

ANTICIPATORY EFFORTS ON THE BEHAVIOR OF LGBT COMMUNITY IN INDONESIA: A Study of Anticipatory and Educational Roles of Religious Figures

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ABSTRACT

This present study concerned the roles of religious leaders towards LGBT prevention and LGBT behavior and the government policy towards LGBT prevention in North Sumatra and Aceh Provinces. The subjects of this study included religious leaders and local governments in Medan City, North Sumatra Province and Langsa City, Aceh Province. The study used qualitative methods with descriptive approaches. Data were collected using the purposive sampling technique. Study participants consisted of fifteen religious leaders and two related institutional leaders in Medan City and Langsa City. The result showed that the educational roles of religious leaders in preventing the LGBT behaviors included disseminating the risk of LGBT behavior, providing guidance, being educators, showing community roles, and being role models. In addition, the number of LGBT cases in Medan reached 600 cases while there was no case found yet in Langsa. In an effort to prevent the spread of LGBT, the local governments have employed preventive and curative measures although the curative measure has yet to properly implement due to the absence of LGBT law.

Keywords: *LGBT Behavior; Role of Religious Leaders; Educational Roles; Government Policy.*

ABSTRAK

Studi ini membahas tentang peran para pemimpin agama dan kebijakan pemerintah terhadap pencegahan LGBT di Provinsi Sumatera Utara dan Aceh. Subjek penelitian ini meliputi tokoh agama dan pemerintah daerah di Kota Medan, Provinsi Sumatera Utara dan Kota Langsa, Provinsi Aceh. Penelitian ini menggunakan pendekatan kualitatif yang bersifat deskriptif. Data dikumpulkan dengan menggunakan teknik purposive sampling. Peserta studi terdiri dari lima belas pemimpin agama dan dua pemimpin institusi terkait di Kota Medan dan Kota Langsa. Hasil penelitian menunjukkan bahwa peran pendidikan yang dilakukan oleh para tokoh agama dalam mencegah perilaku LGBT antara lain menyebarkan informasi mengenai risiko perilaku LGBT, memberikan bimbingan, menjadi pendidik, menunjukkan peran masyarakat, dan menjadi panutan. Jumlah kasus LGBT di Medan mencapai 600 kasus sementara belum ada kasus di Langsa. Dalam upaya untuk mencegah penyebaran LGBT, pemerintah daerah telah melakukan tindakan preventif dan kuratif meskipun langkah kuratif belum diterapkan dengan baik karena tidak adanya peraturan perundang-undangan mengenai LGBT.

Kata kunci: *Perilaku LGBT; Peran Pemimpin Agama; Peran Pendidikan; Kebijakan Pemerintah.*

مستخلص

تناقش هذه الدراسة عن دور العلماء و زعماء السياسات في منع **LGBT** بمقاطعتي سومطرة الشمالية وآتشيه. تشمل موضوعات هذه الدراسة العلماء و زعماء الحكومة المحلية في مدينة ميدان ومقاطعة سومطرة الشمالية ومدينة لانغسا بمقاطعة آتشه. تستخدم هذه الدراسة المنهج الوصفي النوعي. وقد تم جمع البيانات في هذه الدراسة باستخدام تقنية أخذ العينات الهادفة. فأما المشاركون في هذه الدراسة يتألفون من خمسة عشر العلماء وأثنين من قادة المؤسسات ذات الصلة في مدينة ميدان ومدينة لانجسا. كانت نتائج هذه الدراسة تظهر أن دور التعليم الذي يقوم به العلماء في منع سلوك المثليين يشمل نشر المعلومات حول مخاطر سلوك المثليين ، وتوفير التوجيه ، وأن يصبح المرئي ، ويظهر دور المجتمع ، ويعد نموذجاً يحتذى به. بلغ عدد حالات المثليين في ميدان 600 حالة بينما لم تكن هناك حالات في لانغسا. في محاولة لمنع انتشار **LGBT** ، اتخذت الحكومات المحلية تدابير وقائية وعلاجية على الرغم من أن التدابير العلاجية لم تنفذ بشكل صحيح بسبب عدم وجود تشريعات بشأن **LGBT**.

الكلمات الرئيسية: سلوك المثليين، دور العلماء ، دور التعليم؛ سياسة الحكومة

A. INTRODUCTION

Lesbian, gay, bisexual and transgender (LGBT) is a popular issue today in Indonesia mainly because of the rejection of the general public since LGBT is considered as a deviant behavior and is not in accordance with the culture and religion adopted by Indonesian people.

The debate over the existence of LGBT occurs not only in Indonesia, but also in other countries. In Iran, the existence of homosexuals is strictly prohibited although the country does not forbid its citizens to change their sex. Sex operation (transgender) has then become the choice of Iranians to get a clearer status. In Indonesia, the existence of LGBT people is also not recognized and has been criticized by the government and society. The rejection of the status of LGBT people was officially issued by the Fatwa Commission of Indonesian Ulema Council (MUI) Number 57 of 2014 concerning Lesbian, Gay, Sodomy, and Sexual Abuse.

