara (GN). GN monitors and documents LGBTI human rights programs in Indonesia and tries to mainstream its groups along with human rights issues and engage with "mainstream democracy" activists (Khanis, 2013).

In the early western traditions, LGBT refinement was inseparable from history and belief in maintaining the dignity and status of a nation. An interesting analysis put forward by Mosse the idea of bourgeois honor signifies a set of norms, behavior, morals, and attitudes that serve as criteria for defining normality (Mosse, 1985). The sharp difference between Normality and abnormality lies in the point of modern honor, which believes that the boundary between normal and abnormal must be maintained if the nation is to be protected from all threats (Mosse, 1985; Stacic, 2011). Meanwhile, on religious platforms in Indonesia, it is rare for Islamic leaders to talk about homosexual among men. The condition exists because the topic has been absolutely rejected because it is considered as a social disease, morally an evil trend that must be eliminated, and it is not considered as human rights to be protected as claimed by gays (Boellstorff, 2005). Posters posted in the campus building also showed LGBT rejection in the campus environment. Students assess the form of LGBT activity is a disease and not part of Human Rights and cause the emergence of punishment from God.

In Southeast Asia, such as Malaysia, Singapore, and Brunei Darussalam LGBT are criminal acts and can be punished by punishment (Carrol, 2016). Meanwhile, the fatwa of the



Indonesian *Ulama* Council considered LGBT as an act worthy of being punished in the form of *had* or *ta'zir*, could be punished even with the death penalty if the victims were children (Usman, 2018). LGBT is currently at odds with the values embodied in religions found in Indonesia. Rejection of LGBT cannot be separated from the influence of cognitive-affective experiences and behavioral responses that are influenced by contextual factors which may include the religious value system of parents (Rosenkrantz et al., 2020). Islam which is the majority in West Sumatra is the reason why the majority of students think there is a need for legal action to curb LGBT practices.

#### 4. Conclusions and Suggestions

Characteristics of respondents are the majority of Muslims and come from Minang ethnic who are active in customs and religion. The results showed the students' attitude towards being a reflection of their religion and customs. The students' understanding seems to be related to their attitude to avoid LGBT because it contradicts religion and customs. Besides, the students are expected to have a complete and accurate understanding of LGBT as well as the solutions to avoid it. Pancasila Education, as a means of moral education, considers the requirements for a learning approach that can provide a complete understanding to prevent LGBT. It is necessary to develop the Pancasila Education learning that considers religious values and customs. Values become the main foundation of the learning model. It is necessary to design an integrative learning model with multi interactive media to develop critical thinking power and value awareness among students. This research shows that the LGBT movement among students can become widespread if not immediately anticipated through counter or anti-LGBT learning.

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