LGBT behavior has been considered to bring upon evil, and thus, all religious teachings in Indonesia, namely Islam, Christianity, Catholicism, Buddhism and Hinduism, prohibit LGBT for its taboo and sinful aspect. The primary factor of the rejection against LGBT in Indonesia is due to it not following the cultural and religious values of Indonesia.

In the perspective of Islam, human nature is always related to sexual instinct. Islam views that sex is a natural force in human beings; therefore, sexual instinct needs to be accommodated biologically within the context of marriage. Islam, however, does not assume that the sexual

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instinct is evil or even taboo for humans. In fact, Islam regulates sex according to its nature. Islam provides an explanation through the Holy Book, the Qur'an, which advocates marriage and opposes all forms of sexual relationships outside the provisions of the Islamic law. Therefore, Islam strongly opposes sexual deviations, such as lesbian, gay, bisexual and transgender (LGBT) that are currently developing in Indonesia.

The Qur'an has shown the Words of God Almighty which forbid same-sex (homosexual) relationships and characterize them as acts of *fahisha* (very abominable, excessive, and transgressing) in Surah Ash-Shu'ara 26:

“Do you approach males among the worlds? And leave what your Lord has created for you as mates? But you are a people transgressing.” (26:165-166).

Islam strictly forbids acts that lead to homosexuality committed by gays and lesbians. The homosexual acts, according to above verses, are improper, and God condemns those who commit homosexuality because they have exceeded their bounds.

The prohibition of homosexuals and bisexuals is also stated in the hadith of the Prophet p.b.u.h narrated by Muslim: “From ‘Abdur Rahman ibn Abu Sa'id Al-Khudri from his father, that the Prophet Muhammad p.b.u.h said: ‘No man can see the nakedness of a man, and no woman shall see a woman's nakedness, a man cannot have skin-to-skin contact with a man in one clothing, and a woman shall not have skin-to-skin contact with a woman in one clothing.’” (HR. Muslim), as quoted in the Fatwa of the Indonesian Ulema Council (2014: 4).

Further, Islam also forbids transgender (changing sex). Transgender people have a dissatisfaction with themselves because they feel that there is no compatibility between their physical, genital forms and their psychology. The expressions of people who experience gender confusion can be seen in their makeup, style of speech, behavior, and even in their desire to perform sex reassignment surgery. Transgender can refer to a man changing his sex to become a woman and a woman changing into a man. In this case, male transgender considers themselves as a woman and his sexual interest is in a genuine man (not gay). Still, the act of changing sex is not justified in Islam because it is against God's provisions.

The prohibition of transgender is also found in the hadith of the Prophet: “The Prophet sallallahu 'alaihi wa sallam curses men who resemble women and women who resemble men.” (Narrated by Al-Bukhari).

Both the Qur'an and the Hadith clearly state that LGBT is forbidden in Islamic teachings. Being homosexuals, bisexuals, and transgender people are the same as committing adultery. Committing these acts shall face the wrath of God, and also destroy the ethics, nature, religion, and psychology of the people.

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Murtadha Mutahhari (1984: 58) wrote that psychologists believe that sexual deviations, such as homosexuality, will make people have no intention to get married. If any of them has married, he will order the man he likes to have intercourse with his own wife as long as he is willing to be his homosexual partner. If a gay person is already old and unable to go to a man, he himself invites, and pays a sum of money in return. As a consequence, women will eventually feel dissatisfied with men, and thus, these women will also desire to have sex with fellow women (lesbians). Thus, one underlying factor which triggers lesbians is because many men behave homosexually (gay).

According to Muhammad Rashfi in his book *al-Islam wa al-Tib*, as quoted by Sayyid Sabiq in Ramlan (2012), Islam strictly forbids homosexuality as it brings upon some negative impacts on the personal life and the society:

- a. A gay person has no desire for women.
- b. Feelings of love with the same sex lead to mental disorders that cause odd attitudes and behaviors. A gay sometimes behaves as a man and sometimes as a woman.
- c. Homosexuality damages brain nerves, weakens the mind, and eliminates morale.

Ramlan further quotes Masjfuk Zuhdi and explains, in addition to the negative effects above, there are also consequences that are very dangerous for one's survival, namely the outbreak of AIDS. AIDS that spreads to various parts of the world is quite intimidating for those committing sexual deviations since medical science still finds it difficult to find a drug to cure the disease. People with AIDS will suffer from the loss of immunity due to bacterial attacks that damage blood vessels, skin, body, and genitals. There have been many cases of AIDS, especially in Europe and the United States. A survey in the United States in 1985 found 12,000 AIDS-positive people, with 73% of them caused by free sex, mainly homosexuals, 17% due to drug abuse or the like, and 2.5% due to blood transfusions.

Fathin in Ramlan states that besides AIDS there is also another venereal disease, called syphilis. According to a French medical expert, every year there are 30,000 people in France die from this disease while in America there are around 30,000 to 40,000 deaths. Experts report that syphilis is transmitted by sexual relationship, such as adultery and homosexuality. Syphilis bacteria proliferate through wounds and are spread very quickly. This disease is very dangerous, in which its sufferers can become paralyzed due to weak immune system, and lead to death. With such a great threat to health, it is hoped that the community can avoid and not get engaged in the LGBT behavior.

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LGBT in Indonesia shall be considered an iceberg phenomenon because what appears on the surface seems tiny, yet what has not been revealed is immensely significant. An indicator of this phenomenon is the emergence of various LGBT communities and organizations in every region in Indonesia.

Big cities in Indonesia are currently targeted by the LGBT members, for example, Bandung City which currently has 6,000 LGBT members. Meanwhile, the number of LGBT people in Medan has reached 1,680, mostly high school graduates and undergraduates. On the other hand, in Banda Aceh, there are about 500 people reported to be LGBT.

This information shows that Indonesia is currently in a LGBT emergency. Thus, it is necessary that the government policy shall be put forward as a form of preventing LGBT behavior in Indonesia in an effort to maintain the nation's generation to live according to God's predestined nature. In addition, LGBT behavior is not in accordance with the culture of life and the character of the Indonesian people. Therefore, efforts to prevent LGBT behavior should be done by involving various elements including the government and Islamic religious leaders.

B. METHOD

This study used qualitative research methods. This method is based on the philosophy of post positivism, in which it is used to examine the natural condition of the object with the researcher as a key instrument. Sample was taken through purposive and snowball sampling techniques. Data were collected by using triangulation (combined). The data were then analyzed inductively/qualitatively, in which it emphasizes more on meaning than generalization.

The study took place in two cities: Medan in North Sumatra Province and Langsa in Aceh Province. The cities were selected to study under the consideration that both cities were very open and were in great demand by outsiders. The diversity of origin of migrants is likely to bring an influence of LGBT behavior to the local community.

Determination of data sources in this study was also done purposively, which is, according to Arikunto, used by researchers with certain considerations in taking the sample. The participants included 15 religious leaders and two officials from Medan and Langsa. These participants were selected because they have better understanding on the social situations in their respective cities and can provide in depth information related to the study.

Data collection techniques used in this study involved interview, observation and documentation, and the data analysis employed was the descriptive approach. According to Moleong (2000), data analysis is the process of arranging data sequences, organizing them into one pattern, category and basic description unit, so that themes will be found as suggested.

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Referring to this statement, data analysis was carried out by formulating a theme and idea in the following order: organizing data, sorting the data, and forming them into units of trend patterns, categories or unity of basic descriptions.

The analysis process was carried out on an ongoing basis in order to obtain what truly happened in the sites. The data analysis can be done while the researcher is still in the research site or after the researcher returns. In this study, the analysis was conducted during the research activities. The analysis started from compiling data to organizing or classifying data in order to find a pattern or theme to understand the meaning contained therein. Thus, the study can obtain a finding that is based on grounded field data.

C. RESULT

LGBT has been silently growing into a community of its own in Indonesia in recent years. The presence of the community indicates that there are many people indentifying themselves as LGBT, and through the community, they seek for a recognition of their constitutional/legal status in the country.

One evidence that shows LGBT as a community can be traced from a report of Indonesia National LGBT Community dialogue which was held on June 13-14, 2013 in Nusa Dua, Bali. The activity was aimed to be part of the component of Indonesia in the framework of the initiative 'Being LGBT in Asia'. This dialogue was organized as a collaboration with two national networks, namely GWL-INA which deals with HIV issues and the Indonesian LGBTIQ Forum. The GWL-INA network consists of community-based and non-governmental organizations that seek to control the spread of HIV in gay men, transgender men, and men who have sex with other men. Whereas the Indonesian LGBTIQ Forum comprises mostly similar organizations, as well as other organizations working for lesbians, bisexual women and transgender men (LBT) and organizations that fight for human rights based on sexual orientation and gender identity. However, to date no exact total number of the members of the LGBT community in Indonesia has been recorded.

The Indonesian LGBT community continues to look for ways to be accepted legally and socially. LGBT members and LGBT supporters continue to urge the government so that the government grants legal recognition to them, including same-sex marriage.

The efforts to prevent LGBT in Indonesia should be carried out properly with humanitarian and social approaches by involving various elements of the society, including religious leaders as community figures. Religious leaders, especially Islamic religious leaders, can become important figures in influencing LBGT members to return to normal life.

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The involvement of religious leaders as educators in LGBT prevention efforts can greatly assist the government in managing, educating and fostering the people involved in LGBT. Prevention of the development of LGBT behavior in the community must be conducted quickly so as not to spread and affect other communities.

In principal, the prevention of LGBT community behavior has been carried out by the local governments of Medan City of North Sumatra Province and Langsa City of Aceh Province by involving the active roles of community leaders. The active participation of religious leaders has included: (1) dissemination of the harmful aspects of LBGT, (2) providing guidance, (3) being educators, (4) showing their social roles, and (5) becoming role models.

These religious leaders have played a great role in helping the city government in providing education and fostering the community so as not to be influenced by LGBT behavior targeting city residents. Furthermore, both local governments have strongly supported the active roles of the religious leaders in the urban communities in dealing with the LGBT influences in big cities.

The number of LGBT in Medan is relatively large. As many as 600 LGBT people have become the members of the Quer shell community. Moreover, in the city of Banda Aceh in 2016 there were 500 LGBT people consisting of high school and university graduates, and general public. However, in the city of Langsa as the study site, no LGBT community has been found. Nevertheless, the local government and the community need to work together to prevent the behavior of LGBT community in the city and in Indonesia as a whole.

In terms of policy, the local governments of Medan and Langsa use preventive and curative approaches on the prevention of LGBT behavior towards their city residents. The prevention has also been carried out through local government regulations. In the province of Aceh, Islamic regional bylaws (Qanun) has been implemented to prevent the behavior of LGBT community in Aceh.

In general, the preventive efforts undertaken by the North Sumatra and Aceh provincial governments to prevent LGBT behavior include local government regulations, campaign against LGBT, Islamic religious education, the roles of Islamic religious leaders, and local cultural and traditional approaches. On the other hand, the curative efforts are carried out through: fostering noble characters, applying a psychological approach, applying a social approach, building effective interaction relationships, developing skills, and promoting rehabilitation in LGBT centers. However, rehabilitation has not been applied yet because there are no proper supporting facilities.

D. DISCUSSIONS

The humane culture and democratic system prevailing in Indonesia have become the main drives for the LGBT community to promote and expand the influence of LGBT in major cities in Indonesia, for instance, Medan in North Sumatra Province. The LGBT campaign has also penetrated into Aceh province, although not very openly. In this section, several anticipatory efforts within North Sumatra and Aceh Provinces are described as follows.

1. The Active Roles of Religious Leaders in the Cities of Medan and Langsa

The need to involve religious leaders in the preventive efforts against LGBT behavior is deemed important. Basuki, et al., explains that the existence of religious leaders can highly influence those around them.¹ The religious leaders can take part in guiding the community to the right path when doing wrong deeds that can cause harm to the general public. Their involvement can include providing guidance to the people who have been affected by LGBT behavior.

The Mayor of Langsa through the Head of the Municipal Police (Satpol PP) and Sharia Police (Wilayatul Hisbah) explained that religious leaders or ulemas have an important position in the community and at the same time can act as a bastion against the influence of behavior that is not in accordance with the teachings of Islam in Aceh as Aceh is also an Islamic Sharia region. With regard to the LGBT issue currently threatening the morals of the nation's generation, the city needs to anticipate it quickly and accurately by involving the Islamic scholars and religious leaders in cities and villages. He added that one of the steps taken to prevent LGBT behavior from affecting the community was by involving religious leaders.²

A similar description was also expressed by the North Sumatra provincial government through the Social Affairs Office that religious leaders can function as a deterrent to all behavioral phenomena that are not in line with our culture, including LGBT behavior as a type of deviant behaviors which do not follow the teachings of Islam and the culture of Indonesian people's life.³

The religious leaders in Medan and Langsa have worked closely with the local governments to deter the behavior of the LGBT community from developing and influencing the general community. The religious leaders in the two cities have claimed to contribute positively

¹ Basuki, et al., "Konstruksi Sosial Peran Pemuka Agama Dalam Menciptakan Kohesivitas Komunikasi Sosial Di Kota Mataram" *Jurnal Ilmu Komunikasi*, 6, No. 2, (2008) 22.

² Interview with Kamaruzzaman. Head of the Public, Civil Service and Documentation Subdivision of the Municipal Police and Sharia Police of Langsa, on June 2, 2018.

³ Interview with Barita Setupu, Secretary of Social Affairs Office of North Sumatera, on May 29, 2018.

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in helping the governments to put a stop to all forms of inappropriate behaviors, including LGBT in Indonesia.

This statement was reinforced by the North Sumatra provincial government's assertion through Social Affairs officials that the religious leaders had actively contributed in providing education and guidance through invitations and calls to the public to avoid inappropriate behaviors to counter the LGBT behavior that had been intensively promoting their acts through social media. For this reason, the active roles of urban community leaders have become crucial to prevent the LGBT behavior from penetrating into the society.⁴

The roles of religious leaders in Medan, North Sumatra and Langsa, Aceh, in preventing the influence of LGBT behavior on the city community are described in the following.

1) Socialization of the dangers of LGBT

Socialization is a process of learning and introducing information to the public. Rudi Samosir *t.h.*, referring to Herbert H. Hyman, defines political socialization as a learning process from the experience of citizens or subgroups, which initially produces order and uniformity that is directly relevant to the stability of the political system, and then produces a variety of institutional forms of supervision.⁵

Socialization is a process of planting or transferring habits or values and rules from one generation to another in a group or community. Some sociologists call socialization as a theory about the role (*role theory*).⁶ Therefore, socialization activities are more directed towards solicitation and appeals to the good and benefit, including in this case the socialization of the dangers of LGBT behavior to the community.

Religious leaders in the community play an important role in the socialization of the dangers of LGBT behavior because they can actively participate by acting as a participant in disseminating the dangers of LGBT behavior and preventing the influence of LGBT behavior on urban society.

One religious leader remarked that community leaders may act as educators and disseminators of the dangers of LGBT to prevent LGBT behavior affecting urban

⁴ Interview with Barita Setupu, Secretary of Social Affairs Office of North Sumatera, on May 29, 2018.

⁵ Rudi Samosir, "Pengaruh Sosialisasi Media Ruang KPU Kota Pematangsiantar terhadap Minat Kelompok Pemilu pada Pemilu Legislatif 2014." *Jurnal Pendidikan Ilmu-Ilmu Sosial. t.h.*, 194.

⁶ *Sosialisasi Dan Pembentukan Kepribadian*. accessed May 15, 2018, <http://int.search.myway.com/search/GGmain.jhtml?searchfor=pdf+jurnal+pengertian+sosialisasi&n=783a633a&p2=%5EBSB%5Exdm011%5ES22913%5Eid&ptb=AE2E527E-EC7D-4897-B6F8-383179E13E10&q&qs=&si=CMKI7LvwwNYCFUiNjwodNX0OWw&ss=sub&st=tab&trs=wt&tpr=sbt&ts=1526394845796>.

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communities.⁷ Other religious leaders further explained that religious leaders should be able to explain to the public that LGBT behavior does not follow the culture and teachings of Indonesian people, especially the teachings of Islam.⁸

In line with this information, the Head of the Public, Civil Service and Documentation Subdivision of the Municipal Police and Sharia Police of the Langsa City of Aceh province stated that the role of the socialization carried out by religious leaders in the city of Langsa has been quite good, in which the religious leaders have been continuing to conduct socialization activities on the dangers of LGBT behavior on the health and morals of the society. The socialization activities have been carried out through invitations, lectures, and religious study sessions in villages, all of which aimed for the community to understand precisely the dangers of LGBT behavior.⁹ A similar description also came from the North Sumatra Provincial Government and also from the results of observations which showed that the religious leaders in Medan and Langsa have been actively promoting the moral development of young people so that they would not be influenced by any deviant behavior, including LGBT.

In general, the activities carried out by the religious leaders to disseminate the dangers of LGBT included the following four activities: (1) Coaching, (2) Invitations and appeals, (3) Religious lectures, and (4) Religious gathering. All of these activities have been routinely implemented, especially educational activities or religious meetings to teenagers in Medan and Langsa. Nevertheless, the local governments are still expected to be able to disseminate and to prevent the dangers of LGBT behavior so as not to affect the urban community.

2) Guidance

Guidance is a process of awareness in order to avoid negative behavior. Farida explains that being a human not only relates to breathing, but also to controlling breathing with techniques similar to yoga, so that the human hears in the breath and breaths the word of God. Being a human not only means to eat, but also to choose certain foods that are cooked in certain ways and follow a strict courtesy in order to eat. Furthermore, Farida states by referring to Geertz that being a human not only to feel, but also to feel feelings, such as patience, withdrawal, surrender, and respect, and also to provide benefits to the surrounding

⁷ Interview with member of Indonesian Ulema Council (MUI) of North Sumatera, on May 29, 2018.

⁸ Interview with Head of the members of Indonesian Ulema Council (MUI) of North Sumatera, on May 28, 2018.

⁹ Interview with Kamaruzzaman. Head of the Public, Civil Service and Documentation Subdivision of the Municipal Police and Sharia Police of Langsa, on June 2, 2018.

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environment.¹⁰ In addition, Farida mentions that a human should not only be proud of his/her own abilities, but also be aware of how his/her roles function in the environment in order to actualize themselves to fulfill social demands and functions according to their age and sex and existing (social and religious) norms.¹¹

Referring to the above explanations, every individual is demanded to be able to function him/herself in social activities in the community as a form of participation in community activities. Many types of activities can be carried out in the community life based on their respective capacities, for example, religious leaders can play a role as religious guides for the community so as not to fall in sinful acts against God.

In a similar vein, Sulaiman states that religious leaders should be able to carry out the role of religious guidance in an optimal manner and revive religious institutions in the villages in the context of fostering generations to avoid behavior that is prohibited by religion.

The guidance role applied by the religious leaders needs to be optimized to the benefit of the urban community in order to avoid any engagement in LGBT behavior. The North Sumatra Provincial Government through the Secretary of the Social Affairs Office mentioned that the role of religious leaders as a guide of the religion of Islam towards the community has been very helpful in realizing the government's task in creating a clean and Islamic city, away from social ills and LGBT behavior.¹² This statement was also uttered by the Langsa city government that the religious leaders in Langsa have been active as guides to the city community through social activities, religious meetings, and education.¹³

More in-depth information was also obtained in this study through observations in order to find accurate information about the role of religious leaders in preventing LGBT behavior in the society. The observation results showed that the religious leaders in Medan and Langsa have been actively involved in providing guidance to the younger generation and to the general public, implemented through invitations, lectures, and religious meetings.¹⁴

Several efforts made to prevent LGBT behavior from influencing the people of Langsa and Medan are provided below:

¹⁰ Farida Farida, "BIMBINGAN KONSELING AGAMA DENGAN PENDEKATAN BUDAYA (MEMBENTUK RESILIENSI REMAJA)," *KONSELING RELIGI Jurnal Bimbingan Konseling Islam* 7, no. 1 (December 6, 2016): 1, <https://doi.org/10.21043/kr.v7i1.1701>.

¹¹ Farida, 11.

¹² Interview with Barita Setupu, Secretary of Social Affairs Office of North Sumatera, on May 29, 2018.

¹³ Interview with Kamaruzzaman. Head of the Public, Civil Service and Documentation Subdivision of the Municipal Police and Sharia Police of Langsa, on June 2, 2018.

¹⁴ Observation on the role of religious leaders in Langsa City of Aceh on prevention of LGBT behavior, on June 4, 2018.

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- (1) Optimizing the role of religious leaders as a guide to the city community so that the community is not affected by LGBT behavior.
- (2) Guidance activities are carried out through religious meetings for children and adolescents.
- (3) Guidance activities through public lectures for all walks of life.
- (4) Regulations or policies of the regional and village governments.
- (5) Islamic Law (Qanun) (specifically in Aceh Province)

3) Educators

In addition to being a religious figure for the community, religious leaders also play a role as an educator, whose task is to provide Islamic education to the Islamic community in the city. Ahmad Tafsir in Mukroji mentions that educators in the perspective of Islamic education are people who are responsible for the development of all potential learners by enhancing the development of all potential learners, including affective, cognitive, and psychomotor potentials, in a balanced manner in accordance with the values of Islamic teachings.¹⁵ In addition, according to Imam al-Ghazali in Abdur Rahman in Mukroji, the main task of educators is to perfect, cleanse, purify, and bring the human heart to be closer to God (*taqarrub ilallah*).¹⁶ Therefore, the role of religious leaders in the city as educators is expected to help the government in dealing with any deviant behavior prohibited in Islamic religion, such as LGBT.

The role of educators performed by the religious leaders aims to shape the community to have a strong religious experience, to behave in accordance with religious teachings, and to deter any behavior not in accordance with religious values, such as LGBT behavior and other immoral behavior in Indonesian urban society.

The North Sumatra Provincial Government through the Secretary of the Social Affairs Office described that religious leaders play a role as religious educators for the city community and their role has helped the government in educating urban communities with proper religious education.¹⁷ Similarly, the Mayor of Langsa City through the Head of the General Subdivision, Staffing and Documentation of the Municipal Police and Sharia Police also stated that religious leaders in the community have many roles including being educators to the people of Langsa city. Moreover, the religious leaders have been actively involved in Islamic religious activities designated for the city community.¹⁸

¹⁵ Mukroji, "Hakekat Pendidik Dalam Pandangan Islam. *Jurnal Kependidikan*," 2, No. 2 (November 2014): 17.

¹⁶ Mukroji, 22.

¹⁷ Interview with Barita Setupu, Secretary of Social Affairs Office of North Sumatera, on May 29, 2018.

¹⁸ Interview with Kamaruzzaman. Head of the Public, Civil Service and Documentation Subdivision of the Municipal Police and Sharia Police of Langsa, on June 2, 2018.

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Islamic religious education is an alternative approach to preventing LGBT behavior towards urban communities. Therefore, the governments of Medan and Langsa have involved the Islamic religious leaders in an effort to diminish the influence of LGBT behavior. The roles of religious leaders in preventing LGBT behaviors include: (1) Facilitating religious education activities, (2) Managers of religious education, and (3) Teachers of religious education.

The contribution of religious leaders in the field of religious education in both Medan and Langsa is also part of supporting the respective governments in the development of Indonesian human resources. In addition, it is also to develop sufficient understanding of the city community towards religion as a step to anticipate various deviant behaviors, including LGBT behaviors.

4) Social role

Social dynamics which are especially related to the phenomenon of LGBT has been disturbing the comfort of people's lives in Indonesia. Public concern about LGBT behavior is very understandable, therefore it is necessary to anticipate this problem so that it does not develop further and does not influence other Indonesian people because LGBT behavior is not in line with the norms and culture of Indonesian life.

It is however necessary that the participation of all levels of society is included, such as the participation of religious leaders throughout the country. The religious leaders need to show their social role in fostering the community so as not to be involved and influenced by LGBT behavior currently emerging in Indonesia.

The social role of the religious leaders in Medan and Langsa can be seen in various social activities, as follows: (1) mutual cooperation activities, (2) social service activities, (3) charitable activities, and (4) Islamic religious education activities.

Social activities to the people of Medan and Langsa also function as a means to strengthen relationships (*silaturahmi*) and build togetherness in preventing all forms of problems, including social problems and negative behaviors such as LGBT behavior that can damage the morality and behavior of the city community.

5) Role models

Community leaders have many roles in the society, including being role models. Likewise, religious leaders also become teachers and role models for the community. Sulaiman (2017: 323) describes their roles as "the role of character figure and at the same of

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his position of his position as a teacher.”¹⁹ Similarly, Mulyasa states that a teacher is the main figure as well as the example for students.²⁰ Therefore, religious leaders are expected to be good role models for the community.

LGBT prevention efforts within the communities of Medan and Langsa have been conducted through the religious leaders’ actions. The religious leaders are very appropriate to become a role model and moral figure in building the interaction with the city community. The *uswatun hasanah* (role model) approach is considered suitable to be used to improve and shape the morals of urban society. The examples of role modes displayed by the religious leaders are summarized as follows:

- (1) Religious leaders treat society well and in noble characters.
- (2) Interaction between religious leaders and the community is politely done.
- (3) Religious figures embrace all elements of society through *uswatun hasanah* approach.

The need to show exemplary attitudes in dealing with the influence of LGBT behavior is crucial for the city community, especially for adolescents who are prone to adverse influence. Moreover, by being good role models, the religious leaders can properly convey the Islamic rules and culture to the people of Medan and Langsa, and particularly in Langsa since the Aceh government is now implementing the Islamic law.

2. The Phenomenon of LGBT in Indonesia

LGBT in Indonesia have begun to appear publicly and held various seminars. The coming out and organizing public meetings are part of the campaign activities carried out by LGBT organizations, one of which was a seminar conducted in Bali on June 13-14, 2013 attended by 36 LGBT organizations.²¹

In the city of Bandung, there are currently 6,000 LGBT people. Liwanti Subagio, et al., wrote that the Merdeka online news posted on Tuesday, April 5, 2016 the record from the National Unity, Protection and Empowerment Agency (BKPPM) of the City of Bandung, which stated that the Head of the Social Vulnerability Sub Division of BKPPM mentioned that there were at least around 6,000 Bandung city residents who are LGBT (lesbian, gay, bisexual, and transgender).²²

¹⁹ Sulaiman, “Character and Fun Lecturing.” *Jurnal Ilmiah Peuradeun*, 5, No. 3,(2017): 323.

²⁰ E. Mulyasa. *Manajemen Pendidikan Karakter*, (Jakarta: Bumi Aksa, 2011), 63.

²¹ “Report of Indonesia National LGBT Community – Being LGBT in Asia.” accessed May 15, 2018, https://www.usaid.gov/sites/default/files/documents/2496/Being_LGBT_in_Asia_Indonesia_Country_Report_Bahasa_language.pdf. (Online). Date May 15, 2018, p. 57.

²² Liwanti Subagio, et al., Perilaku Seksual Lesbian Terkait Personal Hygiene Di Kota Bandung, *Jurnal Kesehatan Masyarakat*, 5, No. 3, (2017): 589.

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The LGBT phenomenon is now reaching various cities in Indonesia, including to North Sumatra and Aceh Provinces, although the numbers are not yet known. Some online media sources wrote that the number of LGBT in Medan reached 1,680, most of whom were high school and bachelor graduates.²³ However, the number is very different from the results of interviews with reliable sources who mentioned that there are 600 LGBT people. Meanwhile, the number of LGBT people in the city of Banda Aceh in 2016 was 500 people,²⁴ although in the city of Langsa being studied, LGBT cases have not yet been found.

The current figures of LGBT from various sources are very likely to increase if no measures are taken to prevent it. Therefore, it is time for the government and the community to work together to hamper the influence of LGBT behavior on the society.

3. The Policy of the Governments of North Sumatra and Aceh Provinces on the Prevention against LBG T

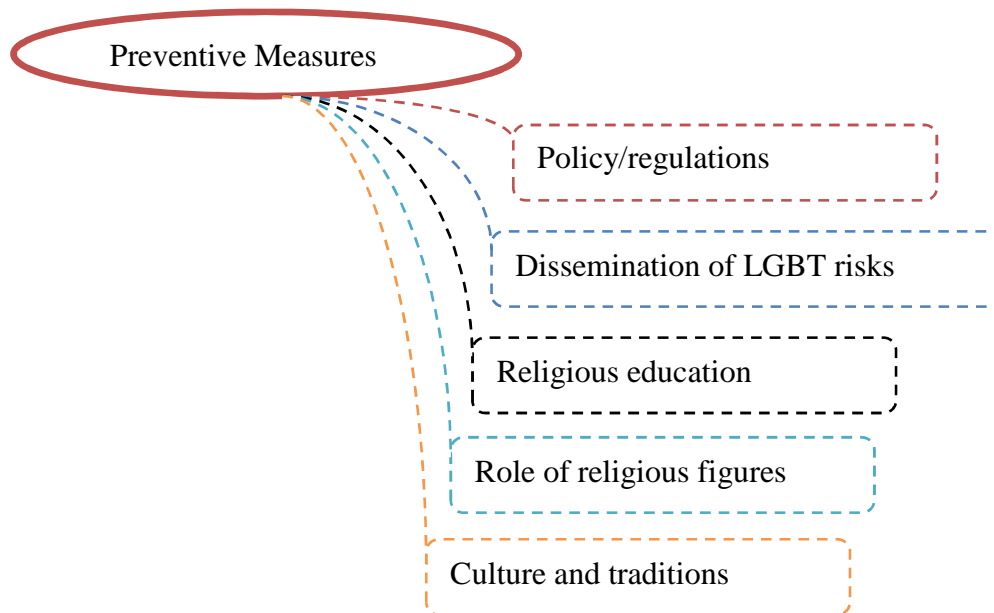
The issue of LGBT needs to be addressed wisely because it is related to the personalities of the people engaged in LGBT behavior. To cope with this problem, authoritarian attitudes should not be encouraged by any party. Instead, those committing in LGBT behavior have to be embraced with a humanitarian approach.

Liwanti Subagio, et al., in Wawan Setiawan, et al., assert that some people especially religious leaders, academicians, and experts argue that LGBT tends to bring upon a negative impact to people especially to the younger generation. However, others view that LGBT people are also entitled to the same treatment and rights as other citizens.²⁵ Overall, it can be said that most Indonesian people do not agree with the existence of LGBT; yet, preventive measures need to be done properly. Some efforts made to prevent the spread of LGBT behavior in Medan and Langsa are depicted in the following chart:

²³ <https://www.kampusmedan.com/2016/02/19/lgbt-di-medan-1-680-kebanyakan-lulusan-sma-dan-sarjana/>. (Online). Date June 10, 2018.

²⁴ <http://aceh.tribunnews.com/2016/04/14/illiza-sebut-pelaku-lgbt-di-banda-aceh-capai-500-orang>. (Online). Date May 19, 2018.

²⁵ Wawan Setiawan, et al., Peran Pancasila Pada Era Globalisasi” Kajian Terhadap Pancasila Dan Fenomena LGBT (Lesbian, Gay, Bisexual, Transgender) Di Indonesia. *Jurnal Dinamika Sosial Budaya*, 19, No. 1, (2017): 133.



Although the LGBT people have been found in Medan, Langsa has no indication of being penetrated by LGBT behaviors as of the time of the study. Therefore, such preventive measures are suitable to be conducted in Langsa. However, the curative measures to deal with the LGBT behavior are necessary to be applied in Medan, including: (1) fostering noble characters, (2) applying a psychological approach, (3) applying a social approach, (4) building effective interaction relationships, (5) developing skills, and (6) rehabilitating (establishing) in LGBT centers.

E. CONCLUSION

LGBT are a social phenomenon that are incompatible with the values of religions and culture of Indonesian society. In the last five years, the LGBT community in Indonesia has demonstrated its existence and organized an open dialogue in Bali in 2013 which was attended by 36 LGBT organizations. Major cities in Indonesia were targeted by the LGBT community in order to expand its network and to add more LGBT members, including the cities in North Sumatra and Aceh Provinces. To date, the LGBT community in Medan has reached 600 people while there has been no case found yet in Langsa.

The anticipatory efforts to prevent the influence of LGBT behavior on the citizens of Medan and Langsa were carried out by involving the religious leaders of both cities. Further, the government policies to anticipate the development of LGBT behaviors were conducted through preventive and curative approaches. The preventive approaches included the application of local government regulations (specifically the Qanun in Aceh), dissemination of the dangers of LGBT,

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Islamic religious education, the active role of religious leaders, and the integration of cultural and local customs. On the other hand, the curative approach dealt with healing people committing the LGBT behaviors. However, this approach has not done properly yet by the local governments because there are no laws currently governing LGBT.

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